

A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. III

By
MUHAMMAD MOHAR ALI

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Vol. III

A WORD FOR WORD
MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. III
Sûrahs 36 (Yâ-Sîn) to 114 (al-Nâs)

By
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IPSWICH
JAM'İYAT 'IHYAA' MINHAAJ AL-SUNNAH
2003

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few *'âyahs* of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few *'âyahs* each day, mostly at the Prophet's Mosque between the *maghrib* and *'ishâ* prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the *'ayah*. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali

London, 5 February 2003

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الحمد لله رب العالمين والصلاة والسلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Ḥusayn ibn Muḥammad (5th century H.?), *Qâmûs al-Qur'ân 'aw 'Islâḥ al-Wujûh wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985

2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Başâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

3. Al-Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.

4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.

5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubâarak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsîruhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985

6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988

7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûh wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râḍî), second print, Beirut, 1405 H./1985

8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qur'ân Mustakhrajan min Ṣaḥîḥ al-Bukhârî*, second print, Beirut, n.d.

9. *Mu'jam 'Alfâz al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muḥammad, his family and those who follow him.

M. M. Ali

London, 21 Shawwâl 1418 H.

(18. 2. 1998)

VIII

LIST OF ABBREVIATIONS

- Acc. = Accusative
 Act. = Active
Al-Baḥr. = 'Abū Ḥayyān al-Andalusī, Muḥammad ibn Yūsuf (654 - 754 H.), *Al-Baḥr al-Muḥīṭ Fī al-Tafsīr* (ed. Sadqī Muḥammad Jamīl and others), new print, Al-Maktabat al-Tijāriyyah, Makka, n.d., 10+1 vols.
Al-Bayḍāwī = Al-Bayḍāwī, Nāṣir al-Dīn 'Abū Sa'īd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shīrājī, al-Qāḍī (d. 791 H.), *Tafsīr al-Bayḍāwī al-Musammā Anwār al-Tanzīl wa 'Asrār al-Ta'wīl*, 2 vols., Dār al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./ 1988.
 Al-Ṭabarī = Al-Ṭabarī, 'Abū Ja'far Muḥammad ibn Jarīr (d. 310 H.), *Jāmi' al-Bayān 'an Ta'wīl 'Āy al-Qur'ān*, 15 Vols., Dār al-Fikr, Beirut, 1408 H./1988.
Al-Tafsīr al-Kabīr = Muḥammad Al-Razī, Fakhr al-Dīn ibn al-'Allāmah Ḍiyā' al-Dīn 'Umar, al-Imām (544-604 H.), *Tafsīr al-Fakhr al-Rāzī al-Mushtahar bi al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb* (ed. Khalīl Muḥyī al-Dīn al-Mays), 17 vols. (the pagination is by parts), Dār al-Fikr, first print, Beirut, 1414 H. / 1993.
 Al-Zamakhsharī = Al-Zamakhsharī, al-Khawārizmī, 'Abū al-Qāsim Jār Allah Maḥmūd ibn 'Umar (467-538 H.), *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-'Aqāwīl Fī Wujūh al-Ta'wīl*, 2 vols., Maktabat al-Ma'ārif, Riyādh and Dār al-Ma'rifah, Beirut, n.d.
Baḥr. = Al-Samarqandī, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Ahmad ibn Ibrāhīm (d. 375 H.), *Tafsīr al-Samarqandī al-Musammā Baḥr al-'Ulūm* (ed. 'Alī Muḥammad Mu'awwid and others), 3 vols., first print, Dār al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
Baṣā'ir = Al-Fīrūzābādī, Majd al-Dīn Muḥammad ibn Ya'qūb, *Baṣā'ir Dhawī al-Tamyīz Fī Laṭā'if Kitāb al-'Azīz* (ed. Muḥammad 'Alī al-Najjār), 6 vols., Beirut, n.d.
Bukhārī = Al-Bukhārī, 'Abū 'Abd Allah Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, the number refers to the number of ḥadīth as in *Fath al-Bārī*.
 f. = feminine
Fath al-Qadīr = Al-Shawkānī, Muḥammad ibn 'Alī ibn Muḥammad (d. 1250 H.) , *Fath al-Qadīr al-Jāmi' Bayn Fannay al-Riwāyah wa al-Dirāyah min 'Ilm al-Tafsīr*, 5 vols., Dār al-Fikr, Beirut, 1409 H./1989.
 Gen. = Genitive
 i. = first person
 ii. = second person
 iii. = third person
 Ibn Kathīr = Ibn Kathīr, al-Ḥāfiẓ (700-774 H.) *Tafsīr al-Qur'ān al-'Azīm* (ed. 'Abd al-'Azīz Ghunaym and others), 7 vols., Dār al-Sha'b, Cairo, n.d.
 impfct. = imperfect
 m. = masculine

- Mufradât** = İsfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Gharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim** = 'Abû al-Ḥusayn Muslim ibn al-Ḥajjâj al-Qushayrî al-Naysâbüri, *Şahîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n. = Note
- pl. = plural
- s. = singular
- Şafwat** = Ḥusayn Muḥammad Makhlûf, *Şafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî** = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v. = verb

KEY TO VERB FORMS

- Form II فعل = *fa' 'ala* (تفعيل *taf'îl*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعل = *'af'ala* (أفعال *'If'âl*)
- " V تفعل = *tafa' 'ala* (تفعل *tafa' 'ul*)
- " VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
- " VII انفعال = *infa'ala* (انفعال *infi'âl*)
- " VIII افتعل = *ifta'ala* (افتعال *ifti'âl*)
- " IX افعل = *if'alla* (افعلال *if'ilâl*)
- " X استفعل = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = S/ş	و = W/w
آ = Â/â (as long vowel)	ض = D/d	و = û (as long vowel)
ج = J/j	ط = T/t	ي = Y/y
ح = H/h	ظ = Z/z	ي = î/i (as long vowel)
ذ = Dh/dh	ع = ' (ayn)	
ز = Z/z	غ = Gh/gh	

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90.	" <i>al-Balad</i> (The City)	"	1989
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Handwritten notes and diagrams on a page, possibly a manuscript or a study sheet. The text is in Arabic and includes various lines of writing and some small diagrams or symbols.

36. SŪRAT YĀ-SĪN Makkan: 83 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), the truth of *wahy* and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. It starts with an oath by the Qur'ān that Muḥammad, peace and blessings of Allah be on him, is indeed a Messenger of Allah and that the Qur'ān is indeed sent down by the All-Mighty, the All-Wise. It then refers to the unbelief and opposition of the Makkans and in this context mention is made of the inhabitants of a township (*qaryah*) who disbelieved the Messengers sent to them. Attention is then drawn to Allah's creation of the universe and the various aspects of nature like the sky, the stars, the sun, the fortnightly course of the moon, the night and day each succeeding and merging into the other and the running of ships on the seas by way of illustrating the Power (*qudrah*) of Allah and His Absolute Oneness. Emphasis is then laid on the truth of Resurrection, Judgement, punishment and reward.

The *sūrah* is named *Yā-Sīn* after the disjointed letters with which it starts and which is one of the miracles of the Qur'ān. This *sūrah* is regarded as the "heart" (*qalb*) of the Qur'ān and it is recommended that every Muslim should get it by heart.



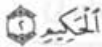
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. *Yâ-Sīn*.¹

وَالْقُرْآنِ

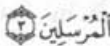
2. By the Qur'ān,



full of wisdom.²

إِنَّكَ لَمِنَ

3. You indeed are of



the Messengers,³

عَلَى صِرَاطٍ

4. On a way⁴



straight and right.⁵

نَزِيلٍ

5. A sent-down⁶

الْعَزِيزِ

of the All-Mighty,

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., full of wise guidance, rules and injunctions. *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 35:2, p. 1390, n. 4).

3. Allah swears by the Qur'ān, full of wisdom, that Muḥammad, peace and blessings of Allah be on him, is His Messenger. *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See at 26:160, p. 1190, n. 2).

4. *ṣirāṭ* = way, path, road. See at 34:6, p. 1369, n. 8.

5. *mustaqīm* = straight, upright, erect, correct, right, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up). See at 26:182, p. 1193, n. 9).

6. Allah also swears that this Qur'ān is sent down by Him. *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzāl*], to come down. See at 32:2, p. 1324, n. 2).

الرَّحِيمِ the Most Merciful.

لِنُنذِرَ 6. That you may warn¹

قَوْمًا a people

مَا أُنذِرَ no warning was given

آبَاءَهُمْ to their fathers,

فَهُمْ غَافِلُونَ so they are heedless.²

لَقَدْ حَقَّ 7. Due indeed has become³

الْقَوْلُ عَلَىٰ أَكْثَرِهِمُ the word⁴ on most of them

فَهُمْ لَا يُؤْمِنُونَ so they do not believe.

إِنَّا جَعَلْنَا 8. Verily We have put⁵

فِي أَعْنَاقِهِمْ أَغْلَالًا in their necks⁶ fetters⁷

فَهِيَ إِلَىٰ الْأَذْقَانِ and these are upto their chins,⁸

فَهُمْ مُّقْمَحُونَ so they are forced-up of heads.⁹

وَجَعَلْنَا 9. And We have put

مِنْ بَيْنِ أَيْدِيهِمْ سَدًّا in front of them a barrier¹⁰

وَمِنْ خَلْفِهِمْ سَدًّا and in their rear a barrier

فَأَغْشَيْنَاهُمْ and have put a cover¹¹ over

فَهُمْ لَا يَبْصُرُونَ them so they cannot see.¹²

1. تَنْذِرٌ *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhra* /*nadhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden 'an in the *li* (of motivation) coming before the verb. See at 19:97, p. 975, n. 7.

2. i. e., heedless about Allah. غَافِلُونَ *ghâfilân* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghafalah* / *ghufûl*], to neglect, to ignore. See at 30:7, p. 1291, n. 9.

3. i. e., because of their unbelief, intransigence and wrong-doing. حَقَّ *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 32:13, p. 1328, n. 2).

4. i. e., sentence of punishment.

5. This is an illustration of the state of the unbelievers. They are like those in whose necks fetters have been put so that their heads are forced upwards and they cannot see what is in front of them (See Ibn Kathîr, *Tafsîr*, VI, p. 549).

6. جَعَلْنَا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 34:18, p. 1374, n. 9).

7. أَعْنَاقُ *'a'nâq* (pl.; s. عُنُقُ *'unuq*) = necks. See at 34:33, p. 1380, n. 11.

8. أَغْلَالٌ *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles. See at 34:33, p. 1380, n. 10.

9. أَذْقَانٌ *'adhqân* (pl.; s. *dhaqn/dhiqn*) = chins. See at 17:107, p. 908, n. 8.

10. مُّقْمَحُونَ *muqmahûn* (pl.; s. *muqmah*) = those whose heads are forced up so that they cannot see in front of them (pass. participle from 'aqmaha, form IV of *qamaha* [*qumâh*], to raise the head).

11. سَدٌّ *sadd* (s.; pl. *sudûd/asdâd*) = barrier, obstruction, obstacle, mound, dam, barrage, hurdle. See *saddayn* at 18:94, p. 944, n. 7.

12. أَغْشَيْنَا *'agshaynâ* = we covered, put a cover, overcame, overwhelmed, cast the shade (v. i. pl. s. past from 'agshâ, form IV of *ghashiya* [*ghashya* / *ghishâwah*], to cover. See *yughshâ* at 33:19, p. 1342, n. 1).

13. يَبْصُرُونَ *yubshirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from 'absara, form IV of *basura/basira* [بَصَرَ *basar*], to look, to see. See at 7:195, p. 541, n. 8).

وَسَوَاءٌ عَلَيْهِمْ
أَنْذَرْتَهُمْ
أَمْ لَمْ تُنذِرْهُمْ
لَا يُؤْمِنُونَ ﴿١٠﴾

10. And it is the same¹ on them
whether you warn² them
or you do not warn them,
they will not believe.

إِنَّمَا تُنذِرُ
مَنِ اتَّبَعَ الذِّكْرَ
وَخَشِيَ الرَّحْمَنَ
الْغَيْبِ
فَبَشِّرْهُ
بِمَغْفِرَةٍ
وَأَجْرٍ كَرِيمٍ ﴿١١﴾

11. You can but warn
such as follow³ the reminder⁴
and fear⁵ the Most Merciful
in the unseen.
So give him the glad tidings⁶
of forgiveness
and a reward very generous.

إِنَّا نَحْنُ
نُحْيِي الْمَوْتَى
وَنَكْتُبُ
مَا قَدَّمُوا
وَمَا أُنذِرْهُمْ
وَكُلِّ شَيْءٍ
أَحْصَيْنَاهُ
فِي إِمَامٍ مُّبِينٍ ﴿١٢﴾

12. Verily it is We Who
give life⁷ to the dead
and write down
all that they send forward⁸
and their vestiges;⁹
and everything
We compute¹⁰
in a record¹¹ quite clear.

Section (Rukû') 2

وَأَضْرِبْ لَهُمُ

13. And strike for them

1. سواء *sawâ'* = straight, even, equal, same, alike. See at 30:28, p.1298, n. 13.

2. أنذرت *'andharta* = you warned, cautioned (v. iii. m. s. past from *'andhara*, form IV of *nadhara* [*nadhr /nudhâr*], to dedicate, to vow. In its form IV (*'indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See *tundhira* at 36:6, p. 1410, n. 1).

3. اتبع *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba' / tabâ'ah*], to follow. See at 30:29, p. 1299, n. 6).

4. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder; also scripture. See at 20:124, p. 1007, n. 4.

5. خشى *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy /khashyah*, to fear. See at 4:25, p. 251, n. 12).

6. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bashira* [*bishr /bushr*], to rejoice, be happy. See at 33:47, p. 1354, n. 7).

7. نحى *nuyhi* = we give life, animate, enliven (v. i. pl. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 15:22, p. 812, n. 5).

8. i. e., of deeds. قدموا *qaddamû* = they sent ahead, forwarded, advanced (v. iii. m. pl. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudâm /qidmân /maqdam*] to precede, to arrive. See *qadamat* at 28:47, p. 1248, n. 12).

9. Such as continuing charity (*sadaqah jāriyah*). آثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, vestiges, antiquities, marks, remnants, effects, results. See at 18:64, p. 935, n. 12.

10. أحصينا *'ahṣaynâ* = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'ahṣâ*, form IV from the root *hasy/hasan*. See *'ahṣâ* at 18:49, p. 929, n. 7).

11. إمام *inâm* (pl. *a'immah*) = leader, guide, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 25:74, p. 1160, n. 9.

مَثَلًا	an instance, ¹
أَصْحَابَ الْقَرْيَةِ	of the inmates ² of the town, ³
إِذْ جَاءَهَا	when there came to it
الْمُرْسَلُونَ ﴿١٣﴾	the Messengers. ⁴
إِذْ أَرْسَلْنَا	14. When We sent
إِلَيْهِمَ اثْنَيْنِ	to them two ⁵
فَكَذَّبُوهُمَا	and they disbelieved ⁶ them;
فَعَزَّزْنَا	then We reinforced ⁷
بِثَالِكِ	with a third
فَقَالُوا إِنَّا	and they said: "Indeed we are
إِلَيْكُمْ مُرْسَلُونَ ﴿١٤﴾	unto you Messengers."
قَالُوا مَا أَنْتُمْ	15. They said: "You are not
إِلَّا بَشَرٌ مِثْلُنَا	but human beings ⁸ like us;
وَمَا أَنْزَلَ	nor has there sent down ⁹
الرَّحْمَنُ مِنْ شَيْءٍ	the Most Merciful anything.
إِنْ أَنْتُمْ إِلَّا كَاذِبُونَ ﴿١٥﴾	You are not but lying." ¹⁰
قَالُوا رَبَّنَا	16. They said: "Our Lord
يَعْلَمُ إِنَّا إِلَيْكُمْ	knows ¹¹ that we are unto you
لَمُرْسَلُونَ ﴿١٦﴾	indeed Messengers."

1. i. e., the instance of unbelief and intransigence. مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 30:58, p. 1309, n. 10.

2. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 35:6, p. 1391, n. 8).

3. i. e., the town to which messengers were sent to call them to the faith but they refused to accept the call and were in consequence destroyed by Allah. The town is generally identified with Antioch but it is not certain. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 34:34, p. 1381, n. 2.

4. مرسلون *mursalûn* (pl.; s. *mursal*) = those sent out, messengers (passive participle from *'arsala*, from IV of *rasala* [*rasal*], to be long and flowing. See at 27:10, p. 1205, n. 3).

5. i. e., two messengers.

6. كذبوا *kadhhabû* = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

7. عززنا *'azzaznâ* = we reinforced, strengthened, made respected/dear (v. i. pl. past from *'azzaza*, form II of *'azza* [*'izz /'izzah /'azâzah*], to be strong/ respected/ dear/ rare. See *tu'izzu* at 3:26, p. 165, n. 4).

8. بشر *bashar* = man, human being, mankind. See at 30:20, p. 1296, n. 1.

9. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 33:26, p. 1345, n. 1).

10. تكذبون *takdhībûna* = you lie, tell an untruth, are untrue (v. ii. m. pl. impfct. from *kadhaba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See n. 6 above).

11. This is very significant; for the coming of *wahy* to a Messenger of Allah is an intimate affair between him and Allah and no outsider can witness or testify that. Allah Alone is the witness for His Messenger. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 14:9, p. 789, n. 1).

وَمَا عَلَيْنَا 17. "And no duty is on us

إِلَّا الْبَلِّغُ except to convey¹

الْمُبِينِ openly and clearly."²

قَالُوا إِنَّا 18. They said: "Indeed We

نَظَرْنَا بِكُمْ see an evil omen³ in you.

لَئِن لَّمْ تَنْتَهُوْا If you desist⁴ not

لَنَرْجُمَنَّكُمْ we shall surely stone⁵ you

وَلَيَمَسَّنَّكُمُ and there shall afflict⁶ you

مِنَّا عَذَابٌ from us a punishment

أَلِيمٌ most painful."

قَالُوا 19. They said:

طَلَبِكُمْ مَعَكُمْ "Your evil omen⁷ is with you.

أَإِن ذُكِّرْتُمُ Is it that you are reminded?⁸

بَلْ أَنْتُمْ قَوْمٌ Nay, you are a people

مُتْرَفُونَ exceeding all bounds."⁹

وَجَاءَ مِنْ 20. And there came from the

أَقْصَا الْمَدِينَةِ remotest part¹⁰ of the town

رَجُلٌ يَسْعَى a man running.

قَالَ يَا قَوْمِ He said: "O my people

اتَّبِعُوا follow

الْمُرْسَلِينَ the Messengers."

1. بلاغ *balāgh* (pl. *balāghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 29:18, p. 1271, n. 4.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 34:24, p. 1377, n. 5.

3. نظيرنا *taṭayyarnâ* = we saw an evil omen, augured ill (v. i. pl. past from *taṭayyara*, form V of *ṭāra* [*ṭayr/ṭayrân*], to fly [The verb is derived from the pre-Islamic practice of determining the propriety of a deed by the omen of birds flying right or left]. See *yaṭṭayyarû* at 7:131, p. 513, n. 5).

4. تنتهوا *tantahû(na)* = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The terminal *nûn* is dropped for the verb in a conditional clause and also preceded by the particle *lam*. See at 8:19, p. 553, n. 5).

5. i. e., kill you by stoning. لَنَرْجُمَنَّكُمْ *la+narjumanna* = we shall surely stone, damn (v. i. pl. impfct. emphatic from *rajama* [*rajm*], to stone {someone}). See *la+arjumanna* at 19:46, p. 962, n. 8).

6. ليمن *la-yamassanna* = he or it will surely afflict, touch, hit (v. iii. m. s. emphatic impfct. from *massa* [*mass/masis*], to touch. See at 5:73, p. 366, n. 8).

7. *tâ'ir* is used here metaphorically to mean evil omen. See n. 3 above). طائر *tâ'ir* = flying, bird. See at 17:13, p. 877, 2.

8. i. e., do you call it bad omen because you are reminded of the truth communicated by Allah through His Messengers? ذُكِّرْتُمُ *dhukkirtum* = you are reminded (v. iii. m. pl. past passive from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See *dhakkir* at 14:5, p. 787, n. 5).

9. مسرفون *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafâ*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 7:81, p. 497, n. 7).

10. أقصى *'aqṣâ* = farther, remoter, more distant, farthest, remotest part (relative of *qaṣṭiy*). See at 28:20, p. 1238, n. 3.

أَتَّبِعُوا 21. "Follow¹ those who
لَا يَسْأَلُكُمْ
أَجْرًا any remuneration³
وَهُمْ مُهْتَدُونَ^(١١) and they are guided aright."⁴

PART (JUZ') 23

وَمَا لِي 22. "And what reason have I
لَا أَعْبُدُ that I should not worship
الَّذِي فَطَرَنِي Him Who has created⁵ me
وَالْيَهُ and to Him
تُرْجَعُونَ^(١٢) you shall all be taken back?"⁶

أَتَّخِذُ مِنْ دُونِهِ 23. "Shall I take⁷ besides Him
الِهَةً deities?
إِنْ يُرِيدِ الرَّحْمَنُ If the Most Merciful intends⁸
بِضْرٍ to me any harm
لَا تَنْفَعُ عَنِّي there shall not avail⁹ me
شَفَاعَتُهُمْ شَيْئًا their intercession aught
وَلَا يَنْقُذُونِ^(١٣) nor shall they rescue¹⁰ me."

إِنِّي إِذَا 24. "Surely I shall then be
لَفِي ضَلَالٍ in an error
مُبِينٍ^(١٤) quite clear."

1. اتَّبِعُوا *ittabi'û* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 2:170, p. 80, n. 2).

2. يَسْأَلُ *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl*/*mas'alah/tas'âl*], to ask. See at 4:153, p. 312, n. 5).

3. أَجْرٌ *'ajr* (pl. أُجُور *'ujûr*) = reward, recompense, remuneration, due. See at 35:7, p. 1391, n. 14).

4. مُهْتَدُونَ *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 7:30, p. 475, n. 7).

5. فَطَرَ *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 30:30, p. 1299, n. 12).

6. i. e., after Resurrection for Judgement, reward and punishment. تُرْجَعُونَ *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return. See at 32:11, p. 1327, n. 4).

7. أَتَّخِذُ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See at 6:14, p. 396, n. 7).

8. يُرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. The final letter is vowelless and so the medial *yâ'* is dropped because the verb is in a conditional clause preceded by *'in*. See at 10:107, p. 675, n. 6).

9. تَنْفَعُ *tughni(t)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan*/*ghanâ'*], to be free from want, to be rich. The final *yâ'* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 9:25, p. 587, n. 1).

10. يَنْقُذُونِ *yunqidhûni* (originally *yunqidhûna+nî*). يَنْقُذُونَ *yunqidhûna* = they rescue, save, salvage recover, deliver (v. iii. m. pl. impfct. from *'anqadha*, form IV of *naqadha* [*naqdh*], to save, to rescue. See *'anqadha* at 3:103, p. 196, n. 12).

<p>إِنِّي ءَامَنْتُ بِرَبِّكُمْ فَاسْمَعُونِ</p>	<p>25. "I do indeed believe in your Lord. So listen¹ to me."</p>	<p>1. i. e., listen to my advice and believe in Allah and His Messengers. <i>isma'ûni</i> (originally <i>isma'û+nî</i>) اسمعوا <i>isma'û</i> = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from <i>sami'a</i> [sam'/samâ'/masma'], to hear. See at 5:108, p. 384, n. 5).</p>
<p>قِيلَ ادْخُلِ الْجَنَّةَ قَالَ يَا لَيْتَ قَوْمِي يَعْلَمُونَ</p>	<p>26. It was said:² "Enter³ the garden." He said: "Ah, would that my people knew!""</p>	<p>2. The unbelievers killed him and it was said to him after his death. 3. أدخل <i>udkhul</i> = enter, go in (v. ii. m. s. imperative from <i>dakhala</i> [dakhûl], to enter. See <i>udkhulî</i> at 27:44, p. 1215, n. 6). 4. غفر <i>ghafara</i> = he forgave, pardoned (v. iii. m. s. past from <i>ghafra</i> /<i>maghfirah</i> <i>ghufrân</i>, to forgive. See <i>yaghfira</i> 26:82, p. 1177, n. 6). 5. جعل <i>ja'ala</i> = he made / set / put / placed / appointed (v. iii. s. past from <i>ja'l</i>, to make, to put. See at 35: 38, p. 1404, n. 2).</p>
<p>يَا عَفَّرَ لِي ربي وَجَعَلَنِي مِنَ الْمُكْرَمِينَ</p>	<p>27. "That my Lord has forgiven⁴ me and has made⁵ me of the honoured ones!"⁶</p>	<p>6. مكرمين <i>mukramîn</i> (pl.; acc./gen. of <i>makramân</i>; s. <i>mukram</i>) = those honoured (passive participle from 'akrama, form IV of <i>karuma</i> [karam/ karamah/ karâmah], to be noble, generous. See <i>karim</i> at 34:4, p. 1369, n. 1). 7. أنزلنا <i>'anzalnâ</i> = we sent down (v. i. pl. past from 'anzala, form IV of <i>nazala</i> [nuzûl], to come down. See at 29:47, p. 1282, n. 2).</p>
<p>وَمَا أَنْزَلْنَا عَلَى قَوْمِهِ مِنْ بَعْدِهِ مِنْ جُنْدٍ مِنَ السَّمَاءِ وَمَا كُنَّا مُنْزِلِينَ</p>	<p>28. And We sent down⁷ not against his people after him any army⁸ from the heaven nor are We to send down.⁹</p>	<p>8. جند <i>jund</i> (s.; pl. <i>junûd/ajnâd</i>) = army, soldiers. See at 19:75, p. 970, n. 13. 9. منزلين <i>munzilîn</i> (pl.; acc./gen. of <i>munzilân</i>; s. <i>munzil</i>) = those who send down, make (someone/ something) descend, receive guests, hosts (act. participle from 'anzala, form IV of <i>nazala</i> [nuzûl], to come down. See at 12:59, p. 744, n. 6).</p>
<p>إِنْ كَانَتْ إِلَّا صَيْحَةً وَجِدَةً فَإِذَا هُمْ خَامِدُونَ</p>	<p>29. It was naught but a single thunderous blast¹⁰ and lo, they were dead and still.¹¹</p>	<p>10. صيحة <i>shayḥah</i> (s.; pl. <i>shayḥât</i>) = outcry, piercing sound, thunderous blast. See at 29:40, p. 1279, n. 5). 11. خامدون <i>khâmidân</i> (pl.; s. <i>khâmid</i>) = those who are dead and still, quiet, calm, dying, extinguished (act. participle from <i>khamada</i> [khamd/khumûd], to go out, to die. See <i>khâmidîn</i> at 21:15, p. 1016, n. 7).</p>

يَحْزَمَةٌ عَلَى الْعِبَادِ مَا يَأْتِيهِمْ مِنْ رَسُولٍ إِلَّا كَانُوا بِهِ يَسْتَهْزِئُونَ ﴿٣٠﴾	30. Oh, what a pity ¹ on the servants. There comes not to them any Messenger but they use to mock ² at him.
أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِنَ الْقُرُونِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُونَ ﴿٣١﴾	31. Do they not see how many We destroyed ³ before them of the generations ⁴ that they to them will not return? ⁵
وَإِنْ كُلُّ لَمَّا جَمِيعٍ لَدَيْنَا مُحْضَرُونَ ﴿٣٢﴾	32. And surely all, yet all together shall before Us be brought along. ⁶
Section (Rukû') 3	
وَأَيُّهُ مُدُّ الْأَرْضِ الْعَيْتَةِ أَحْيَيْتَهَا وَأَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهَا يَأْكُلُونَ ﴿٣٣﴾	33. And a sign ⁷ for them is the lifeless ⁸ land. We give it life ⁹ and produce ¹⁰ out of it corn; ¹¹ then of it they eat. ¹²

1. حَسْرَةٌ *hasrah* (pl. حسرات *hasarât*) = regret, lamentation, grief, sorrow, distress, pity. See at 19:39, p. 960, n. 7).
2. يَسْتَهْزِئُونَ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 26:6, p. 1163, n.10).
3. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulku/ halâk /tahlukah*], to perish. See at 32:26, p. 1332, n. 1).
4. of the unbelieving and sinful generations, the ruins of many of whom are visible in the Arabian peninsula. قُرُونٍ *qurûn* (pl.; s. *qarn*) = generations, centuries, horns. See at 32:26, p. 1332, n. 2.
5. i. e., those destroyed nations will never return to the earth. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 32:21, p. 1330, n. 9).
6. i. e., after Resurrection for judgement. مُحْضَرُونَ *muhḍarûn* (pl.; s. *muhdar*) those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See at 34:38, p. 1382, n. 10).
7. i. e., for the Power and Sovereignty of Allah.
8. أَيُّهُ *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle, evidence. See at 29:44, p. 1280, n. 10.
9. i. e., barren and dry. مَيِّتَةً *maytah* = corpse, carcass, dead, lifeless. See at 16:115, p. 867, n. 6.
10. i. e., make lively by sending down rains and by vegetation. أَحْيَيْنَا *'ahyaynâ* = we brought to life, gave life (v. i. pl. past from *'ahyâ*, form IV of *hayiya* [*ḥayah*], to live. See at 35:9, p. 1392, n. 12).
11. أَخْرَجْنَا *'akhrajnâ* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See at 20:53, p. 987, n. 3).
12. حَبِّ *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 6:95, p. 431, n. 2.
13. يَأْكُلُونَ *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 9:35, p. 591, n. 1).

وَجَعَلْنَا فِيهَا 34. And We make¹ therein
جَنَّاتٍ مِّنْ نَّجِيلٍ gardens² of date palms³
وَأَعْنَبٍ and vines⁴
وَفَجَّرْنَا فِيهَا and cause to flow⁵ therein
مِنَ الْعُيُونِ of springs.⁶

يَأْكُلُوا 35. That they may eat
مِن ثَمَرِهِ of its produce.⁷
وَمَا عَمِلَتْهُ أَيْدِيهِمْ And their hands do that not.
أَفَلَا يَشْكُرُونَ Will they not then be grateful?⁸

سُبْحٰنَ الَّذِي خَلَقَ 36. Sancrosanct⁹ is He Who
الْأَزْوَاجَ كُلَّهَا created the pairs¹⁰ all of them,
وَمَا تَأْتِي مِنَ الْأَرْضِ of what the earth produces¹¹
وَمِنْ أَنْفُسِهِمْ and of themselves
وَمَا لَا يَعْلَمُونَ and of what they know not.

وَأَيَّاءَ لَهُمْ 37. And a sign for them
الَّيْلِ is the night.
نَسْلَخُ مِنْهُ النَّهَارَ We strip¹² off it the day;
فَإِذَا هُمْ and lo they then
مُظْلِمُونَ fall in darkness.¹³

1. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [ja'â], to make, to set. See at 36:8, p. 1410, n. 5).

2. جنات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 26:147, p. 1187, n. 11.

3. نخيل *nakhîl* = palm, date palm. See at 23:18, p. 1079, n. 6.

4. أعناب *'a'nâb* (pl.; sing. *'inab*) = grapes, vines. See at 23:18, p. 1079, n. 7.

5. فجَّرنا *fajjarnâ* = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from *fajjara*, form II of *fajjara* [fajr], to cleave, break up. See at 18:33, p. 924, n. 1).

6. عيون *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 26:147, p. 1187, n. 12).

7. ثمر *thamar* = fruit, fruits, yield, produce, crops, gain, result. See at 18:42, p. 926, n. 9.

8. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank. See at 27:72, p. 1224, n. 8).

9. سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [sabih/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sancrosanct" conveys the meaning better. See at 34:41, p. 1383, n. 7.

10. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 35:11, p. 1393, n. 12.

11. تنبت *tunbitu* = she or it causes to sprout, makes grow, germinates, produces (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [nabt], to grow, to sprout. See at 2:61, p. 28, n. 14).

12. i. e., gradually take away, withdraw. نسلخ *naslakhû* = we strip, strip off, flay (v. i. pl. impfct. form *salakha* [salkh], to strip off, to flay. See *insalakha* at 7:175, p. 534, n. 2).

13. مظلمون *muzlimûn* (pl.; s. *muzlim*) = مظلم *muzlim* = those that grow dark, fall in darkness, those darkening (act. participle from *'azlama*, form IV of *zalima* [zalm], to be dark. See *muzlim* at 10:27, p. 647, n. 14).

<p>وَالشَّمْسُ تَجْرِي 38. And the sun runs on¹ لِمْسَقَرٍ لَهَا² to a resting place² for it. ذَٰلِكَ تَقْدِيرُ³ That is the ordaining³ of الْعَزِيزِ the All-Mighty, الْعَلِيمِ the All-Knowing.</p> <p>وَالْقَمَرَ 39. And the moon قَدَرْنَاهُ We have ordained for it مَنَازِلَ حَتَّىٰ عَادَ stages⁴ till it reverts⁵ كَالْمَرْجُونِ like the date-leaf stalk⁶ الْقَدِيمِ grown old.</p>	<p>1. تَجْرِي <i>tajrī</i> = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from <i>jarā</i> [jary], to flow. See at 29:58, p. 1286, n. 2). 2. i. e., for a specified time and destination. <i>مستقر mustaqarr</i> = time or place to settle, appointed time, resting place, abode (adverb of place/time from <i>istaqarra</i>, form X of <i>qarra</i> [qarār], to settle down, to abide. See at 25:76, p. 1161, n. 3). 3. تَقْدِير <i>taqdīr</i> = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of <i>qadara</i> [qadr/ qadar qudrāh/ maqdurah], to decree, to have power. See at 6:96, p. 431, n. 11). 4. مَنَازِل <i>manāzil</i> (pl.; s. <i>manzil</i>) = stopping places, way stations, stages, houses (adverb of place from <i>nazala</i> [nuzāl], to come down. See at 10:5, p. 637, n. 8). 5. عَاد <i>āda</i> = he reverted, returned, relapsed (v. iii. m. s. past from 'awd/ awdah, to return. See at 5:95, p. 377, n. 10). 6. عَرَجُون <i>urjūn</i> (s.; pl. 'arājīn) = date-leaf stalk.</p>
<p>لَا الشَّمْسُ يَنْبَغِي 40. Neither is it necessary⁷ لَهَا أَنْ تَذْرَكَ⁸ for the sun to overtake⁸ the الْقَمَرَ وَلَا اللَّيْلُ moon nor is the night سَابِقَ النَّهَارِ to outstrip⁹ the day. وَكُلٌّ فِي فَلَكٍ¹⁰ And all in an orbit¹⁰ يَسْبَحُونَ are floating.¹¹</p>	<p>7. يَنْبَغِي <i>yanbaghī</i> = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from <i>inbaghā</i>, form VII of <i>baghā</i> [bughā], to seek, to desire. See at 26:211, p. 1198, n. 7). 8. تَذْرَكَ <i>tudrika(u)</i> = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from 'adraka, form IV of <i>daraka</i> [darak/dark], to attain. The final letter takes <i>fathah</i> for the particle 'an coming before the verb. See <i>tudrika</i> at 6:103, p. 434, n. 8). 9. سَابِق <i>sābiq</i> (s.; pl. <i>sābiqūn</i>) = preceding one, he who gets ahead/ outstrips (act. participle from <i>sabaqa</i> [sabq], to be or get ahead or before). See at 35:32, p. 1401, n. 9. 10. فَلاك <i>falak</i> (s.; pl. 'aflak) = celestial sphere, orbit, star. See at 21:33, p. 1021, n. 5). 11. يَسْبَحُونَ <i>yasbahūna</i> = they swim, float (v. iii. m. pl. impfct. from <i>sabaha</i> [sabh/ sibāhah] to swim, to float. See <i>yusabbiḥūna</i> at 21:20, p. 1017, n. 6).</p>
<p>وَأَيُّهُمُ 41. And a sign for them is أَنَّا حَمَلْنَا that We carried ذُرِّيَّتَهُمُ their progeny فِي الْفُلِّكَ الْمَشْحُونِ in the Ark laden.¹²</p>	<p>12. i. e., the Ark of Nūh, peace be on him. <i>مشحون mash-hūn</i> = laden, freighted, consigned (passive participle from <i>shahana</i>, <i>shahn</i>), to load, lade, freight. See at 26:119, p. 1183, n. 7).</p>

<p>وَوَلَقْنَا 42. And We have created for لَهُمْ مِنْ مِثْلِهِ 1 مَا رَكَبُوا 2</p>	<p>1. i. e., ships like the Ark of Nūh, peace be on him. 2. يركبون <i>yarkabūna</i> = they ride, board, embark on, mount (v. iii. m. pl. impfct from <i>rakiba</i> [<i>rukāb</i>], to ride, mount. See <i>rakibū</i> at 29:65, p. 1288, n. 5).</p>
<p>وَأِنْ نَشَأْ 43. And if We will نَعْرِقَهُمْ 3 فَلَا صَرِيحَ لَهُمْ 4 وَلَا هُمْ يُنْقَذُونَ 5</p>	<p>3. نغرق <i>nughriq(u)</i> = we drown, sink (v. i. pl. impfct. from '<i>aghraqa</i>, form IV of <i>ghariqa</i> [<i>gharaq</i>], to be drowned. The final letter is vowelless because the verb is conclusion of a conditional clause. See '<i>aghraqnā</i> at 29:40, p. 1279, n. 7). 4. صرّيح <i>ṣarikh</i> = crying, yelling, screaming. See <i>yastarikhūna</i> at 35:37, 1403, n. 5.</p>
<p>إِلَّا رَحْمَةً مِنَّا 44. Except as mercy from Us وَمَتَاعًا إِلَىٰ حِينٍ 6</p>	<p>5. i. e., rescued by anyone else. ينجلون <i>yunqadhūna</i> = they are rescued, saved, salvaged, recovered, delivered (v. iii. m. pl. impfct. passive from '<i>anqadha</i>, form IV of <i>naqadha</i> [<i>naqdh</i>], to save, to rescue. See <i>yunqidhūna</i> at 36:23, p. 1414, n. 10). 6. i. e., a grant of enjoyment of life. متاع <i>matā'</i> (pl. '<i>amti'ah</i>) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 33:53, p. 1359, n. 2.</p>
<p>وَإِذَا قِيلَ لَهُمْ 45. And when it is said to them: انْقُوا 7 مَا بَيْنَ أَيْدِيكُمْ 8 وَمَا خَلْفَكُمْ 9 لَعَلَّكُمْ 10 تَرْحَمُونَ</p>	<p>7. اتقوا <i>ittaqu</i> = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from <i>ittaqa</i>, form VIII of <i>waqa</i> (<i>waqy/wiqāyah</i>), to guard, safeguard. See at 33:70, p. 1365, n. 1). 8. i. e., in front of you of the instances of how the previously unbelieving and sinful people were punished and destroyed. بين <i>bayna</i> '<i>aydikum</i> = [lit. between your hands] is an idiom meaning "before or in front of you". See <i>bayna yadayhi</i> at 34:31, p. 1379, n. 3.</p>
<p>وَمَا تَأْتِيهِمْ 46. And there comes not to مِنْ ءَايَةٍ 11 مِنْ ءَايَاتِ رَبِّهِمْ 12 إِلَّا كَانُوا 13</p>	<p>9. i. e., of the judgement and punishment in the hereafter. خلف <i>khalf</i> = rear, rear part, behind, successors, those behind. See at 34:9, p. 1370, n. 9). 10. ترحمون <i>turhamūna</i> = you (all) are bestowed mercy (v. ii. m. pl. impfct. passive from <i>rahima</i> [<i>rahmah / marhamah</i>], to have mercy. See at 6:155, p. 459, n. 11).</p>

عَنْهَا مُعْرِضِينَ ﴿٤٦﴾ turn away¹ from it.

وإِذَا قِيلَ لَهُمْ 47. And if it is said to them:

أَنْفِقُوا مِمَّا

رَزَقَكُمُ اللَّهُ "Spend² out of what

قَالَ الَّذِينَ كَفَرُوا Allah has provided for you",

لِلَّذِينَ آمَنُوا there say those who disbelieve

أَنْطَعِمُ مَنْ "Shall we feed³ those whom,

لَوْ شَاءَ اللَّهُ if Allah wished,

أَطَعَمَهُ He would have fed?⁴

إِنْ أَنْتُمْ إِلَّا فِي

ضَلَالٍ مُّبِينٍ ﴿٤٧﴾ You are not but in

an error⁵ quite obvious."⁶

وَيَقُولُونَ 48. And they say:

مَتَى هَذَا الْوَعْدُ "When will this promise⁷ be,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"⁸

مَا يَنْظُرُونَ إِلَّا 49. They await⁹ not but

صَيْحَةً وَاحِدَةً a single thunderous blast¹⁰

تَأْخُذُهُمْ that will get hold¹¹ of them

وَهُمْ يَخِصِّمُونَ while they are disputing!¹²

﴿٤٨﴾ 50. So they shall not be able¹³

1. مرضين *mu'ridîn* (acc./gen. of *mu'ridûn*; sing. *mu'rid*) = those turning away, averting, falling back (active participle from '*arada*, form IV of '*aruda* [عرض *arḍ*], to be broad, wide, to appear. See at 26:5, p. 1163, n. 7).

2. أنفقوا '*anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from '*anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up, be spent. See at 9:53, p. 600, n. 1).

3. نطعم *nuṭ'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from '*aṭ'ama*, form IV of '*ṭa'ima* [*ṭa'm*], to eat, to taste. See *yuṭ'imu* at 26:79, p. 1176, n. 10).

4. أطعم '*aṭ'ama* = he fed, gave food (v. iii. m. s. past in form IV of '*ṭa'ima*. See n. 3 above).

5. ضلال *ḍalâl* = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

6. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 36:17, p. 1413, n. 2.

7. i. e., when will the promise of Resurrection come true? وعد *wa'd* (s.; pl. *wu'ad*) = promise. See at 35:5, p. 1391, n. 1.

8. صادقين *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from '*ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 33:35, p. 1349, n. 3).

9. ينظرون *yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*nazr/manẓar*], to see, view, look at. See at 35:43, p. 1406, n. 10).

10. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, thunderous blast. See at 36:29, p. 1415, n. 10).

11. تأخذ *ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from '*akhadha* [*'akhdh*], to take. See *ta'khudhû* at 2:255, p. 131, n. 1).

12. يخصمون *yakhiṣimûna* (originally *yakhtaṣimûna*) = they quarrel, dispute, argue, (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm/khiṣâm/khuṣâmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

13. يستطيعون *yastaṭi'ûna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istatâ'a*, form X of '*ṭa'a* [*ṭaw'*], to obey. See at 26:211, p. 1198, n. 8).

<p>تَوَصَّيَةً وَلَا إِلَىٰ أَهْلِهِمْ يَرْجِعُونَ ﴿٥٠﴾</p>	<p>to making a will¹ nor to their families shall they return.²</p>	<p>1. توصية <i>tawṣiyah</i> (s.; pl. <i>tawṣiyât/tawâṣin</i>)+ = recommendation, suggestion, instruction, commission, mandate, to make bequests, to make will, to entrust (verbal noun in form II of <i>waṣṭâ</i> [wasy], to diminish, to regain weight).</p>
Section (Rukû') 4		
<p>وَنُفِخَ فِي الصُّورِ فَإِذَا هُمْ مِنَ الْأَجْدَاثِ إِلَىٰ رَبِّهِمْ يَنْسِلُونَ ﴿٥١﴾</p>	<p>51. And blown will be³ the trumpet⁴ and lo, they will from the graves⁵ to their Lord be issuing forth.⁶</p>	<p>2. يرجعون <i>yarji'ûna</i> = they return, come back, revert (v. iii. m. pl. impfct. from <i>raja'a</i> [رجوع <i>rujû'</i>] to come back, return. See at 36:31, p. 1416, n. 5).</p> <p>3. That will be the second blowing of the Trumpet for Resurrection. نفخ <i>nufikha</i> = it was blown, inflated, breathed (v. iii. m. s. past passive from <i>nafakha</i> [<i>nafkh</i>], to blow. See at 23:101, p. 1099, n. 10).</p> <p>4. صُور <i>ṣûr</i> = horn, bugle, trumpet. See at 27:87, p. 1228, n. 4.</p> <p>5. أجدات <i>'ajdâth</i> (pl.; s. <i>jadath</i>) = graves, tombs.</p> <p>6. ينسلون <i>yansilâna</i> = they issue forth, fall out, procreate (v. iii. m. pl. impfct. from <i>nasala</i> [<i>nusâl</i>], to fall out. See at 21:96, 1039, n. 4).</p>
<p>قَالُوا إِنَّا مِن بَعثْنَا مِن مَّرْقَدِنَا هَذَا مَا وَعَدَ الرَّحْمَنُ وَصَدَقَ الْمُرْسَلُونَ ﴿٥٢﴾</p>	<p>52. They will say: "Woe to us! Who has raised⁷ us from our sleeping beds?"⁸ "This is what there had promised⁹ the Most Merciful and had said truly¹⁰ the Messengers."¹¹</p>	<p>7. بعث <i>ba'atha</i> = he sent, dispatched, raised, raised up (v. iii. m. s. past from <i>ba'th</i>, to send, to raise. See at 25:41, p. 1150, n. 9).</p> <p>8. مرقد <i>marqad</i> (s.; pl. <i>marâqid</i>) = bed, couch, resting place, sleeping bed (name of place from <i>raqada</i> [<i>raqd/ruqûd/ruqâd</i>], to sleep, to rest, to subside. See <i>ruqûd</i>, at 18:18, p. 916, n. 5).</p> <p>9. وعد <i>wa'ada</i> = he promised, pledged, gave word (v. iii. m. s. past from <i>wa'd</i>, to make a promise. See at 33:22, p. 1343, n. 7).</p> <p>10. صدق <i>ṣadaqa</i> = he said the truth, was truthful, proved to be true (v. iii. m. s. past from <i>ṣadq/ṣidq</i>, to speak the truth. See at 33:22, p. 1343, n. 8).</p>
<p>إِنْ كَانَتْ إِلَّا صَيْحَةٌ وَجِدَةٌ فَإِذَا هُمْ جَمِيعٌ</p>	<p>53. There will be naught but a single thunderous blast¹² and lo, they will all together</p>	<p>11. مرسلون <i>mursalûn</i> (pl.; s. <i>mursal</i>) = those sent out, messengers (passive participle from <i>'arsala</i>, from IV of <i>rasila</i> [<i>rasal</i>], to be long and flowing. See at 36:13, p. 1412, n. 4).</p> <p>12. صيحة <i>ṣayḥah</i> (s.; pl. <i>ṣayḥât</i>) = outcry, piercing sound, thunderous blast. See at 36:49, p. 1420, n. 10).</p>

لَدَيْنَا مُحَضَّرُونَ ﴿٥٣﴾ be before Us brought along.¹

فَالْيَوْمَ 54. So today

لَا نَظْلِمُ no injustice will be done²

نَفْسٍ شَيْئًا to any person³ in anything

وَلَا نَجْزِيكَ nor shall you be requited⁴

إِلَّا مَا كُنْتُمْ except for what you had been

تَعْمَلُونَ ﴿٥٤﴾ doing.⁵

إِنَّ أَصْحَابَ 55. Verily the inmates⁶

الْجَنَّةِ الْيَوْمَ of the paradise toady

فِي سُغُلٍ فَكِهِونَ ﴿٥٥﴾ will be busy⁷ enjoying.⁸

هُمْ وَأَزْوَاجُهُمْ 56. They and their consorts⁹

فِي ظِلَّلٍ will be in shades¹⁰

عَلَى الْأَرَائِكِ on canopied couches¹¹

مُسْتَكِينُونَ ﴿٥٦﴾ reclining.¹²

لَهُمْ فِيهَا 57. They will have therein

فَكَهْهٌ fruit

وَلَهُمْ and they will have

مَا يَدْعُونَ ﴿٥٧﴾ whatever they ask for.¹³

1. محضرون *muḥḍarûn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from 'ahḍara, form IV of ḥaḍara [ḥuḍûr], to be present. See at 36:32, p. 1416, n. 6).

2. نظلم *tuzlamu* = she is wronged, done injustice, transgressed, suppressed (v. iii. f. s. impfct. passive from *zalamâ* [zalm/zulm], to do wrong. See *tuzlamûna* at 17:71, p. 896, n. 8).

3. نفس *nafs* (s.; pl. *nufûs/'anfus*)= living being, person, individual, nature, self. See at 31:28, p. 1320, n. 12.

4. تجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See at 27:90, p. 1229, n. 7).

5. تعملون *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from 'amila ['amal], to do. See at 10:61, p. 659, n. 6).

6. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣāḥib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:13, p. 1412, n. 2).

7. شغل *shugul* = to be busy/ preoccupied, activity, work.

8. فاكهون *fâkihûn* (pl.; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [fakah/fakâhah], to be cheerful, merry, sportive).

9. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 36:36, p. 1417, n. 10.

10. i. e., shades of gardens. ظلال *ẓilâl* (pl.; s. *ẓill*) = shadows, shades. See at 16:81, p. 854, n. 8.

11. أرائك *'arâ'ik* (pl.; s. أريكة *'arikah*) = raised thrones, canopied couches, sofas. See at 18:31, p. 923, n. 7.

12. متكئون *muttaki'ûn* (pl.; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See *muttaki'in* at 18:31, p. 923, n. 6).

13. يدعون *yadda'ûna* = they ask for, claim, maintain, allege (v. iii. m. pl. impfct. from *idda'a*, for VIII of *da'a* [du'a'], to call, to summon. See *yad'ûna* at 29:42, p. 1280, n. 4).

سَلَامٌ 58. "Peace" will be قَوْلًا مِّن رَّبِّي رَحِيمٍ Most Merciful.
وَأْمُرُوا 59. "And isolate yourselves" ² الْيَوْمَ today, إِنِّهَا الْمُجْرِمُونَ O you the sinful." ³
أَلَمْ أَعْهَدْ إِلَيْكُمْ 60. "Did I not enjoin" ⁴ on you, يَبْنَیْءَ آدَمَ O children of Adam, أَنْ لَا تَعْبُدُوا that you never worship ⁵ الشَّيْطَانَ Satan?" إِنَّهُ لَكُمْ Verily he is for you عَدُوٌّ مُّبِينٌ an enemy ⁶ open and clear. ⁷
وَأَنْ أَعْبُدُونِي 61. And that you worship Me. هَذَا صِرَاطٌ This is a way ⁸ مُسْتَقِيمٌ straight and right. ⁹
وَلَقَدْ أَضَلَّ 62. But he indeed led astray ¹⁰ مِنْكُمْ from among you جِيلًا كَثِيرًا creatures many. ¹¹ أَفَلَمْ تَكُونُوا Did you not then use to تَعْقِلُونَ understand? ¹²

1. Allah will address the inmates of paradise with *saalām*; and that will be the highest bliss.

2. i. e., isolate yourselves from the righteous.
امتازوا *imtāzū* = isolate yourselves, separate yourselves, distinguish yourselves, mark yourselves out (v. ii. m. pl. imperative from *imtāza*, form VIII of *māza* [*mayza*], to separate, to distinguish. See *yamīza* at 8:36, p. 559, n. 10).

3. مجرمون *mujrimūn* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 32:12, p. 1327, n. 3).

4. أعهد *'a'had(u)* ['*ilā*]= I assign, commit to, entrust to, enjoin on (v. i. pl. impfct from '*ahida* ['*ahd*], to delegate, to entrust, to commit. The final letter is vowelless because the verb is preceded by the particle *lam*. See '*ahidnā* at 20:115, p. 1004, n. 10).

5. لا تعبدوا *lā ta'budū* = you (all) worship not, never worship (v. ii. m. pl. imperative {prohibition} from '*abada* ['*ibādah* / '*ubūdah* / '*ubūdiyah*], to worship, to serve. See *u'budū* at 29:56, p. 1285, n. 8).

6. عدو *'adūw* (s.; pl. أعداء '*a'dā*') = foe, enemy, adversary. See at 35:6, p. 1391, n. 4.

7. مبين *mubīn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abāna*, form IV of *bāna* [*bayān*], to be clear, evident. See at 36:47, p. 1420, n. 6).

8. صراط *ṣirāṭ* = way, path, road. See at 36:4, p. 1409, n. 4.

9. مستقيم *mustaqīm* = straight, upright, erect, correct, right, proper (active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up). See at 36:4, p. 1409, n. 5).

10. أضل *'aḍalla* = he led astray, misled (v. iii. m. s. past in from IV of *ḍalla* [*ḍalāl/ ḍalālah*], to go astray. See at 30:29, p. 1299, n. 9).

11. جيل *jibill* (pl.; s. *jibillah*) = creatures, generations, nature. See *jibillah* at 26:184, p. 1194, n. 3.

12. تعقلون *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* ['*aqil*], to be endowed with reason. See at 26:60, p. 1253, n. 12).

<p>هٰذِهِ جَهَنَّمُ 63. This is the hell الَّتِي كُنْتُمْ تُوعَدُونَ 13 threatened¹ with.</p>	<p>1. تُوعَدُونَ <i>tû'adûna</i> = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from <i>wa'ada</i> [also from 'aw'ada, form IV of <i>wa'ada</i>] [<i>wa'd</i>]), to make a promise. See at 21:109, p. 1042, n. 10). 2. اِصْلَوْا <i>ishlaw</i> = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from <i>shalâ</i> [<i>shalan/shalîy/shilâ'</i>]), to roast, to burn, to be exposed to the blaze. See <i>taşşalûna</i> at 28:29, p. 1242, n. 5).</p>
<p>اَصْلَوْهَا الْيَوْمَ 64. Enter² it today بِمَا كُنْتُمْ تَكْفُرُونَ 11 disbelieving.³</p>	<p>3. تَكْفُرُونَ <i>takfurûna</i> = you (all) disbelieve, deny (v. ii. m. pl. impfct. from <i>kafara</i>, [<i>kufur</i>]), to disbelieve. See at 4:89, p. 280, n. 11). 4. نَحْمِ <i>nakhhtimu</i> = we put a seal, seal, close (v. i. pl. impfct. from <i>khatama</i> [<i>khatm/khitâm</i>]), to seal. See <i>khatama</i> at 2:7, p. 6, n. 4). 5. اَفْوَاهِهِمْ <i>'afwâh</i> (pl.; sing. فُوهة <i>fûhah</i>) = mouths, vents. See at 33:4, p. 1335, n. 10).</p>
<p>الْيَوْمَ نَخْتُمُ 65. Today I shall put a seal⁴ عَلَىٰ أَفْوَاهِهِمْ وَتُكَلِّمُنَا أَيْدِيهِمْ وَتَشْهَدُ أَرْجُلُهُمْ بِمَا كَانُوا يَكْسِبُونَ 15 acquiring.⁸</p>	<p>6. تَكَلِّمُ <i>tukallimu</i> = she speaks, talks, addresses (v. iii. f. s. impfct. from <i>kallama</i>, form II of <i>kalama</i> (<i>kalm</i>), to wound. See <i>tukallima</i> at 27:82, p. 1226, n. 13). 7. تَشْهَدُ <i>tash-hadu</i> = she testifies, bears witness, witnesses (v. iii. f. s. impfct. from <i>shahida</i> [<i>shuhûd/shahâdah</i>]), to witness, to testify. See <i>tash-hada</i> at 24:24, p. 1114, n. 1). 8. Allah will seal the mouths and will enable the hands and feet to speak and testify about what man acquired of merits or sins by his deeds. يَكْسِبُونَ <i>yaksibûna</i> = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from <i>kasaba</i> [<i>kasb</i>]), to gain, to acquire. See at 15:84, p. 824, n. 8).</p>
<p>وَلَوْ نَشَاءُ 66. And if We willed لَطَمَسْنَا عَلَىٰ أَعْيُنِهِمْ فَأَنْسَبِقُوا 11 الصِّرَاطَ فَأَنزِلُ يُبْصِرُونَ 11 but how could they see?¹¹</p>	<p>9. نَطْمَسْنَا <i>ṭamasnâ</i> = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from <i>ṭamasa</i> [<i>ṭams/tumûs</i>]), to be effaced, to efface. See <i>naṭmisa</i> at 4:47, p. 262, n. 6). 10. اِصْتَبَقُوا <i>istabaqû</i> = they vie with one another, try to get ahead of one another, compete, race for [here, grope] (v. iii. m. pl. impfct. from <i>istabaqa</i>, form VIII of <i>sabaqa</i> [<i>sabq</i>]), to get before, to precede, to go ahead. See <i>istabaqû</i> at 12:25, p. 730, n. 11). 11. يُبْصِرُونَ <i>yubşirûna</i> = they see, realize, comprehend (v. iii. m. pl. impfct. from 'absara, form IV of <i>başura/başira</i> [<i>başar</i>]), to look, to see. See at 36:9, p. 1410, n. 12).</p>

- وَلَوْ نَشَاءُ 67. And if We willed
لَمَسَخْنَاهُمْ We could have transmuted¹
عَلَىٰ مَكَانَتِهِمْ them in their places
فَمَا اسْتَطَاعُوا so they would not be able to²
مُضِيًّا move forward³
وَلَا يَرْجِعُونَ 4 nor could they come back.⁴

Section (Rukû') 5

- وَمَنْ 68. And whoever
نُعَمِّرُهُ we prolong in life⁵
نُنَكِّسُهُ We retract⁶ him
فِي الْخَلْقِ in the constitution.⁷
أَفَلَا يَعْقِلُونَ 8 Will they not then understand?⁸

- وَمَا عَلَّمْنَاهُ 69. And We have not taught
الشِّعْرَ him poetry⁹
وَمَا يَدَّبَعِي لَهُ nor is it meet¹⁰ for him.
إِنْ هُوَ إِلَّا It is naught but
ذِكْرٌ وَفَرَةٌ a reminder¹¹ and a Qur'ân
مُبِينٌ open and explicit.¹¹

- يُنذِرَ 70 That he may warn¹²
مَنْ كَانَ حَيًّا him who is alive¹³

1. *masakhnâ* = we transformed, transmuted, converted, distorted (v. i. pl. past from *masakha* [*maskh*]), to transform, transmute).
2. *istatâ'û* = they were able to, were capable of (v. iii. m. pl. past from *istatâ'a*, form X of *tâ'a* [*taw*]), to obey. See at 18:97, p. 945, n.6).
3. *muḍīy* = to move forward, leave, depart. See 'amdî at 18:60, p. 934, n. 8.
4. *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:50, p. 1421, n. 2).
5. *nu'ammir(u)* = we let live, prolong life, grant long life, give life span, populate, construct (v. i. pl. impfct. from 'ammara, form II of 'amara ['amr/ 'umr], to live long. The final letter is vowelless because the verb is in a conditional clause. See at 26:35, p. 37, p. 1403, n. 8).
6. *nunakkis(u)* = we invert, reverse, retract, tilt, bend (v. i. pl. impfct. from *nakkasa*, form II of *nakasa* [*naks*]), to invert, to turn over. The final letter is vowelless because the verb is conclusion of a conditional clause. See *nâkisû* at 32:12, p. 1327, n. 6).
7. *khalq* = creation, origination, making, creatures, constitution. See at 23:14, p. 1078, n. 5.
8. *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'aqala [*'aq*]), to understand, to have intelligence. See at 30:28, p. 1299, n. 5).
9. *shî'r* (s.; pl. 'ash'âr) = poetry, poems.
10. *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ'*]), to seek, to desire. See at 36:40, p. 1198, n. 7).
11. Note that the word "Qur'ân" is in apposition to *dhikr*. *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture. See at 36:11, p. 1411, n. 4.
12. *yundhira(u)* - he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadh* /*nudhâr*]), to dedicate, to vow. The final letter takes *faḥah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 18:2, p. 910, n. 6).
13. i. e., whose heart is alive to the truth.

وَيَحِقُّ الْقَوْلُ	and that due may become ¹ the word ²
عَلَى الْكٰفِرِيْنَ	on the unbelievers.
أَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِمَّا عَمِلَتْ اَيْدِيْنَا اَنْعَمًا	71. Do they not see that We have created for them, out of what Our hands did, ³ the cattle ⁴
فَهُمْ لَهَا مٰلِكُوْنَ	so they are of these the owners? ⁵
وَدَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَمِنْهَا يَأْكُوْنَ	72. And We have tamed ⁶ these for them so some of them are their mount ⁷ and of them they eat. ⁸
وَلَهُمْ فِيْهَا مَنْفَعٌ وَمَشٰرِبٌ اَفَلَا يَشْكُرُوْنَ	73. And they have in them benefits ⁹ and drinks. ¹⁰ Will they not then express gratitude? ¹¹
وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ	74. And they take ¹² besides Allah

1. يَحِقُّ = *yahiqqa(u)* = he or it becomes true, correct, due, right, incumbent (v. iii. m. s. impfct. from *haqqa* . The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See *haqqa* at 36:7, p. 1410, n. 3).
2. i. e., sentence of punishment.
3. i. e., it is exclusively Our creation; there is no partner in it.
4. اَنْعَامٌ 'an'âm (pl.; s. نَمٍ *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 32:27, p. 1332, n. 10.
5. i. e., you possess and use them as you like.
6. مٰلِكُوْنَ *mâlikûn* (pl.; s. مٰلِكٍ *mâlik*) = owners, possessors (act. participle from *malaka* [malk/mulk/milk], to take in possession. See *yamlikûna* at 35:13, p. 1395, n. 7).
7. ذَلَّلْنٰهَا *dhallalnâ* = we humiliated, made low, subdued, tamed (v. i. pl. past from *dhallala*, form II of *dhalal* [dhall/ dhull/ dhalâlah / dhilla/ madhallah], to be low, humble. See *nadhilla* at 20:134, p. 1011, n. 3).
8. رَكُوْبٌ *rakûb* = mount, riding animal. See *yarkabûna* at 36:42, p. 1419, n. 2.
9. i. e., of their meat. يَأْكُوْنَ *ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from 'akala ['akl/ma'kal], to eat. See at 36:72, p. 1426, n. 8).
10. i. e., other uses of their wool, hyde, bones, etc. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 23:21, p. 1080, n. 3
11. i. e., of their milk. مَشٰرِبٌ *mashârib* (pl.; s. *mashrab*) = drinks, drinking places. See *sharâb* at 16:69, p. 841, n. 1).
12. يَشْكُرُوْنَ *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [shukr/ shukrân], to thank. See at 36:35, p. 1417, n. 8).
13. i. e., in spite of these graces and clear evidences about Allah they take gods besides Him. اتَّخَذُوْا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 29:41, p. 1279, n. 10).

<p>عَالِهَةً لَّعَالِهَتِهِمْ ٧٦ بِصُرُورٍ</p>	<p>gods¹ that they may be helped.²</p>	<p>1. i. e., a number of gods. عَالِهَةٌ 'âlîhah (pl.; s. 'ilâh) = gods, deities, objects of worship. See at 25:42, p. 1150, n. 11.</p>
<p>لَا يَسْتَطِيعُونَ نَصْرَهُمْ وَهُمْ لَمْ</p>	<p>75. They are not capable of³ helping them; and they will be for them</p>	<p>2. i. e., in their affairs and needs. بصُرُورٍ <i>yunṣarûna</i> = they are helped, assisted (v. iii. m. pl. impfct. passive from <i>naṣara</i> [naṣr /nuṣûr], to help. See at 28:41, p. 1246, n. 10).</p>
<p>جُنْدٍ مُّخْضَرُونَ</p>	<p>a host⁴ brought up.⁵</p>	<p>3. يستطيعون <i>yastaṭî'ûna</i> = they are able to, are capable of (v. iii. m. pl. impfct. from <i>istaṭâ'a</i>, form X of <i>tâ'a</i> [taw'], to obey. See at 36:50, p. 1420, n. 13).</p> <p>4. جند <i>jund</i> (s.; pl. <i>junûd/ajnâd</i>) = army, soldiers, host. See at 36:28, p. 1415, n. 8.</p>
<p>فَلَا يَحْزَنُكَ قَوْلُهُمْ إِنَّا نَعْلَمُ مَا يَكْتُمُونَ ٧٧ وَمَا يعلُنُونَ</p>	<p>76. So let there not grieve⁶ you their saying.⁷ Verily We know what they conceal⁸ and what they disclose.⁹</p>	<p>5. i. e., on the Day of Judgement for punishment. محضرون <i>muḥḍarûn</i> (pl.; s. <i>muḥḍar</i>) those presented, put up, brought face to face, brought along, fetched (passive participle from 'aḥḍara, form IV of <i>ḥaḍara</i> [ḥuḍûr], to be present. See at 36:54, p. 1422, n. 1).</p> <p>6. لا يحزن <i>lâ yahzun</i> = let him or it not make sad, grieve (v. iii. m. s. imperative [prohibition] from <i>ḥazana</i> [ḥuzn/ḥazan], to make sad. See at 31:23, p. 1719, n. 1).</p> <p>7. i. e., the words of unbelief, criticism and mocking.</p>
<p>أَوَلَمْ يَرَ الْإِنْسَانُ أَنَّا خَلَقْنَاهُ مِنْ نُطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مُّبِينٌ</p>	<p>77. Does not man see that We created him from a drop?¹⁰ And lo, he is a disputant¹¹ open and clear!</p>	<p>8. يكتُمون <i>yusirrûna</i> = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of <i>sarra</i> [surûr/tasirrah/masarrah], to gladden, to delight. See at 11:5, p. 679, n. 1).</p> <p>9. يعلنون <i>yu'linûna</i> = they (all) declare, disclose (v. iii. m. pl. impfct. from 'alana, form IV of 'alana/aluna ['alâniyyah], to be or become known, evident. See at 36:76, p. 1427, n. 9).</p>
<p>وَصَرَبْنَا مَثَلًا وَنَسِيَ خَلْقَهُ</p>	<p>78. And he strikes for Us an instance and forgets¹² his creation:</p>	<p>10. i. e., of the parents. نطفة <i>nutfah</i> (s.; pl. <i>nutaf</i>) = drop, sperm. See at 35:11, p. 1393, n. 11.</p> <p>11. i. e., he doubts and denies the resurrection and judgement, forgetting his origin of how Allah brought him into being and made him grow. خصيم <i>khaṣim</i> (s.; pl. <i>khuṣamâ'/khuṣmân</i>) = advocate, defender, one who controverts and argues, disputant (active participle in the scale of <i>fa'il</i> from <i>khaṣama</i>, to defeat in argument, to discount. See at 16:4, p. 828, n. 10).</p> <p>12. نسي <i>nasiya</i> = he forgot, became oblivious (v. iii. m. s. past from <i>nasy/nisyân</i>, to forget. See at 20:88, p. 997, n. 11).</p>

قَالَ مَنْ يُحْيِي 1 He says: "Who will give life"
 الْعِظْمَ وَهِيَ 2 to the bones² when they are
 رَمِيمٌ 3 decayed and rotten?"³

قُلْ يُحْيِيهَا 79. Say: "There will give life
 الَّذِي 1 to them the One Who
 أَنشَأَهَا 2 produced⁴ them
 أَوَّلَ مَرَّةٍ 3 for the first time;⁵
 وَهُوَ بِكُلِّ خَلْقٍ 4 and He is of every creation
 عَلِيمٌ 5 All-Knowing."

الَّذِي جَعَلَ لَكُم 80. "He Who makes⁶ for you
 مِنَ الشَّجَرِ الْأَخْضَرِ 7 out of the green⁷ vegetation⁸
 نَارًا 9 fire;⁹

فَإِذَا أَشْتَبَ 10 and lo, you then do out of it
 نُورًا 11 set fire!"¹⁰

أَوَلَيْسَ الَّذِي 81. Is not then the One Who
 خَلَقَ السَّمَوَاتِ 1 created the heavens
 وَالْأَرْضَ 2 and the earth
 بِقَدِيرٍ 3 All-Capable¹¹
 عَلَىٰ أَنْ يَخْلُقَ 4 of creating
 مِثْلَهُمْ 5 the like of them?¹²

1. *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See at 30:50, p. 1307, n. 2).

2. عظام *'izâm* (pl.; sing. 'azm) = bones. See at 23:82, p. 1095, n. 8.

3. i. e., when not only the skins and muscles but also the hardest parts of the corpses, the bones, will be rotten and reduced to dust. رميم *ramim* = rotten, decayed.

4. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of nasha'a [nash'/nushû'/nash'ah], to rise, to emerge. See at 6:141, p. 451, n. 5).

5. مرة *marrah* (s.; pl. marrât/mirâr) = time, turn, once. See at 20:37, p. 982, n. 8.

6. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from ja'l, to make, to put. See at 36: 27, p. 1415, n. 5).

7. أخضر *'akhḡar* (s.; pl. khudr) = green.

8. شجر *shajar* (s.; pl. ashjâr) = trees, plants, vegetation. See *shajarah* at :35, p. 19, n. 4.

9. Not only do trees and plants serve as fuel for fire even when green, it is through the green trees and vegetation that Allah provides oxygen without which no fire can be kindled.

10. توقدون *tûqidûna* = you kindle, set fire (v. iii. m. pl. impfct. from 'awqada, form IV of waqada [waqd./waqad/wuqûd], to take fire, to burn. See *yûqidûna* at 13:17, p. 771, n. 10).

11. قادر *qâdir* = capable, one who has power, All-Capable (act. participle from qadara [qadr/qadar], to ordain, to measure, to have power. See at 17:99, p. 905, n. 12).

12. i. e., to resurrect them by creating them again.

بَلَّ وَهُوَ
الْخَلَّاقُ O yes, and He is
the Supreme Creator,¹

﴿٨١﴾ الْعَلِيمُ the All-Knowing.²

﴿٨٢﴾ 82. It is but His Command³

إِذَا أَرَادَ شَيْئًا when He intends⁴ anything

أَنْ يَقُولَ لَهُ "بِع" that He says for it "Be"

﴿٨٣﴾ فَيَكُونُ and it comes into being.⁵

﴿٨٤﴾ 83. So Sacrosanct⁶ is He

بِيَدِهِ in Whose Hand is

مُلْكُ كُلِّ شَيْءٍ the dominion⁷ of everything;

وَالْيَوْمِ and to Him

﴿٨٥﴾ تَرْجَعُونَ you all will be returned.⁸

1. خَلَّاقٌ *Khallâq* = Creator, Supreme Maker (act. participle in the intensive form of *fa'âl* from *khalaqa* [*khalq*], to create. See *khalaqnâ* at 15:86, p. 825, n. 1.

2. عَلِيمٌ '*alim*' (s.; pl. '*ulamâ*') = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 34:26, p. 1377, n. 12.

3. See 35:41. أَمْرٌ '*amr*' (s.; pl. أوامر '*awâmir* / أمور '*umûr*') = order, command, decree/ matter, issue, affair. See at 30:25, p. 1297, n. 12.

4. أَرَادَ '*arâda*' = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 18:82, p. 941, n. 2).

5. يَكُونُ '*yakûnu*' = he or it becomes, comes into being, happens, takes place (v. iii. m. s. impfct. from *kâna* [*kawn*/*kiryân*/*kaynûnah*], to be, to exist).

6. سُبْحَانَ *Subhân* is derived from *sabbaha*, form II of *sabaḥa* [*sabh*/*sibâḥah*], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 36:36, p. 1417, n. 9.

7. مَلَكُوتٌ '*malakût*' = empire, realm, kingdom, dominion. See at 23:88, p. 1096, n. 4.

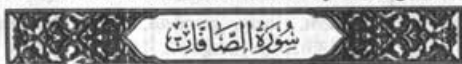
8. i. e., after Resurrection for judgement, reward and punishment. تَرْجَعُونَ '*turja'ûna*' = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû*'], to return. See at 32:11, p. 1327, n. 4).

37: *Sûrat al-Şâffât* (Those Standing in Rows)

Makkan : 182 'âyahs

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with *tawhîd* (monotheism), *wahy*, Resurrection, Judgement, reward and punishment. It starts with an oath by the angels who line up in prayers and in obeying Allah's commands. Reference is next made to the rebellious Satan and the unbelievers' doubts about the Resurrection and their persistence in polytheism. Mention is then made of the punishment and despicable life of the unbelievers in the hereafter and, in contrast, the reward and honourable life of the believers. Emphasis is then made on the fact that Allah has sent Messengers from time to time to guide mankind to the truth and the worship of Allah Alone; and mention is made in this connection of Prophets Nûh, Ibrâhîm and his sacrificing his son Ismâ'il in obedience to Allah's command, Ishâq, Mûsâ and Hârûn, Ilyâs, Lût and Yûnus, peace be on them all. It ends with an emphasis again on *tawhîd* and the polytheists' persistence in setting partners with Allah and their mistaken notion of *jinn* being Allah's daughters.

The *sûrah* is named after the oath by the angels who line up (*al-şâffât*) with which it starts.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالصَّافَّاتِ 1. By those lining up¹

صَفًّا in rows;

فَالرَّاجِعَاتِ 2. And those driving away²

زَجْرًا in a drive;

فَالتَّالِيَاتِ 3. And those reciting³

ذِكْرًا a reminder.⁴

إِنَّ إِلَهَكُمْ 4. Verily your God is

لَوْحِدٌ the One⁵ —

رَبِّ السَّمَوَاتِ 5. Lord of the heavens

1. Allah makes an oath by the angels, one of His wonderful creations, who line up in prayer and to obey His command, in order to emphasize His Greatness and Glory. صَفَّاتِ *şâffât* (f. pl.; s. *şâffah*; m. *şâff*) = those standing in a row, ranging in ranks (act. participle from *şaffa* [*şaff*], to set up in a row, to line up, range, classify, compose).

2. This is a description of another duty assigned by Allah to the angels, that of driving away and pushing the clouds or men from bad deeds or Satans from their evil manoeuvres (*Al-Baydâwî*, II, p. 289). زَجِرَاتِ *zâjirât* (f. pl.; s. *zâjirah*; m. *zâjir*) = those giving a push, driving away (act. participle from *zajara* [*zajr*], to drive away, push, hold back, restrain).

3. This is another function assigned to the angels, namely, to recite the Book sent down by Allah to His Messenger. تَالِيَاتِ *tâliyât* (f. pl.; s. *tâliyah*; m. *tâlin*) = those reciting, reading aloud (act. participle from *talâ* [*tilâwah*], to recite. See *yutlâ* at 33:34, p. 1348, n. 8).

4. i. e., the Book sent down by Allah, the Qur'ân. ذِكْرٌ *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 36:69, p. 1425, n. 10.

5. This is the conclusion of the oath contained in the preceding three 'âyahs and a reminding by Allah that there is no god Except He.

وَالْأَرْضِ وَمَا

بَيْنَهُمَا

وَرَبِّ

الْمَشْرِيقِ ٥ the points of sun-rise.¹

إِنَّا زَيَّنَّا 6. Verily We have adorned²

السَّمَاءَ الدُّنْيَا

بِرِزْقٍ

الْكَوَاكِبِ ٦ the stars.⁵

وَحِفْظًا 7. And as protection⁶

مِن كُلِّ شَيْطَانٍ

مَّارِدٍ ٧ turning rebellious.⁷

لَا يَسْمَعُونَ 8. They cannot overhear⁸

إِلَى الْمَلَأِ الْأَعْلَى ٩

وَيُقَدِّفُونَ 10

مِن كُلِّ جَانِبٍ ٨ from every side.

دُحُورًا 9. Being driven away;¹¹

وَهُمْ

عَذَابٌ وَأَصِيبٌ ٨ a punishment in perpetuity.¹²

1. مشارق *mashâriq* (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See *mushriqîn* at 26:60, p. 1173, n. 11).

2. زينا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified, made charming (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 27:4, p. 1203, n. 4).

3. The sun and all the stars are set by Allah in the sky nearest to the earth. Beyond this there is a vast dark zone. دنيا *dunyâ* (f.; m. 'adnâ) = nearer, nearest, lower, lowest, this world, earth. See 'adnâ at 33:59, p. 1361, n. 13.

4. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 33:28, p. 1346, n. 2.

5. كواكب *kawâkib* (pl.; s. *kawkab*) = stars. See *kawkab* at 24:36, p. 1120, n. 6.

6. i. e., of the sky.

7. مارد *mârid* (s.; pl. *maradah/murrâd*) = rebel, one who turns rebellious, refractory, recalcitrant, defiant (act. participle from *marada* [*murâd*], to be refractory, to rebel. See *mumarrad* at 27:44, p. 1215, n. 11).

8. يسمعون *yassamma'ûna* (originally *yatasamma'ûna*) = they lend their ear, listen secretly, overhear (v. iii. m. pl. impfct. from *tasamma'a*, form V of *sami'a* [*sam'/samâ'/masma'*], to hear. See *isma'û* at 36:25, p. 1415, n. 1).

9. i. e., the angels in the high heaven. ملا *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 28:38, p. 1245, n. 8).

10. i. e., by shooting stars and meteors. يقذفون *yuqdhafûna* = they are hurled, hurled at, launched, thrown, flung, cast, tossed down, sent down (v. iii. m. pl. impfct. passive from *qadhafa* [*qadhaf*], to throw, to cast. See *yaqdhifâna* at 34:53, p. 1388, n. 1).

11. i. e., in the hereafter. دحور *duhûr* = to drive away, rout, expel (verbal noun). See *mad-hûr* at 17:39, 885, n. 6.

12. واصب *waşib* = permanent, lasting, perpetual, for ever (act. participle from *waşaba* [*waşûb*], to last. See at 16:52, p. 844, n. 5).

<p>إِلَّا مَنْ خَطَفَ 10. Except such as grabs¹ الْمُنْطَمَةِ فَأَتْبَعَهُ 2 a grab but there pursues² him شِهَابٌ مُنْقَابٌ 10 a blaze³ very piercing.⁴</p>	<p>1. i. e., listens stealthily a little. <i>خطف</i> <i>khatifa</i> = he grabbed, snatched, seized, wrested away (v. iii. m. s. past from <i>khatf</i>, to snatch. See <i>yutakhatifûna</i> at 29:67, p. 1289, n. 3). 2. أتبع <i>'atba'a</i> = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of <i>tabi'a</i> [<i>taba'</i>/<i>tabâ'ah</i>], to follow. See at 20:78, p. 994, n. 6).</p>
<p>فَأَسْتَفْهِمُ 11. So ask their opinion.⁵ أَمْ أَشَدُّ خَلْقًا 5 Are they harder in creation or أَمْ مَنْ خَلَقْنَا 6 those⁶ that We have created. إِنَّا خَلَقْنَاهُمْ 7 Verily We have created them⁷ مِنْ طِينٍ لَازِبٍ 11 of clay⁸ quite sticky.⁹</p>	<p>3. شهاب <i>shihâb</i> (s.; pl. <i>shuhub</i>) = blaze, burning, luminous meteor, shooting star, flame. See at 27:7, p. 1204, n. 2. 4. ثاقب <i>thâqib</i> = piercing, penetrating, sharp (act. participle from <i>thaqaba</i> [<i>thaqb</i>], to bore, to drill. 5. i. e., the opinion of those who deny Resurrection. استفت <i>istafiti</i> = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from <i>istafita'a</i>, form X of <i>fatiya</i> [<i>fatâ'</i>], to be youthful. See <i>lâ tastafti</i> at 18:22, p. 919, n. 5). 6. i. e., the earth, the heavens, the stars, the sun, the moon, etc.</p>
<p>بَلْ عَجِبْتَ 12. Nay, you are surprised,¹⁰ وَيَسْتَحْزِرُونَ 12 but they deride.¹¹</p>	<p>7. i. e., mankind, including those that disbelieve. 8. <i>طين</i> <i>fin</i> = clay, soil. See at 32:7, p. 1326, n. 4.</p>
<p>وَإِنَّا ذَكَّرُوا 13. And if they are reminded¹² لَا يَذْكُرُونَ 13 they remeber not.</p>	<p>9. لاذب <i>lâzib</i> = sticky, adhering, firmly fixed (act. participle from <i>lazaba</i> [<i>luzûb</i>], to cling, adhere). 10. i. e., at their disbelief and denial of the Resurrection. عجب <i>'ajibta</i> = you wondered, were surprised, astonished (v. ii. m. s. past from <i>'ajiba</i> [<i>'ajab</i>], to wonder, to be astonished. See <i>ta'jab</i> at 13:5, p. 765, n. 9).</p>
<p>وَإِنَّا رَأَوْا آيَةً 14. And if they see a sign,¹³ يَسْتَحْزِرُونَ 14 they burst out in ridicule.¹⁴</p>	<p>11. يستحزون <i>yaskharûna</i> = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from <i>sakhira</i> [<i>sukhr</i>/<i>maskhar</i>], to ridicule, deride. See at 9:79, p. 611, n. 13).</p>
<p>وَقَالُوا 15. And they say: إِن هَذَا إِلَّا 15 "This is naught but سِحْرٌ مُّبِينٌ 15 sorcery¹⁵ quite obvious."</p>	<p>12. ذكروا <i>dhukkirû</i> = they were reminded (v. iii. m. pl. past passive from <i>dhakkara</i>, form II of <i>dhakara</i> [<i>dhikr</i>/<i>tadhkâr</i>], to remember. See at 32:15, p. 1328, n. 9). 13. i. e., any sign or miracle proving the truth of your Messengership. 14. يستحزون <i>yastaskhirûna</i> = they burst out in ridicule, turn to scoffing at (v. iii. m. pl. impfct. from <i>istaskhara</i>, form X of <i>sakhira</i>. See n. 11 above). 15. سحر <i>sihr</i> (pl. <i>ashâr</i>) = sorcery, magic. See at 34:43, p. 1384, n. 12.</p>

<p>أَيُّدَامِنَّا 16. "Is it that when we are dead وَكُنَّا رِيبًا and become dust¹ and وَعِظْمًا bones,²</p>	<p>1. i. e., decomposed and reduced to dust. تراب <i>turâb</i> (s.; pl. <i>atribah/ tirbân</i>) = soil, dust, dirt, earth. See at 35:11, p. 1393, n. 10. 2. عظام <i>'izâm</i> (pl.; sing. <i>'azm</i>) = bones. See at 36:78, p. 1428, n. 2.</p>
<p>أَوْنَا shall we be لَسَبْعُونَ ﴿١٦﴾ indeed resurrected?³</p>	<p>3. مبعوثون <i>mab'ûthûn</i> = (pl.; s. <i>mab'ûth</i>) = those resurrected, raised, raised up, sent out (passive participle from <i>ba'athu [ba'th]</i>, to send, to raise). See at 23:82, p. 1095, n. 9).</p>
<p>أَوَابَائِنَا 17. "And also our fathers الْأَوْلُونَ ﴿١٧﴾ of old?"⁴</p>	<p>4. i. e., our fathers and ancestors who died long before us? In Arabic the term "fathers" means fathers, grandfathers and ancestors.</p>
<p>قُلْ نَعَمْ وَأَنْتُمْ 18. Say: "Yes, and you will دَخِرُونَ ﴿١٨﴾ be humiliated."⁵</p>	<p>5. داخرون <i>dâkhirûn</i> (pl.; s. <i>dâkhir</i>) = those who become small, humble, lowly, humiliated (act. participle from <i>dakhara [dkhar/dukhâr]</i>, to be small, humble).</p>
<p>فَأَنمَآئِي 19. It will be but زَجْرَةٌ وَاحِدَةٌ a single blast,⁶</p>	<p>6. i. e., the second blowing of the trumpet by the angel Isrâfîl whereupon all will be resurrected. زحرة <i>zajrah</i> = blast, piercing sound. See <i>zâjirât</i> at 37:2, p. 1430, n. 2.</p>
<p>فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾ and lo, they will be gazing.⁷</p>	<p>7. i. e., they will be resurrected and will be looking one to another in astonishment and bewilderment. يَنْظُرُونَ <i>yanzurûna</i> = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from <i>nazara [nazr/manzar]</i>, to see, view, look at. See at 36:49, p. 1420, n. 9).</p>
<p>وَقَالُوا 20. And they will say: يَوَيْلَنَا هَذَا "Woe to us, this is يَوْمَ الدِّينِ ﴿٢٠﴾ the day of Judgement."⁸</p>	<p>8. دين <i>dîn</i> = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 31:32, p. 1322, n. 8.</p>
<p>هَذَا 21. This is يَوْمَ الْقَصْفِ الَّذِي the Day of decision⁹ which كُنْتُمْ بِهِ تَكْفُرُونَ ﴿٢١﴾ you had been disbelieving.¹⁰</p>	<p>9. i. e., decision regarding the deeds of all. فصل <i>faṣl</i> (s.; pl. <i>fuṣûl</i>) = detachment, division, partition, decision, chapter, class. 10. تَكْفُرُونَ <i>tukadhdhibûna</i> = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from <i>kadhdhaba</i>, form II of <i>kadhaba [kidhb /kadhib /kadhbah / kidhbah]</i>, to lie. See at 34:43, p. 1384, n. 5).</p>

Section (Rukū') 2

22. Assemble¹ those who
 committed wrong²
 and their sorts³ and what
 they used to worship
23. Besides Allah.
 And direct⁴ them to
 the way⁵ of hell.
24. And halt⁶ them;
 indeed they shall be asked.⁷
25. What is the matter with you,
 you help not one another?⁸
26. Nay, they are today
 in complete surrender.⁹
27. And there will turn¹⁰
 one to another
 mutually making queries.

1. i. e., it will be ordered. احشروا *uḥshurū* = you (all) assemble, gather, collect, muster, rally (v. ii. m. pl. imperative from *hashara* [*hashr*], to gather. See *nahshuru* at 34:40, p. 1383, n. 4).

2. ظلّموا *ẓalamū* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *ẓulm*.] (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 34:19, p. 1375, n. 3).

3. i. e., their likes and partners. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 36:36, p. 1417, n. 10.

4. اهدوا *ihdū* = you (all) show the way, guide, lead, direct (v. ii. m. pl. imperative from *hadā* [*hady / hudan / hidāyah*], to guide, to show. See *yahdūna* at 32:24, p. 1331, n. 7).

5. صراط *ṣirāt* = way, path, road. See at 36:61, p. 1423, n. 8.

6. i. e., before they reach hell. قفوا *qifū* = you (all) halt, stop, make stand, detain (v. ii. m. pl. imperative from *waqafa* [*waqf/wuqūf*], to come to a stop, to stand still. See *mawqūfūn* at 34:31, p. 1379, p. n. 5).

7. i. e., about their deeds. مسؤولون *mas'ūlūn* (pl.: s. *mas'āl*) = those who are questioned/ asked/ enquired, responsible, accountable, answerable (passive participle from *sa'ala* [*su'āl/ mas'alah*], to ask, to enquire, to implore. See *mas'āl* 33:15, p. 1340, n. 10).

8. i. e., it will be said to them, why do you not help one another as you used to help one another in the worldly life? تناصرون *tanāṣarūna* (originally *tatanāṣarūna*) = you (all) render mutual help, help one another (v. ii. m. pl. impfct. from *tanāṣara*, from IV of *naṣara* [*naṣr /nuṣūr*], to help. See *yansuru* at 30:5, p. 1291, n. 4).

9. مستسلمون *mustaslimūn* (pl. s. *mustaslim*) = those who make submission, surrender, capitulate, yield, give themselves up (act. participle from *istaslama*, form X of *salima* [*salāmah/salām*], to be safe. See *yuslim* 31:22, p. 1318, n. 8).

10. أقبل *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in form IV of *qabila* [*qabūl/qubūl*], to accept. See *'aqbalū* at 12:71, p. 748, n. 14).

- قَالُوا 28. They will say:¹
 إِنَّكُمْ كُنْتُمْ
 تَأْتُونَنَا عَنِ الْيَمِينِ "Indeed you had been
 coming to us by the right."²
- قَالُوا بَلْ
 لَمْ تَكُونُوا 29. They will say:³ "Nay,
 you had not been
 believing."⁴
- وَمَا كَانُوا لَنَا
 مِنْ سُلْطَانٍ 30. "Nor had we over you
 any authority."⁴
 بَلْ كُنْتُمْ قَوْمًا
 طَٰغِينَ 30. Nay, you had been a people
 transgressing."⁵
- فَحَقَّ عَلَيْنَا 31. "So due⁶ has become on
 قَوْلَ رَبِّنَا us the word⁷ of our Lord.
 إِنَّا لَذَائِقُونَ We indeed are going to taste."⁸
- فَأَعْوَيْنَاكُمْ 32. "For we led you astray."⁹
 إِنَّا كُنَّا غَاوِينَ Indeed we had gone astray."¹⁰
- فَأَنذَرْنَا 33. So surely they¹¹ shall
 يَوْمَئِذٍ فِي الْعَذَابِ that day in the punishment
 مُشْرِكُونَ be partners."¹²

1. i. e., those who had followed the unbelieving leaders will say to the leaders.
2. i. e., with power and authority; and also in the name of the established religion and custom. *يمين* *yamīn* (s.; pl. 'aymān) = right, right hand.
3. i. e., the leaders will say in reply.
4. سلطان *sulṭān* = authority, power, mandate, rule, sanction. See at 34:20, p. 1375, n. 12.
5. طٰغِينَ *tāghīn* (pl.; acc./gen. of *tāghūn*; s. *tāghīn*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *tāghā* [*tāghān/ tūghyān*], to exceed all bounds. See *tāghā* at 20:43, 984, n. 10).
6. حق *ḥaqqā* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 36:17, p. 1410, n. 3).
7. i. e., sentence of punishment.
8. ذائقون *dhā'iqūn* (pl.; s. *dhā'iq*) = those who taste, are going to taste (act. participle from *dhāqa* [*dhāqā*] [*dhāwq/ mādhāq*], to taste. See *dhā'iqah* at 29:57, p. 1285, n. 10).
9. اغويننا *'aghwaynā* = we led astray, misled, lured (v. i. pl. past from *'aghwā*, form IV of *ghawā* [*ghayy/ ghawāyah*], to go astray. See at 28:63, p. 1254, n. 11).
10. غاوين *ghāwīn* (pl.; acc./gen. of *ghāwūn*, s. *ghāwīn*) = those who go astray, misguided ones, seducers, tempters (act. participle from *ghawā* [*ghayy/ ghawāyah*], to go astray. See n. 9 above and at 26:91, p. 1178, n. 11).
11. i. e., the leaders and the followers.
12. مشتركون *mushṭarikūn* (pl.; s. *mushṭarik*) = those sharing, taking part, being partners, cooperating, participating (act. participle from *ishtaraka*, form VIII of *sharika* [*shirk/ shirkah/ sharikah*], to share, to take part. See *mushrikīn* at 30:31, p. 1300, n. 4).

إِنَّا كَذَلِكَ نَفْعَلُ
بِالْمُجْرِمِينَ ﴿٣٤﴾ 34. Verily suchwise We deal
with the sinful.¹

إِنَّهُمْ كَانُوا
إِذَا قِيلَ لَهُمْ
لَا إِلَهَ إِلَّا اللَّهُ
يَسْتَكْبِرُونَ ﴿٣٥﴾ 35. Indeed they had been,
when it was said to them
"There is no God but Allah",
turning arrogant.²

وَيَقُولُونَ
أَبْنَا لَنَا رُكُوعًا
لِلْهِتَانَا
لِشَاعِرٍ
تَجْحُونُ ﴿٣٦﴾ 36. And they said:
"Are we indeed to abandon³
our gods
for the sake of a poet⁴
gone off his head."⁵

بَلْ جَاءَ
بِالْحَقِّ
وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾ 37. Nay, he has come
with the truth and he
confirms⁶ the Messengers.⁷

إِنَّكُمْ
لَدَائِقُوا الْعَذَابِ
الْأَلِيمِ ﴿٣٨﴾ 38. You shall surely
be tasting⁸ the punishment
most painful.

وَمَا تُجْزَوْنَ 39. And you will not be required⁹

1. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).

2. يستكبرون *yastakbirûna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabûrah*] to become big, large, great. See at 32:15, p. 1328, n. 13).

3. تاركوا *târikû(n)* [pl. ; s. *târik*] = those who abandon, give up, forsake, leave (act. participle from *taraka* [*tark*], to leave. The terminal *nûn* is dropped because of the genitive construction. See *târikî* at 11:53, p. 697, n. 2).

4. The allusion is to the Prophet Muhammad, peace and blessings of Allah be on him. The polytheists of Makka used to allege that he had turned a poet and that he had gone off his head because of his giving out the passages of the Qur'ân and asking them to abandon their gods and goddesses and worship Allah Alone. شاعر *shâ'ir* (s. ; pl. *shu'arâ'*) = poet.

5. See also 34:46, p. 1386. مجنون *majnûn* (s.; pl. *majnânin*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 26:27, p. 1167, n. 10).

6. صدق *saddaqa* = he proved true, verified, substantiated, confirmed (v. iii. m. s. past in form II of *sadaqa* [*sadq/sidq*], to speak the truth. See at 34:20, p. 1375, n. 9).

7. i. e., the previous Messengers of Allah. This is an emphasis on the fact that all the Messengers of Allah delivered the same religion, Islâm and that the Qur'ân completes and finalizes it.

8. i. e., you, who set partners with Allah and do the deeds forbidden by Him. ذائقوا *dhâ'iqû* (n) [pl.; s. *dhâ'iq*] = those who taste, are going to taste (act. participle from *dhâqa* [*dhâqa* [*dhawq/ madhâq*], to taste. The terminal *nûn* is dropped because of the genitive construction. See *dhâ'iqûn* at 37:31, p. 1435, n. 8).

9. تجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 36:54, p. 1422, n. 4).

إِلَّا مَا كُنْتُمْ
تَعْمَلُونَ 37 except for what you had been
doing.

إِلَّا عِبَادَ اللَّهِ
الْمُخْلَصِينَ 38 40. Except the servants of
Allah, the select ones.¹

أُولَئِكَ لَهُمْ
رِزْقٌ مَّعْلُومٌ 39 41. Such ones shall have
provision² specified.³

فَوَاكِهُ
وَهُمْ مُكْرَمُونَ 40 42. Fruits;⁴
and they will be honoured.⁵

فِي جَنَّاتِ النَّعِيمِ 41 43. In the gardens of bliss.⁶

عَلَى مُرُورٍ
مُنْقَلِبِينَ 42 44. On couches⁷
facing one another.⁸

يُطَافُ عَلَيْهِمْ
بِكَأْسٍ مِنْ
مَعِينٍ 43 45. Passed round⁹ them will be
a cup¹⁰ from
a running spring.¹¹

بَيَاضًا
لَذَّةً لِلشَّارِبِينَ 44 46. Crystal white,¹²
a delight¹³ to the drinkers.

1. i. e., they will not taste the punishment. مخلصين
mukhlaşîn (pl.; acc./ genitive of *mukhlaşûn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlasha*, form IV of *khalasha* [*khulâş*], to be pure, unmixed, unadulterated. See at 15:40, p. 815, n. 11).

2. i. e., in paradise, given morning and evening, as stated in 19:62, p. 967. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 11:6, p. 679, n. 5.

3. معلوم *ma'ûm* = known, determined, fixed, specified (pass. participle from *'alima* [*'ilm*], to know. See at 26:155, p. 1189, n. 3).

4. i. e., all types of good and delicious fruits. فواكه *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 23:19, p. 1079, n. 8.

5. مكرمون *mukramûn* (pl.; s. *mukram*) = those honoured (passive participle from *'ukrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See *karîm* at 34:4, p. 1369, n. 1).

6. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 31:8, p. 1313, n. 3.

7. سرور *surur* (pl.; s. سرير *sarîr*) = bedsteads, thrones, couches. See at 15:47, p. 817, n. 5.

8. متقابلين *mutaqâbilîn* (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, confronting one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabûl/qubûl*], to accept, to receive. See at 15:47, p. 817, n. 6).

9. يطاف *yutâfu* = he or it is taken/passed round, circumambulated, taken on a circuit (v. iii. m. s. impfct. passive from *tâfa* [*tawâf/tawf/tawfân*], to go about, run around. See *yattawwafa* at 2:158, p. 74, n. 8).

10. كأس *ka's* (s.; pl. *ku'ûs/ki'ûs/ka'sât*) = cup, tumbler, drinking glass.

11. معين *ma'in* = spring, running spring, source of water. See *'ayn* at 23:50, p. 1088, n. 3.

12. بياض *baydâ'* (f.; m. *'abyaḍ*) = white, crystal white, bright, clean. See at 28:32, p. 1243, n. 17.

13. لذة *ladhdhah* (s.; pl. *ladhdhât*) = delight, pleasure, bliss, joy.

<p>لَا فِيهَا 47. Neither is therein غَوْلٌ any intoxication.¹ وَلَا هُمْ عَنْهَا بِدُرُوفٍ 48. And beside them وَعِنْدَهُمْ 48. And beside them will be قَصِيرَاتٌ أَلْطَرَفِ 48. maidens restraining³ of glance,⁴ عَيْنٌ 48. attractively wide-eyed.⁵</p> <p>كَأَنَّهُنَّ 49. As if they were بَيْضٌ مَكُونٌ 49. eggs well-kept.⁶</p> <p>فَأَقْبَلَ 50. So there will turn⁷ بَعْضُهُمْ عَلَى بَعْضٍ يَسْأَلُونَ 50. asking one another.⁸</p> <p>قَالَ قَائِلٌ مِّنْهُمْ 51. Someone of them will say: إِنِّي كَانُ لِي قَرِينٌ 51. "I indeed had an associate."⁹</p> <p>يَقُولُ أَوَّلَكَ 52. "He used to say:" Are you لِمَنِ الْمُصَدِّقِينَ 52. really of those believing?"¹⁰</p> <p>أَوْ دَأَمْنَا 53. "Is it that when we are dead</p>	<p>1. غول <i>ghawl</i> (s.; pl. 'aghwāl) = intoxication, fatality, malignity.</p> <p>2. يَنْزَفُونَ <i>yunzafūna</i> = they are exhausted, debilitated (v. iii. m. pl. impfct. passive from <i>nazafa</i> [<i>nazf</i>], to drain, to exhaust).</p> <p>3. قاصرات <i>qāşīrāt</i> (f. pl.; s. <i>qāşīrah</i>) = restricted, confined, reserved, restraining (act. participle from <i>qaşural</i> <i>qaşara</i> [<i>qīşar/qaşr/qaşārah/quşūr</i>] become short, to fall short. See <i>yuqşīrūna</i> at 7:202, p. 543, n. 12).</p> <p>4. i. e., chaste women not looking at anyone else except their husbands. طرف <i>tarf</i> = glance, look, eye. See at 27:40, p. 12014, n. 2.</p> <p>5. عين <i>'in</i> (f. pl.; s. 'aynā') = attractively wide eyed.</p> <p>6. مَكُونٌ <i>maknūn</i> = covered, sheltered, hidden, well-kept (passive participle from <i>kanna</i> [<i>kann/kunān</i>], to conceal, cover. See 'aknantum at 2:235, p. 118, n. 7).</p> <p>7. أَقْبَلَ <i>'aqbala</i> = he turned to, approached, advanced (v. iii. m. s. past in from form IV of <i>qabila</i> [<i>qabāl/qubāl</i>], to accept. See at 37:27, p. 1434, n. 10).</p> <p>8. يَسْأَلُونَ <i>yatasā'alūna</i> = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from <i>tasā'ala</i>, form VI of <i>sa'ala</i> [<i>su'al</i>], to ask. See at 23:101, p. 1099, n. 13).</p> <p>9. قَرِينٍ <i>qarīn</i> (s.; pl. <i>qaranā'</i>) = associate, comrade, consort, connected, joined (act. participle in the scale of <i>fa'il</i> from <i>qarana</i> [<i>qarn</i>], to connect, to associate. See <i>muqarranīn</i> at 25:13, p. 1141, n. 9).</p> <p>10. i. e., believing in Resurrection and life in the hereafter. مُصَدِّقِينَ <i>muşaddiqīn</i> (pl.; acc./gen. of <i>muşaddiqūn</i>; s. <i>muşaddiq</i>) = those who confirm, verify, attest, giving credence, believing (active participle from <i>şaddaqa</i>, form II of <i>şadaqa</i> [<i>şadq/sidq</i>], to speak the truth. See <i>muşaddiq</i> at 35:31, p. 1401, n. 1).</p>
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وَكُنَّا تَرَابًا وَعِظَامًا² and became dust¹ and bones,²

أَوِنَا لَمَدِينُونَ³ shall we be really requited?³

قَالَ هَلْ أُنَبِّئُكَ 54. He⁴ will say: "Are you

مُطَّلِعُونَ⁵ going to look out?"⁵

فَأَطَّلَعَ 55. So he will look out

فَرَأَاهُ and will see him

فِي سَوَاءِ الْجَحِيمِ⁶ in the midst of hellfire.

قَالَ تَأَلَّهَ 56. He will say: "By Allah,

إِنْ كِدْتُمْ you were indeed about to⁶

لَتُرْوِينَ⁷ ruin me!"⁷

وَلَوْلَا 57. "And were it not for

نِعْمَةِ رَبِّي the grace of my Lord

لَكُنْتُ I would surely have been

مِنَ الْمُحْضَرِينَ⁸ of those brought along."⁸

أَمَّا نَحْنُ 58. "Are we then not

بِمَعِينِينَ⁹ to die?"⁹

إِلَّا مَوْتَنَا الْأُولَى 59. "Except our first death"¹⁰

1. i. e., resuscitated and requited. تراب *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:16, p. 1433, n. 1.

2. عظام *'izâm* (pl.; sing. *'azm*) = bones. See at 37:16, p. 1433, n. 2.

3. i. e., resurrected and requited. مدينون *madînûn* (pl.; s. *madîn*) = those judged and requited (pass. participle from *dâna* (*dayn*) to borrow, to take a loan. See *tadâyantum* at 2:282, p. 147, n. 3).

4. i. e., the person spoken to will say to the speaker.

5. i. e., are you going to look out for the state of that associate of yours? مطلعون *muṭṭali'ûn* (pl.; s. *muṭṭali'*) = those who look out, look into, inspect, become acquainted (act. participle from *iṭṭala'a*, form VIII of *ṭala'a* [*ṭulû'/maṭla'*], to rise. See *iṭṭala'at* at 18:18, p. 916, n. 10).

6. كدت *kidta* = you were about to, on the point of, almost (v. ii. m. s. past from *kâda* [*kawâd*]), to be on the point of. See at 17:74, p. 897, n. 9).

7. i. e., by misguiding me into unbelief. *turdîni* (originally *turdî+ni*): تردي *turdî* = you ruin, destroy, bring about the fall of (v. ii. m. s. impfct. from *'ardâ*, form IV of *radiya* [*radî*], to perish, be destroyed. See *yurdû* at 6:137, p. 449, n. 6).

8. i. e., for trial and punishment. محضرين *muḥḥdarîn* (pl.; acc./gen. of *muḥḥdarûn*; s. *muḥḥdar*) = those presented, put up, brought face to face, brought along, fetched (passive participle from *'ahḥḥara*, form IV of *ḥaḥḥara* [*ḥuḥḥâr*], to be present. See at 28:61, p. 1254, n. 5).

9. The person in paradise will ask himself this question out of wonder and satisfaction.

10. i. e., the death after the wordly life.

وَمَا نَحْنُ بِمُعَذِّبِينَ ﴿٥٩﴾	nor shall we be punished?" ¹	1. معدنين <i>mu'adhhabîn</i> (pl.; acc./genitive of <i>mu'adhhabûn</i> ; s. <i>mu'adhhab</i>) = those who are chastised, punished (passive participle from ' <i>adhhaba</i> , form II [<i>ta'dhib</i>] of ' <i>adhba</i> [<i>'adhb</i>], to obstruct. See at 34:35, p. 1381, n. 8).
إِنَّ هَذَا	60. "This indeed is	2. فوز <i>fawz</i> = success, triumph, victory, achievement. See at 10:64, p. 660, n. 8.
هُوَ الْقَوْمَ الْعَظِيمِ ﴿٦٠﴾	the success ² most grand." ³	3. عظيم <i>'azîm</i> = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 33:71, p. 1365, n. 7).
لِيَمِثِلَ هَذَا	61. For the like of this ⁴	4. This success in attaining Allah's pleasure and <i>jannah</i> .
فَلْيَعْمَلِ الْعَمَلُونَ	let there act those acting. ⁵	5. عاملون <i>'âmilûn</i> (pl.; s. ' <i>âmil</i>) = workers, collectors, practising ones, those who do/act (act. participle from ' <i>amila</i> [<i>'amal</i>], to do. See ' <i>âmilîn</i> at 29:58, p. 1286, n. 6).
أَذْكَٰ خَيْرٌ	62. Is this the better	6. نزل <i>nuzul</i> (s.; pl. ' <i>anzâl</i>) = that which is prepared for a guest, entertainment, hospitality. See at 32:19, p. 1329, n. 12.
نُزْلًا أَمْ	as entertainment ⁶ or	7. A specially vicious tree in hell, as described in ' <i>âyah</i> 65 below.
سَجْرَةَ الزَّقْوِمِ ﴿٦٢﴾	the Tree of Zaqqûm. ⁷	8. جعلنا <i>ja'alnâ</i> = we made, set, put, appointed, rendered (v. i. pl. past from <i>ja'ala</i> [<i>ja'l</i>], to make, to set. See at 36:34, p. 1417, n. 1).
إِذَا جَعَلْنَا	63. Verily We have set ⁸ it as	9. فتنة <i>fitnah</i> (pl. <i>fitan</i>) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 33:14, p. 1340, n. 4.
فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾	a trial ⁹ for the transgressors. ¹⁰	10. i. e., the polytheists (note that at 31:13 <i>shirk</i> or setting partners with Allah is called a grave <i>zulm</i>). ظالمين <i>ẓâlimîn</i> (acc./gen. of <i>ẓâlimûn</i> , sing. <i>ẓâlim</i>) = transgressors, wrong-doers (active participle from <i>ẓalama</i> [<i>ẓalm</i>], to transgress, do wrong. See at 28:50, p. 1250, n. 4).
إِنَّهَا شَجَرَةٌ	64. Verily it is a tree	11. تنبت <i>tanbutu</i> = she grows, sprouts (v. iii. f. s. impfct. from <i>nabata</i> [<i>nabt</i>], to grow, to sprout. See at 23:20, p. 1079, n. 10).
تَخْرُجُ فِي	that grows ¹¹ in	12. أصل <i>'aşl</i> (s.; pl. ' <i>uşûl</i>) = root, origin, source, basis, base. See ' <i>asîl</i> at 33:42, p. 1353, n. 3.
أَصْلِ الْجَحِيمِ ﴿٦٤﴾	the base ¹² of the hellfire. ¹³	13. جهنم <i>jahîm</i> = hellfire, hell. See at 22:51, p. 1063, n. 11.
طَلْعُهَا كَأَنَّهُ	65. Its fruits ¹⁴ are as if	14. طلع <i>'at'</i> = spadix or inflorescence of the palm tree, pollen, spathe, fruits. See at 26:148, p. 1188, n. 2.
رُءُوسِ الشَّيَاطِينِ ﴿٦٥﴾	the heads of satans. ¹⁵	15. i. e., very vicious and ugly.
فَأَنبَتَهُمْ	66. And indeed they shall	

لَا كِلُونَ مِنْهَا فَمَا لَوْنَ مِنْهَا الْبُطُونَ	be eating of these and shall be filling ¹ of these the bellies. ²
ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِنْ حَمِيمٍ	67. Then they shall have over these a sure blend ³ of boiling water. ⁴
ثُمَّ إِنَّ مَرْجِعَهُمْ لِإِلَى الْجَحِيمِ	68. Then verily their return ⁵ will be to the hellfire.
إِنَّهُمْ أَلْفَا ءَابَاءَهُمْ صَالِينَ	69. Verily they had found ⁶ their fathers gone astray. ⁷
فَهُمْ عَلَىٰ أَثَرِهِمْ يَهْرَعُونَ	70. So they were on their footsteps ⁸ rushed along. ⁹
وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ	71. And there had strayed before them most of those of old. ¹⁰
وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنذِرِينَ	72. And We had indeed sent ¹¹ among them warners. ¹²

1. مالئون *mâli'un* (pl.; s. *mâli'*) = those who fill, fillers (act. participle from *mala'a* [*mal' / mal'ah / mil'ah*], to fill, to fill up. See *la 'amla'anna* at 32:13, p. 1328, n. 4).

2. بطون *buṭûn* (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 23:21, p. 1080, n. 2.

3. شوب *shawb* = mixture, blend, blemish, flaw.

4. i. e., as their drink. حميم *hamîm* = boiling water, close friend, intimate friend (act. participle in the scale of *fa'îl* from *hamma* [*hamm*], to heat, make hot. See at 26:101, p. 1180, n. 5).

5. مرجع *marji'* (s.; pl. مراجع *marâjî'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 31:23, p. 1319, n. 2).

6. ألفوا *'alfaw* = they found (v. iii. m. pl. past from *'alfâ*, form IV of *lafâ* [*lafw*], to find. See *'alfaynâ* at 2:170, p. 80, n. 5).

7. ضالين *ḍâllîn* (pl.; acc./gen. of *ḍâllûn*) = those gone astray, those who go astray by abandoning monotheism and the "straight path" (active participle from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray, to stray, to err. See at 2:198, p. 96, n. 12).

8. آثار *'athâr* (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 36:12, p. 1411, n. 9.

9. i. e., they did not use their reason nor did they listen to admonition but practised polytheism and the false religion simply on the ground that it was the religion of their fathers. يهرون *yuhra'ûna* = they were rushed, rushed along, hastened (v. iii. m. pl. impfct. passive from *'ahra'a*, form IV of *hara'a* [*hara'*], to rush, hasten).

10. أولون *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients. See at 27:68, p. 1223, n. 10.

11. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 35:24, p. 1398, n. 4).

12. i. e., Messengers. منذرین *mundhirîn* (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadh'r / nudhûr*], to dedicate, to make a vow. See at 27:92, p. 1230, n. 4).

فَأَنْظُرْ كَيْفَ كَانَ 73. So see¹ how was
عَقِبَةُ الْمُنذَرِينَ the end² of those warned.³

إِلَّا عِبَادَ اللَّهِ 74. Except the servants of
المُخْلِصِينَ Allah, the select ones.⁴

Section (Rukû') 3

وَلَقَدْ نَادَيْنَا نُوْحًا 75. And Nûh had called⁵ Us,
فَلَنَعَمَ and Excellent indeed
الْمُجِيبُونَ are the Answerers.⁶

وَنَجَّيْنَاهُ 76. And We rescued⁷ him
وَأَهْلَهُ and his people
مِنَ الْكَرْبِ from the distress⁸
العظيم most stupendous.⁹

وَجَعَلْنَا ذُرِّيَّتَهُ 77. And made his progeny
هَرَابًا قَائِمِينَ the ones surviving.¹⁰

وَرَكْنَا عَلَيْهِ 78. And We left¹¹ on him
فِي الْآخِرِينَ among the later generations.

سَلَامٌ عَلَى نُوْحٍ 79. Peace be on Nûh,
فِي الْعَالَمِينَ among all beings.

1. انظر *unzur* = you see, look at, observe (v. ii. m. s. imperative from *naẓara* [*naẓar/ manẓar*], to see. See *unzurû* at 30:42, p. 1304, n. 13).

2. عاقبة *'aqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 35:44, p. 1407, n. 2.

3. The emphasis is on that they were not punished before giving adequate warning. منذرین

mundharîn (pl.; accusative/ gen. of *mundharîn*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadh'r /nudhâr*], to dedicate, to make a vow. See at 26:173, p. 1192, n. 4).

4. i. e., they were not punished. مخلصین *mukhlaşîn* (pl.; acc./ genitive of *mukhlaşûn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaşa*, form IV of *khalasha* [*khulâş*], to be pure, unmixed, unadulterated. See at 37:40, p. 1437, n. 1).

5. i. e., called for help. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *nâdâ* [*nadw*], to call. See at 26:10, p. 1164, n. 2).

6. The plural form is used to indicate Allah's Majesty. *mujîbûn* (pl.; s. *mujîb*) = those who respond, answerers, the responsive (act. participle from *'ajâba*, form IV of *jâba* [*jawb*], to travel, to explore. See *mujîb* at 11:61, p. 700, n. 5).

7. نَجَّيْنَا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw /najâ' /najâh*], to make for safety, to be saved. See at 26:170, p. 1191, n. 9).

8. i. e., the Deluge. كرب *karb* (s.; pl. كروب *kurûb*) = distress, worry, concern, apprehension, anxiety, trouble. See at 21:76, p. 1302, n. 13.

9. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:60, p. 1440, n. 3).

10. باقين *bâqîn* (pl.; acc./gen. of *bâqûn*; s. *bâqîn*) = the rest, remaining ones, survivors (act. participle from *baqiya* [*baqâ'*], to remain, to continue to be. See at 26:120, p. 1183, n. 9).

11. i. e., left the good memories and praise (see Ibn Kathîr, VII, pp. 19-20). تركنا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 29:35, p. 1277, n. 6).

<p>80. Verily suchwise عَبَادِنَا الْمُحْسِنِينَ We reward¹ the righteous.²</p>	<p>1. نَجَزَى <i>najẓi</i> = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from <i>jazā</i> [jazā]), to recompense. See at 35:36, p. 1403, n. 4).</p>
<p>81. Indeed he was of عِبَادِنَا الْمُؤْمِنِينَ Our believing servants.³</p>	<p>2. مُحْسِنِينَ <i>muḥsinin</i> = (pl.; acc. /gen. of <i>muḥsinān</i>; sing. <i>muḥsin</i>) = those who do right things, righteous, charitable, generous (active participle from <i>aḥsana</i>, form IV of <i>ḥasuna</i> [<i>husn</i>], to be good. See at 31:3, p. 1311, n. 5).</p>
<p>82. Then We drowned⁴ الْآخِرِينَ the others.⁵</p>	<p>3. عِبَاد <i>'ibād</i> (sing. <i>عبد</i> <i>'abd</i>) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 25:63, p. 1157, n. 5).</p>
<p>83. And verily of his sect⁶ لِأَيُّهِمَ was Ibrāhîm.</p>	<p>4. i. e., by the Deluge. أَغْرَقْنَا <i>'aghraqnā</i> = we drowned, sunk (v. i. pl. past from <i>'aghraqa</i>, form IV of <i>ghariqa</i> [<i>gharaq</i>], to be drowned. See at 29:40, p. 1279, n. 7).</p>
<p>84. When he came to his Lord بِقَلْبٍ سَلِيمٍ with a heart unblemished.⁷</p>	<p>5. i. e., the unbelievers who refused to accept the message delivered by Nūh, peace be on him.</p>
<p>85. When he said إِلَىٰ رَبِّهِ to his father and his people: مَاذَا تَعْبُدُونَ "What is that you worship?"⁸</p>	<p>6. i. e., of the Messengers and believers. شِيعَةَ <i>shī'ah</i> (s.; pl. <i>shiyā'</i>) = sect, party, faction, followers, adherents. See at 28:15, p. 1236, n. 3.</p>
<p>86. "Is it a falsehood⁹ — عَالِهَةٌ دُونَ اللَّهِ gods besides Allah¹⁰ — تُرِيدُونَ that you have in mind?"¹¹</p>	<p>7. i. e., neither impaired by unbelief and sin, nor by any physical weakness. سَلِيمٍ <i>salīm</i> (s.; pl. <i>salāmā'</i>) = unblemished, faultless, unimpaired, sound, safe and sound, free from defect (act. participle in the scale of <i>fa'il</i> from <i>salima</i> [<i>salāmah/salām</i>], to be sound, free from blemish. See at 26:89, p. 1178, n. 7).</p>
	<p>8. i. m. pl. impfct. from <i>'abada</i> [<i>'ibādah</i> /<i>'ubūdah</i> /<i>'ubūdīyah</i>], to worship. See at 26:92, p. 1179, n. 1).</p>
	<p>9. اِفْكٍ <i>ifk</i> (s.; pl. <i>'afā'ik</i>) = calumny, slander, libel, falsehood, lie. See at 34:43, p. 1384, n. 10.</p>
	<p>10. Polytheism, i. e., setting of partners with Allah and worshipping many gods and goddesses, is a falsehood fabricated by misguided minds.</p>
	<p>11. تُرِيدُونَ <i>turidūna</i> = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from <i>'arāda</i>, form IV of <i>rāda</i> [<i>rawd</i>], to walk about. See at 8:67, p. 572, n. 3).</p>

<p>فَمَا ظَنُّكُمْ 87. Then what is your view¹ رَبِّ الْعَالَمِينَ ﴿٨٧﴾ about the Lord of all beings?</p>	<p>1. ظن <i>ẓann</i> (s.; pl. <i>ẓunûn</i>) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 4:157, p. 315, n. 6).</p>
<p>فَنظَرَ نَظْرَةً 88. Then he cast a glance² فِي النُّجُومِ ﴿٨٨﴾ at the stars.³</p>	<p>2. نظر <i>naẓara</i> = he glanced, looked, viewed, saw (v. iii. m. s. past from <i>naẓar</i>. See at 9:127, p. 633, n. 9).</p>
<p>فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾ 89. And he said: "I am sick."⁴</p>	<p>3. i. e., in reflection about their worship of the stars and the images representing them (see Ibn Kathîr, VIII, p. 21). نجوم <i>nujûm</i> (pl.; s. <i>najm</i>) = stars. See at 22:18, p. 1051, n. 7.</p>
<p>فَوَلَّوْا 90. Then they withdrew⁵ عَنْهُ مُدْبِرِينَ ﴿٩٠﴾ from him, turning back.⁶</p>	<p>4. i. e., he was either sick of their worship of idols and the stars or he intended to avoid accompanying them to their polytheistic feast. سقيم <i>saqîm</i> = sick, ill (act. participle in the scale of <i>fa'il</i> from <i>saqîma/ saquma</i> [<i>saqam/ suqm/ saqâm</i>], to be ill).</p>
<p>فَرَاغَ 91. Then he furtively went⁷ إِلَىٰ آلِهِمْ فَقَالَ ﴿٩١﴾ to their gods and said:</p>	<p>5. تولوا <i>tawallaw</i> = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from <i>tawallâ</i>, form V of <i>waliya</i>, to be near. See at 24:54, p. 1128, n. 8).</p>
<p>أَلَا تَأْكُلُونَ ﴿٩٢﴾ "Will you not eat?"⁸</p>	<p>6. مدبرين <i>mudbirîn</i> (pl.; acc./gen. of <i>mudbirûn</i>; s. <i>mudbir</i>) = those who turn their backs, flee, run away, retreat (act. participle from <i>'udbara</i>, form IV of <i>dabara</i> [<i>dubûr</i>], to turn one's back. See at 30:52, p. 1307, n. 13).</p>
<p>مَا لَكُمْ 92. "What is the matter with لَا تَنْطِقُونَ ﴿٩٣﴾ you that you speak not?"⁹</p>	<p>7. راغ <i>râgha</i> = he furtively went, swerved, turned away (v. iii. m. s. past from <i>rawgh/rawghân</i>, to swerve, to turn away furtively).</p>
<p>فَرَأَىٰ عَلَيْهِمْ 93. Then he turned on them صَرِيحًا بِالْيَمِينِ ﴿٩٣﴾ striking with the right hand.</p>	<p>8. i. e., the foods, fruits, etc. offered to them by their worshippers. تأكلون <i>ta'kulûna</i> = you (all) eat, consume (v. ii. m. pl. impfct. from <i>'akala</i> [<i>'akl/ma'kal</i>], to eat. See at 3:49, p. 175, n. 8).</p>
<p>فَأَقْبَلُوا إِلَيْهِ 94. So they came¹⁰ to him, يَرْفَعُونَ ﴿٩٤﴾ making haste.¹¹</p>	<p>9. This <i>'âyah</i> and the last clause of the previous <i>'âyah</i> emphasize the fact that the images the polytheists worship are lifeless objects incapable of speaking or taking food. تانتقون <i>tantiqûna</i> = you (all) speak, talk, pronounce, articulate (v. ii. m. pl. impfct. from <i>naṭaqa</i> [<i>nuṭq/nuṭûq/manṭiq</i>], to talk, speak, articulate. See <i>yantiqûna</i> at 27:85, p. 1227, n. 10).</p>
	<p>10. أقبلوا <i>'aqbalû</i> = they turned to, turned forward, approached, came (v. iii. m. pl. past from <i>'aqbala</i>, form IV of <i>qabila</i> [<i>qabûl/qubûl</i>], to accept, to receive. See at 12:71, p. 748, n. 14).</p>
	<p>11. يرفعون <i>yaziffûna</i> = they hurry, make haste (v. iii. m. pl. impfct. from <i>zaffa</i> [<i>zaff/zufû</i>], to hurry, make haste).</p>

95. He said: "Do you worship

مَا تَعْبُدُونَ^{١٥} what you sculpture?¹

96. But Allah created you

وَمَا تَعْمَلُونَ^{١٦} and what you work out?²

97. They said: "Build³ for him

بُنْيَانًا قَالِقُوهُ^{١٧} a structure⁴ and throw⁵ him

فِي الْجَحِيمِ^{١٧} in the blazing fire."⁶

98. So they designed⁷ for him

كَيْدًا لِّجَعَلْنَاهُمْ

الْأَسْفَلِينَ^{١٨} the most degraded.⁹

99. And he said: "I am going

وَقَالَ إِنِّي ذَاهِبٌ

إِلَىٰ رَبِّي^{١٩} to my Lord;¹⁰

سَيَهْدِينِ^{١٩} He will guide me."¹¹

100. "My Lord grant¹² me

مِنَ الصَّالِحِينَ^{٢٠} of the righteous ones."¹³

101. So We gave him the

بَشِيرَاتَهُ^{٢١} good tidings¹⁴

1. تتحنون *tanhituna* = you carve, hew, sculpture (v. ii. m. pl. impfct. from *nahata* [*nahṭ*], to carve, to hew. See at 7:74, p. 495, n. 6).

2. i. e., your deeds as well as those you make images of.

3. ابنا *ibnû* = build, construct, erect, set up (v. ii. m. pl. imperative from *banâ* [*binâ*/*bunyân*], to build, to erect. See at 18:21, p. 918, n. 6).

4. i. e., a fireplace, as is clear from the concluding clause of the 'ayah. بِنَان *bunyân* = building, structure, edifice, construction. See n. 3 above and at 9:109, p. 624, n. 13.

5. اقروا *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ*/*luqyân*/*luqy*/*luqyah/luqan*], to meet. See at 26:43, p. 1170, n. 4).

6. جهيم *jahîm* = hellfire, hell, blazing fire. See at 37:64, p. 1440, n. 13.

7. أرادوا *'arâdû* = they intended, desired, had in mind, wanted, designed (v. iii. m. pl. past from *'arâda* form IV of *râda* [*rawd*], to walk about. See at 32:20, p. 1330, n. 11).

8. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 22:15, p. 1050, n. 12.

9. See 21:69. أسفلين *'asfalîn* (pl.; acc./gen. of *'asfalân*; s. *'asfal*) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of *sâfil* (low/base/mean). See *'asfal* at 4:145, p. 309, n. 9.

10. i. e., migrating to the land He asked me to do.

11. يهدي *yahdî* (originally *yahdî+nî*): يهدي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady*/*hudan*/*hidâyah*], to guide, to lead. See at 34:6, p. 1369, n. 7).

12. هب *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 26:83, p. 1177, n. 9).

13. i. e., of children. صالحين *ṣâliḥîn* (pl.; acc./gen. of *ṣâliḥân*; s. *ṣâliḥ*) = righteous, virtuous, good ones, right and fit ones (act. participle from *ṣalaḥa* [*ṣalâḥ*/*ṣulûḥ*/*maṣlahah*], to be good, right, proper. See at 29:26, p. 1274, n. 11).

14. بشرنا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See at 11:71, p. 703, n. 11).

﴿١١﴾	وَعَلَّمَ حَلِيمًا	of a son, ¹ most forbearing. ²
	فَمَا بَلَغَ	102. Then when he attained ³
	مَعَهُ السَّعَى	with him running ability ⁴
	فَقَالَ يَبْنَىٰ	he said : "O my sonny,
	إِنِّي أَرَىٰ فِي الْمَنَامِ	I have seen in a dream ⁵
	أَنِّي أَدْبَحُكَ	that I am sacrificing ⁶ you.
	فَانظُرْ مَاذَا تَرَىٰ	So consider ⁷ what you think." ⁸
	فَقَالَ يَبْنَٰبِ	He said: "O my father,
	أَفْعَلْ مَا تُؤْمَرُ	do what you are bidden. ⁸
	سَتَجِدُنِي	You shall find me,
	إِنْ شَاءَ اللَّهُ	Allah willing,
﴿١٢﴾	مِنَ الصَّابِرِينَ	of the patient ones."
	فَلَمَّا أَسْلَمْنَا	103. So when they submitted ⁹
	وَتَلَّهُ	and he threw him down ¹⁰
	لِلْجَبِينِ	by the forehead; ¹¹
	وَنَادَيْنَاهُ	104. And We called out ¹² to
﴿١٣﴾	أَن يٰإِبْرَاهِيمُ	him: "O Ibrâhîm,
	قَدْ صَدَّقْتَ	105. "You have just proved
	الرُّبِّيَا	true ¹³ to the dream. ¹⁴

1. i. e., Ismâ'îl, the first-born son of Prophet Ibrâhîm, peace be on him. غلام *ghulam* (pl. *ghilmân/ghilmah*) = boy, lad, son, youth, slave. See at 19:7, p. 952, n. 12.

2. *halim* = forbearing, Most Forbearing, most clement. See at 22:59, p. 1066, n. 12.

3. بلغ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulagh*, to reach. See at 28:14, p. 1435, n. 6).

4. i. e., he grew up as a boy. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour. See at 18:10, p. 947, n. 8).

5. Saw in sleep, i. e., in dream. منام *manâm* = sleep, place to sleep. The dream of a Prophet is a type of *wahy*. See at 30:23, p. 1296, n. 12.

6. أذبح *adhbaḥu* = I sacrifice, slaughter (v. i. s. impfct. emphatic from *dhabaha* [*dhabḥ*], to slaughter. See *dhabaḥû* at 2:71, p. 34, n. 3).

7. انظر *unzur* = you see, look at, consider (v. ii. m. s. imperative from *nazara* [*nazar/manzar*], to see. See at 37:73, p. 1442, n. 1).

8. توامر *tu'maru* = you are commanded, ordered, enjoined, bidden (v. ii. m. s. impfct. passive from *'amara* [*'amr*], order, command. See at 15:94, p. 826, n. 3).

9. i. e., both father and son submitted to the command of Allah. *'aslamâ* = they (two) submitted, surrendered, gave themselves up (v. iii. m. dual. past from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslama* at 6:14, p. 396, n. 12).

10. i. e., laid him on the ground for the purpose of sacrificing. تال *talla* = he threw down, felled (v. iii. m. s. past from tall, to throw, to fall).

11. جبين *jabîn* (s.; pl. *jubun/'ajbinah/'ajbun*) = forehead, brow, front, face.

12. نادينا *nâdaynâ* = we addressed, called out, summoned, announced (v. i. s. past from *nâdâ*, form III of *nadâ* [*nadw*], to call. See at 28:46, p. 1248, n. 3).

13. i. e., you have indeed carried out what you have been commanded. صدقت *şaddaḡta* = you proved true, confirmed, verified, substantiated (v. ii. m. s. past in form II of *şadaḡa* [*şadaḡ/şidḡ*], to speak the truth. See at 34:20, p. 1375, n. 9).

14. رؤيا *ru'yâ* (s. ; pl. *ru'an*) = dream, vision.

<p>إِنَّا كَذَلِكَ نَجْزِي 105 الْمُحْسِنِينَ Verily We thus reward¹ الْمُحْسِنِينَ the righteous."²</p>	<p>1. جزى <i>najzî</i> = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from <i>jazâ</i> [jazâ'], to recompense. See at 37:80, p. 1443, n. 1).</p>
<p>إِنَّ هَذَا لَمَوْ 106 Indeed this is الْبَلَاءُ الْمُبِينُ the trial³ quite clear.⁴</p>	<p>2. مُحْسِنِينَ <i>muhsinîn</i> = (pl.; acc./gen. of <i>muhsinûn</i>; sing. <i>muhsin</i>) = those who do right things, righteous, charitable, generous (active participle from '<i>aḥsana</i>, form IV of <i>ḥasuna</i> [<i>husn</i>], to be good See at 37:80, p. 1443, n. 2).</p>
<p>وَفَدَيْنَهُ 107 And We ransomed⁵ him بِذَبْحٍ عَظِيمٍ with a scarifice⁶ very great.⁷</p>	<p>3. i. e., this sacrificing of your son is a clear trial. بَلَاءٌ <i>balâ'</i> = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 14:6, p. 788, n. 1).</p>
<p>وَرَكْنَا عَلَيْهِ 108 And We left⁸ on him فِي الْآخِرِينَ among the later generations.⁹</p>	<p>4. مُبِينٍ <i>mubîn</i> = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '<i>abâna</i>, form IV of <i>bâna</i> [<i>bayân</i>], to be clear. See at 36:60, p. 1423, n. 7).</p>
<p>سَلَامٌ عَلَىٰ إِبْرَاهِيمَ 109 Peace be on Ibrâhîm.</p>	<p>5. فَدَيْنَا <i>fadaynâ</i> = we ransomed, redeemed, sacrificed (v. i. pl. past from <i>fadâ</i> [<i>fidan/fidâ'</i>], to redeem, to ransom. See <i>iftadaw</i> at 13:17, p. 722, n. 6).</p>
<p>كَذَلِكَ نَجْزِي 110 Thus do We reward الْمُحْسِنِينَ the righteous.</p>	<p>6. i. e., rescued him by substituting for him a lamb. ذَبْحٍ <i>dhibh</i> = sacrificial animal, sacrifice, slaughtered one. See '<i>adhbahu</i> at 37:102, p. 1446, n. 6).</p>
<p>وَإِنَّهُ مِن 111 He indeed was of عِبَادِنَا الْمُؤْمِنِينَ Our believing servants.¹⁰</p>	<p>7. عَظِيمٍ <i>'aẓîm</i> = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 37:76, p. 1442, n. 9).</p>
<p>وَسَرَّزْنَاهُ 112 And We gave him the بِإِسْحَاقَ good tidings¹¹ of Ishâq, نَبِيًّا مِّنَ الصَّالِحِينَ a Prophet, of the righteous.</p>	<p>8. i. e., left good memories and praise on him. تَرَكْنَا <i>taraknâ</i> = we left, abandoned, gave up, forsook (v. i. pl. past from <i>taraka</i> [<i>tark</i>], to leave. See at 37:78, p. 1442, n. 11).</p>
<p>وَسَرَّزْنَاهُ 112 And We gave him the بِإِسْحَاقَ good tidings¹¹ of Ishâq, نَبِيًّا مِّنَ الصَّالِحِينَ a Prophet, of the righteous.</p>	<p>9. الْآخِرِينَ <i>'âkhirîn</i> (pl.; acc./gen. of '<i>âkhirûn</i>; s. '<i>âkhir</i>) = last ones, those coming later, later generations, others.</p>
<p>وَسَرَّزْنَاهُ 112 And We gave him the بِإِسْحَاقَ good tidings¹¹ of Ishâq, نَبِيًّا مِّنَ الصَّالِحِينَ a Prophet, of the righteous.</p>	<p>10. عِبَادٍ <i>'ibâd</i> (sing. عَبْدٌ <i>'abd</i>) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:81, p. 1443, n. 3).</p>
<p>وَسَرَّزْنَاهُ 112 And We gave him the بِإِسْحَاقَ good tidings¹¹ of Ishâq, نَبِيًّا مِّنَ الصَّالِحِينَ a Prophet, of the righteous.</p>	<p>11. After Prophet Ibrâhîm, peace be on him, had passed the test of the command to sacrifice his first and eldest son Ismâ'il, peace be on him, Allah rewarded him with another son, Ishâq, peace be on him. بِإِسْحَاقَ <i>bashsharnâ</i> = we gave good tidings (v. i. pl. past from <i>bashshara</i> from <i>bashshara</i>, form II of <i>bashara</i>/<i>bashira</i> [<i>bishr/bushr</i>], to be happy. See at 37:101, p. 1415, n. 14).</p>

وَبَارَكْنَا	113. And We gave blessings ¹
عَلَيْهِ وَعَلَىٰ إِسْحَاقَ	on him and on Ishâq.
وَمِنْ ذُرِّيَّتِهِمَا	And of their progeny ²
مُحْسِنٌ	are some righteous ³
وَعَظِيمٌ	and some commit wrong ⁴
لِنَفْسِهِمْ يُبَيِّنُ	to themselves quite clearly.
﴿١١٣﴾	
Section (Rukû') 4	
وَلَقَدْ	114. And We had indeed
مَنَّاعًا عَلَىٰ مُوسَىٰ	bestowed favour ⁵ on Mûsâ
وَهَارُونَ	and Hârûn.
وَجَئَيْنَهُمَا	115. And We rescued ⁶ them
وَقَوْمَهُمَا	and their people
مِنَ الْكُرْبِ الْعَظِيمِ	from the distress ⁷ most grave.
﴿١١٤﴾	
وَنَصَرْنَهُمْ	116. And We helped ⁸ them
فَكَانُوا لَهُمْ	so they were the ones
الْقَالِبِينَ	victorious. ⁹
﴿١١٥﴾	
وَأَنزَلْنَاهُ	117. And We gave the two
الْكِتَابَ الْمُبِينِ	the Book most explicit. ¹⁰
﴿١١٦﴾	

1. بَارَكْنَا *bâranknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See at 34: 18, p. 1374, n. 12).

2. ذُرِّيَّةٌ *dhurriyah* (pl. *dhurriyâtû/ dharârîy*) = offspring, progeny, children, descendants. See at 29:26, p. 1274, n. 9).

3. مُحْسِنٌ *muhsin* (s. pl. *muhsinûn*) = those who do right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See *muhsinin* at 37:105, p. 1447, n. 2).

4. i. e., by unbelieving and setting partners with Allah (note that at 31: 13 *shirk* (setting partners with Allah) is called a grave *zulm*). ظَالِمٌ *zâlim* (s.; pl. *zâlimûn*) = unjust person, transgressor, wrong-doer (act. participle from *zalama* [*zalm/ zulm*], to do wrong. See at 25:27, p. 1146, n. 3).

5. i. e., by selecting them as Prophets and Messengers and by helping them. مَنَّانٌ *manannâ* = we bestowed grace, graced, favoured, (v. i. pl. past from *manna* [*mann*], to be kind, gracious. See *namunna* at 28:5, p. 1232, n. 8).

6. نَجَّيْنَاهُمْ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ/ 'najâh*], to make for safety, to be saved. See at 37:76, p. 1442, n. 7).

7. i. e., from the bondage and persecution of the Pharaoh and from being drowned when escaping from Egypt. كَرْبٌ *karb* (s.; pl. *kurûb*) = distress, worry, concern, apprehension, anxiety, agony, trouble. See at 37:76, p. 1442, n. 8.

8. نَصَرْنَاهُمْ *naşarnâ* = we helped, assisted (v. iii. m. pl. impfct. from *naşara* [*naşr/ nuşâr*], to help. See *yunaşarûna* at 36:74, p. 1427, n. 2).

9. غَالِبِينَ *ghâlibîn* (acc./gen. of *ghâlibûn*) = winners, those winning, victors, victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ ghalbah*], to subdue, to conquer. See at 26:40, p. 1170, n. 1).

10. مُبِينٌ *mustabîn* = that which becomes clear, explicit, plain, evident, perceives, notices (act. participle from *istabâna*, form X of *bâna* [*bayân*], to be clear, evident. See *tastabîna* at 6:55, p. 412, n. 10).

وَهَدَيْنَهُمَا 118. And We guided¹ them to
الصِّرَاطَ الْمُسْتَقِيمَ the way² right and straight.³

﴿١١٨﴾

وَوَرَكْنَا عَلَيْهِمَا 119. And We left⁴ on the two
فِي الْآخِرِينَ among the later generations.

﴿١١٩﴾

سَلَّمَ عَلَيْنَا 120. Peace be on
مُوسَى وَهَارُونَ Mûsâ and Hârûn.

﴿١٢٠﴾

إِنَّا كَذَلِكَ 121. Verily suchwise
نَجْرِي الْمُحْسِنِينَ We reward⁵ the righteous.⁶

﴿١٢١﴾

إِنَّمَا مِنْ 122. Verily they were of
عِبَادِنَا الْمُؤْمِنِينَ Our believing servants.⁷

﴿١٢٢﴾

وَلِإِنِّي لَأَسْ 123. And verily Ilyâs was
لَمِنَ الْمُرْسَلِينَ of the Messengers.⁸

﴿١٢٣﴾

إِذْ قَالَ 124. When he said
لِقَوْمِهِ to his people :

﴿١٢٤﴾

أَلَا تَتَّقُونَ "Will you not fear Allah?"⁹

أَلَا تَدْعُونَ بَعْلًا 125. "Do you invoke¹⁰ Ba'¹¹

1. هَدَيْنَا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 19:58, p. 965, n. 6).

2. صِرَاطٍ *şîrât* = way, path, road. See at 37:23, p. 1434, n. 5.

3. i. e., Islam. مُسْتَقِيمٍ *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istagâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 36:61, p. 1423, n. 3).

4. i. e., left good memories and praise. تَرَكَنَا *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [*tark*], to leave. See at 37:108, p. 1447, n. 8).

5. نَجْرَى *najrî* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ*'], to recompense. See at 37:105, p. 1447, n. 1).

6. مُحْسِنِينَ *muhsinîn* = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 37:105, p. 1447, n. 2).

7. عِبَادٍ *'ibâd* (sing. عبد '*abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:111, p. 1447, n. 10).

8. مُرْسَلِينَ *mursalîn* (accusative /genitive of *mursalân*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 36:3, p. 1409, n. 3).

9. تَتَّقُونَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 26:177, p. 1192, n. 9).

10. i. e., worship. تَدْعُونَ *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*'], to call. See at 35:40, p. 1404, n. 11).

11. Name of the image of their principal god, among the many gods they worshipped.

وَتَذَرُونَ and abandon ¹	1. تَذَرُونَ <i>tadharrûna</i> = you (all) leave, leave alone, abandon (v. ii. m. pl. impfct. from <i>wadhr</i> . See at 26:166, p. 1190, n. 11).
أَحْسَنَ الْخَالِقِينَ the Best of Creators,	2. آبَاءَ 'abâ' (pl.; s. 'ab) = fathers, ancestors, forefathers. In Arabic "fathers" include grandfathers and great-grandfathers, howsoever upwards. See at 26:26, p. 1167, n. 6.
﴿١٢٥﴾	3. أَوْلِيْنَ 'awwalîn (pl.; acc./gen. of 'awwalûn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 28:36, p. 1245, n. 1.
اللَّهُ رَبُّكَ 126. Allah, your Lord	4. كَذَبُوا <i>kadhhabû</i> = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from <i>kadhhaba</i> , form II of <i>kadhaba</i> [<i>kidhb</i> / <i>kadhib</i> / <i>kadhbah</i> / <i>kidhbah</i> / <i>kidhbah</i>], to lie. See at 26:117, p. 1183, n. 1).
وَرَبِّ آبَائِكُمْ and the Lord of your fathers ²	5. i. e., on the Day of Judgement for judgement and punishment. محضرون <i>muḥḍarûn</i> (pl.; s. <i>muḥḍar</i>) those presented, put up, brought face to face, brought along, fetched (passive participle from 'aḥḍara, form IV of <i>ḥaḍara</i> [<i>ḥuḍûr</i>], to be present. See at 36:75, p. 1427, n. 5).
﴿١٢٦﴾ الْأَوْلِيَاءِ of old?" ³	6. عِبَادَ 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:122, p. 1449, n. 7).
فَكَذَّبُوهُ 127. But they disbelieved ⁴	7. مَخْلُصِينَ <i>mukhlashîn</i> (pl.; acc./ genitive of <i>mukhlashûn</i> ; s. <i>mukhlash</i>) = rendered unblemished, pure-hearted, select ones (pass. participle from 'akhlaşa, form IV of <i>khalasha</i> [<i>khulûş</i>], to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).
فَأْتَمَّتْ هِمْمَهُمْ 127. But they disbelieved ⁴	8. i. e., left good memories and praise. تَرَكَنا <i>taraknâ</i> = we left, abandoned, gave up, forsook (v. i. pl. past from <i>taraka</i> [<i>tark</i>], to leave. See at 37:119, p. 1449, n. 4).
﴿١٢٧﴾ لَمُحَضَّرُونَ be brought along. ⁵	9. آخِرِينَ 'akhirîn (pl.; acc./gen. of 'akhirûn; s. 'akhir) = last ones, those coming later, later generations, others. See at 37:108, p. 1447, n. 9.
﴿١٢٨﴾ إِلَّا عِبَادَ اللَّهِ 128. Except the servants ⁶	10. نَجَزَى <i>najzî</i> = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from <i>jazâ</i> [<i>jazâ</i>], to recompense. See at 37:80, p. 1443, n.).
﴿١٢٩﴾ الْمَخْلُصِينَ of Allah, the select ones. ⁷	11. مُحْسِنِينَ <i>muḥsinîn</i> = (pl.; acc. /gen. of <i>muḥsinûn</i> ; sing. <i>muḥsin</i>) = those who do right things, righteous, charitable, generous (active participle from 'aḥsana, form IV of <i>ḥasana</i> [<i>ḥusn</i>], to be good. See at 37:121, p. 1449, n. 6).
﴿١٣٠﴾ وَرَكَعًا عَلَيْهِ 129. And We left ⁸ on him	
﴿١٣١﴾ فِي الْآخِرِينَ among the later generations. ⁹	
﴿١٣٢﴾ سَلَامٌ عَلَىٰ إِبْرَاهِيمَ 130. Peace be on Ilyâs.	
﴿١٣٣﴾ إِنَّا كَذَّبْنَاكَ 131. Verily suchwise We	
﴿١٣٤﴾ نَجْزِي الْمُحْسِنِينَ do reward ¹⁰ the righteous. ¹¹	
﴿١٣٥﴾ وَإِنَّهُ مِن 132. Verily he was of	

عِبَادِنَا الْمُؤْمِنِينَ 132. Our believing servanats.¹

وَلِئِنَّ لُوطًا 133. And verily Lût was

لَمِنَ الْمُرْسَلِينَ 133. of the Messengers.²

إِذْ نَجَّيْنَاهُ 134. Lo, We rescued³ him

وَأَهْلَهُ أَجْمَعِينَ 134. and his family⁴ altogether;

إِلَّا عَجُوزًا 135. Except an old woman⁵

فِي الْغَابِرِينَ 135. among those staying behind.⁶

ثُمَّ دَمَّرْنَا 136. Then We destroyed⁷

الْآخَرِينَ 136. the others.

وَلَا تَكْفُرُونَ 137. And indeed you pass⁸

عَلَيْهِمْ مُصْبِحِينَ 137. by them by morning time⁹

وَاللَّيْلِ 138. And by night.

أَفَلَا تَعْقِلُونَ 138. Will you not then undertsand?¹⁰

Section (Rukû') 5

وَلِئِنَّ يُونُسَ 139. And indeed Yûnus was

لَمِنَ الْمُرْسَلِينَ 139. of the Messengers.

1. عباد 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:128, p. 1450, n. 6).

2. مرسلين *mursalîn* (accusative /genitive of *mursalûn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from 'arsala, form IV of *rasala* [*rasal*], to be long and flowing. See at 37:123, p. 1449, n. 8).

3. نَجَّيْنَاهُ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ*' /*najâh*], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).

4. أهل 'ahl (s.; pl. أهولن 'ahlûn/اهال 'ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents, inmates, owner, author. See at 35:43, p. 1406, n. 10.

5. i. e., his wife who was an unbeliever. عجوز *'ajûz* (s.; pl. 'ajâ'iz/'ujuz) = old woman, old man, advanced in years. See at 26:171, p. 1191, n. 10.

6. غابرين *ghâbirîn* (pl.; acc./gen. of *ghâbirûn*; s. *ghâbir*) = those staying behind, the bygone ones (active participle from *ghabara* [*ghubâr*], to stay, to remain, to pass away. See at 29:33, 1277, n. 1).

7. The whole land by the side of the Dead Sea was turned upside down by Allah's Command, accompanied by showers of *sijjil* (stones of baked clay), as mentioned at 11:82, p. 707; 15:74, p. 822 and 26:172-173, p. 1192. دمَرْنَا *dammarnâ*

= we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish. See at 27:51, p. 1218, n. 1)

8. تَمْرُونَ *tazmurrûna* = you pass by, pass, walk past, elapse, run out (v. iii. m. pl. impfct. from *marra* [*marr*/*murûr*/*mamarr*], to pass, go by. See *yamurrûna* at 12:105, p. 760, n. 7).

9. The Makkans and the other Arabs used to pass regularly by the land of the people of Lût, peace be on him, in the course of their trade journeys to Syria and back. مُصْبِحِينَ *muşbihîn* (pl.; acc./gen. of *muşbihûn*; s. *muşbih*) = those becoming/ rising in the morning (act. participle from 'aşbaḥa, form IV of *şabaha* [*şabḥ*], to be in the morning. See at 15:83, p. 824, n. 6).

10. تَعْقِلُونَ *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala [*'aq*], to be endowed with reason. See at 36:62, p. 1423, n. 12).

إِذْ أَيْنَىٰ 140. When he ran away¹ to
إِلَى الْفُلِ الْمَشْحُونِ the ship fully laden.²

﴿١٤٠﴾

فَسَاهَمَ 141. Then he cast lots³
فَكَانَ مِنَ الْمُدْحَضِينَ and was of the defeated.⁴

﴿١٤١﴾

فَالْقَمَهُ 142. So there swallowed⁵ him
الْحَوْتُ the big fish,

﴿١٤٢﴾

فَلَوْلَا أَنَّهُ 143. But had it not not been
كَانَ مِنَ الْمُسَبِّحِينَ that he was of the glorifiers;⁷

﴿١٤٣﴾

لَلَيْتَ 144. He would have stayed⁸
فِي بَطْنِهِ إِلَى يَوْمِ they would be resurrected.

﴿١٤٤﴾

فَنَبَذْنَاهُ 145. So We hurled⁹ him
بِالْعَرَاءِ at the bare tract¹⁰

﴿١٤٥﴾

وَأَنْبَتْنَا 146. And We caused to grow
عَلَيْهِ شَجْرَةً مِّنْ يَقْطِينٍ over him a tree of gourd.

﴿١٤٦﴾

1. He was enraged on account of the disbelief and disobedience of his people and fled with his followers without waiting for any directive from Allah. In the meantime his people regretted and asked forgiveness of Allah. So they were forgiven and spared (see 21:87, p. 1036 and 10:98, p. 672).

أَبَىٰ *'abaqa* = he fled, ran away, escaped (v. iii. m. s. past from *'ibq*, to run away).

2. laden, freighted, consigned (passive participle from *shahana* [*shahn*], to load, lade, freight. See at 26:119, p. 1183, n. 7).

3. i. e., to determine who should be cast off the ship. *sâhama* = he cast lots, participated (v. iii. m. s. past in form III of *sahama* [*suhâm*], to look grave).

4. So he was cast off the ship. *مدحضين mudhāḍin* (pl. acc./gen. of *mudhāḍin*; s. *mudhāḍ*) = those refuted, disproved, invalidated, defeated [in argument] (passive participle from *'ad-ḥaḍa*, form IV of *dahaḍa* [*dahaḍ*], to refute, disprove, invalidate. See *yudhīḍu* at 18:56, p. 932, n. 8).

5. *iltaqama* = he swallowed, devoured (v. iii. m. s. past in form VIII of *laqima* [*laqm*], to swallow, to devour).

6. *mulim* = one deserving blame, blameworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [*lawm/ malâm/ malâmah*], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

7. i. e., he used to glorify Allah while in the belly of the fish (see 21:87, p. 1036). *مُسَبِّحِينَ musabbihîn* (pl.; acc./gen. of *musabbihîn*; s. *musabbih*) = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaha*, form II of *sabaḥa* [*sabḥ/ sibâḥah*] to swim, to float. See *yusabbihûna* at 21:20, p. 1017, n. 6).

8. *labitha* = he stayed, remained, lingered, (v. iii. m. s. past. from *labith/ lubith/ lubâth*, to remain. See *labithta* at 29:14, p. 1269, n. 10).

9. *nabadhna* = we threw, hurled, rejected (v. i. pl. past from *nabadha* [*nabdh*], to hurl. See at 28:40, p. 1246, n. 16).

10. *'arâ'* = bare tract, open space, nakedness.

وَأَرْسَلْنَاهُ إِلَىٰ مِائَةِ أَلْفٍ أَوْ زَيْدُونَ ﴿١٤٧﴾	147. And We sent ¹ him to a hundred thousand ² or they were more. ³
فَأَمَانُوا فَمَتَّعْنَاهُمْ إِلَىٰ حِينٍ ﴿١٤٨﴾	148. And they believed; so We gave them to enjoy ⁴ till a time.
فَأَسْأَلْتَهُمْ أَلرِّبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ ﴿١٤٩﴾	149. So ask their opinion: ⁵ Are there for your Lord the daughters and for them the sons?
أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾	150. Or did We create the angels as females ⁶ and they were witnessing? ⁷
أَلَا إِنَّهُمْ مِّنْ أَفْكِهِمْ لَيَقُولُونَ ﴿١٥١﴾	151. Beware, verily they are out of their falsehood ⁸ speaking out:
وَلَدَ اللَّهُ وَأَنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾	152. "Allah procreates"; ⁹ and they indeed are liars. ¹⁰

1. أرسلناه *'arsalnā* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. See at 37:72, p. 1441, n. 11).

2. i. e., of his people at Nineveh, near Mosul, from whom he had fled.

3. يزيدون *yazidūna* = they increase, augment, add to, be more (v. iii. m. pl. impfct. from *zāda* [*zayd/ziyādah*]), to be more. See *yazidu* at 35:39, p. 1404, n. 6).

4. متنا *matta'nā* = we made (someone) enjoy,, granted enjoyment, gave them to enjoy, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/ mut'ah*]), to take away. See at 28:61, p. 1254, n. 4).

5. i. e., the opinion of the polytheists, particularly of Makka. They used to say that the angels were Allah's daughters. استفت *istafti* = ask the opinion/legal opinion, consult (v. ii. m. s. imperative from *istafta'a*, form X of *fatiya* [*fatā'*]), to be youthful. See at 37:11, p. 1432, n. 5).

6. اناث *'ināth* (pl.; s. *'unthā*) = females. See at 4:117, p. 296, n. 6.

7. شاهدون *shāhidūn* (pl.; s. *shāhid*) = those witnessing, witnesses, bearers of witness (active participle from *shahida* [*shuhūd*]), to witness. See *shāhidin* at 28: 44, p. 1247, n. 8).

8. افك *ifk* (s.; pl. *'afā'ik*) = calumny, slander, libel, falsehood, lie. See at 37:86, p. 1443, n. 9.

9. ولد *walada* = he procreated, begot, gave birth [to] (v. iii. m. s. past from *wilādah*, *lidah/mawlid*, to beget, to give birth to. See *wulida* at 19:15, p. 954, n. 1).

10. كاذبون *kādhībūn* (pl.; sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*]), to lie. See at 29:12, p. 1269, n. 4).

أَصْطَفَى الْبَنَاتِ 153. Has He chosen¹ daughters

عَلَى الْبَنِينَ 153 over sons?

مَا لَكُمْ 154. What is the matter with

كَيْفَ تَحْكُمُونَ 154 you; how do you judge?²

أَفَلَا تَذَكَّرُونَ 155. Will you not take heed?³

أَمْ لَكُمْ 156. Or have you

سُلْطَانٌ مُّبِينٌ 156 any authority⁴ quite clear?⁵

فَأْتُوا بِنَبِيٍّ 157. Then bring your book

إِنْ كُنْتُمْ صَادِقِينَ 157 if you are truthful.

وَجَعَلُوا بَيْنَهُمْ 158. And they set between

وَبَيْنَ الْجِنَّةِ نَسَبًا 158 Him and the *jinn* a kinship;⁶

وَلَقَدْ عَلِمَتِ الْجِنَّةُ 159 but the *jinn* indeed know that

إِنَّهُمْ لَمُحْضَرُونَ 159 they shall be brought along.⁷

سُبْحَانَ اللَّهِ 159. Sacrosanct⁸ is Allah

عَمَّا يَصِفُونَ 159 from what they describe.⁹

وَالْأَعْبَادَ لِلَّهِ 160. Except the servants of

الْمُخْلِصِينَ 160 Allah, the select ones.¹⁰

1. *'astafā* (originally 'a+ *istafaā*): اصطفى *istafā* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ʿafā* [*ʿafaw/ʿafūw/ʿafā*]), to be clear. See at 27:59, p. 1219, n. 10).

2. *taḥkumūna* = you (all) judge, adjudge, pass judgement, give decision (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*]), to pass judgement. See at 29:4, p. 1226, n. 8).

3. *tadhakkarūna* (originally *tatadhakkarūna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*]), to remember. See at 27:62, p. 1221, n. 9).

4. *sulṭān* = authority, power, mandate, rule, sanction. See at 37:30, p. 1435, n. 4.

5. *mubīn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abāna*, form IV of *bāna* [*bayān*]), to be clear. See at 36:60, p. 1423, n. 7).

6. *nasab* (s.; pl. '*ansāb*) = relationship by blood, pedigree, lineage, descent, kinship, affinity. See at 25:54, p. 1154, n. 10.

7. i. e., they know that they are created beings and they shall be brought along for judgement on the Day of Judgement. *muḥḍarūn* (pl.; s. *muḥḍar*) those presented, put up, brought face to face, brought along, fetched (passive participle from '*aḥḍara*, form IV of *ḥaḍara* [*ḥuḍār*]), to be present. See at 37:127, p. 1450, n. 5).

8. *Subḥān* is derived from *sabaha*, form II of *sabaha* [*sabḥ/sibāḥah*]), to swim. In its form II the verb means to praise, to sing the glory. *Subḥān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 36:83, p. 1429, n. 6.

9. i. e., describe about Allah. *yaṣifūna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *waṣaf* [*waṣf*]), to describe, to praise. See at 23:91, p. 1097, n. 7).

10. i. e., they do not so describe Allah. *mukhlāṣīn* (pl.; acc./ genitive of *mukhlāṣūn*; s. *mukhlāṣ*) = rendered unblemished, pure-hearted, select ones (pass. participle from '*akhlaṣa*, form IV of *khalaṣa* [*khulāṣ*]), to be pure, unmixd, unadulterated. See at 37:74, p. 1442, n. 4).

فَاتِنًا 161. So indeed you

وَمَا تَعْبُدُونَ 161. and what you worship;¹

مَا أَنتَ عَلَيْهِ 162. You cannot on it

بِقَدِّينَ 162. be able to seduce.²

إِلَّا مَنْ هُوَ 163. Except the one who

صَالٍ إِلَيْهِمْ 163. is going to enter³ the hellfire.

وَمَا يَأْتِي 164. "And none is there from

إِلَّا لَهُ 164. us⁴ except he has for him

مَقَامٌ مَعْلُومٌ 164. a place⁵ specified."⁶

وَأِنَّا لَنَحْنُ 165. "And surely we

الصَّافُونَ 165. do stand in rows."⁷

وَأِنَّا لَنَعْنُ 166. "And indeed we

الْمُسَبِّحُونَ 166. do declare His sanctity."⁸

وَإِن كَانُوا 167. And indeed they⁹ used

لَيَقُولُونَ 167. to say:

لَوْ أَنَّ عِدَدَنَا 168. "Had there been with us

1. i. e., all that you worship of gods and goddesses besides Allah. تَعْبُدُونَ *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada [i'bâdah /'ubûdah /'ubûdiyah], to worship. See at 37:85, p. 1443, n. 8).

2. i. e., seduce from the right way. فَاتِنِينَ *fâtinîn* (pl.; acc/gen. of *fâtinûn*; s. *fâtin*) = those who seduce, allure, beguile, tempt, try (act. participle from *fatana* [fatn/futûn], to try, to tempt. See *yufstanûna* at 29:2, p. 1265, n. 4).

3. i. e., those who are destined to go to hell. صَالٍ *şâlin* (s., pl. *şâlân*) = one who becomes exposed to the blaze, enters hellfire, is broiled (act. participle from *şala* [şalan/ şuliy/ şilâ'], to roast, to burn, to be exposed to the blaze. See *islaw* at 36:64, p. 1424, n. 2).

4. i. e., the angels will say this, thus acknowledging their servitude to Allah.

5. مَقَامٌ *maqâm* (s. ; pl. *maqâmât*) = place, position, standing, station, location, spot (noun of place/time from *qama* [qawmah/qiyâm], to stand up, to get up, to rise. See at 27:39, p. 1213, n. 9).

6. مَعْلُومٌ *ma'lûm* = known, determined, fixed, specified (pass. participle from 'alima ['ilm], to know. See at 37:41, p. 1437, n. 3).

7. i. e., in prayer and in attendance to Allah's commands. صَافُونَ *şâffûn* (pl.; s. *şâff*) = those standing in a row, ranging in ranks (act. participle from *şaffa* [şaff], to set up in a row, to line up, range, classify, compose. See *şâffât* at 37:1, p. 1430, n. 1).

8. مُسَبِّحُونَ *musabbihûn* (pl.; s. *musabbih*) = those who glorify Allah, declare the sanctity of Allah (act. participle from *sabbaha*, form II of *sabaha* [sabh/ sibâhah] to swim, to float. See *musabbihîn* at 37:143, p. 1452, n. 7).

9. i. e., the unbelievers of Makka used to say. See 6:57 (p. 460) and 35:42. (pp. 1405-1406).

ذِكْرًا مِّنَ الْأَوَّلِينَ ﴿١٦٨﴾ a scripture¹ of those of old,²

لَكِنَّا 169. "We would surely have
عِبَادَ اللَّهِ been the servants³ of Allah,
﴿١٦٩﴾ الْمُخْلِصِينَ the select ones."⁴

فَكَفَرُوا بِهَا 170. But they disbelieve⁵ in it;
﴿١٧٠﴾ فَسَوْفَ يَعْلَمُونَ so they will know.⁶

وَلَقَدْ 171. And there indeed has
سَبَقَتْ كَيْمَاتُنَا preceded⁷ Our Word
لِعِبَادِنَا for Our servants,
﴿١٧١﴾ الْمُرْسَلِينَ the Messengers.

إِنَّهُمْ لَهُمُ 172. That they will indeed be
﴿١٧٢﴾ الْمَنْصُورُونَ the ones given victory.⁸

وَإِنَّ جُنَدَنَا 173. And that verily Our host,⁹
﴿١٧٣﴾ لَهُمُ الْغَالِبُونَ they shall be the victorious.¹⁰

فَوَلِّ عَنْهُمْ 174. So turn away¹¹ from
﴿١٧٤﴾ حَتَّىٰ حِينٍ them till a time.

1. ذِكْرٌ *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as *adhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 37:3, p. 1430, n. 4.

2. i. e., a scripture like that of those of old. أَوَّلِينَ *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 37:71, p. 1441, n. 9.

3. عِبَادٌ *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:132, p. 1451, n. 1).

4. i. e., believing and worshipping Allah sincerely with pure heart. مُخْلِصِينَ *mukhlaşîn* (pl.; acc./genitive of *mukhlaşûn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from *'akhlaşa*, form IV of *khalasha* [*khalûs*]), to be pure, unmixed, unadulterated. See at 37:74, p. 1442, n. 4).

5. But when in fact a Book has come to them, they disbelieve in it. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*]), to cover. See at 35:7, p. 1391, n. 10).

6. i. e., they will know the consequences of their unbelief.

7. سَبَقَتْ *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabaq*]), to be or act before. See at 21:101, p. 1040, n. 5).

8. This is a clear prophecy about the ultimate success and victory of Prophet Muhammad, peace and blessings of Allah be on. مَنْصُورُونَ *manşûrûn* (pl.; s. *manşûr*) = those given help, given victory (pass. participle from *naşara* [*naşr* / *nusûr*]), to help. See *tanâşarûna* at 37:25, p. 1434, n. 8).

9. جُنْدٌ *jund* (s.; pl. *junûd/ajnâd*) = army, soldiers, host. See at 36:75, p. 1627, n. 4.

10. غَالِبُونَ *ghâlibûn* (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalb/ghalbah*]), to subdue, to conquer. See at 5:23, p. 340, n. 10).

11. i. e., let them alone for sometime. تَوَلَّى *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 27:28, p. 1210, n. 10).

وَأَبْصِرْهُمْ 175. And watch them;¹

فَسَوْفَ يَبْصُرُونَ 175. for soon they shall see.²

أَفِعْدَابِنَا 176. Is it Our punishment

يَسْتَعْجِلُونَ 176. they seek to hasten.³

فَإِذَا نَزَلَ 177. So when it will descend⁴

يَسَاحِرِهِمْ 177. on their compound,⁵

فَإِنَّ صَبَاحَ 177. bad⁶ will be the morning of

الْمُنذَرِينَ 177. those warned.⁷

وَتَوَلَّ عَنْهُمْ 178. And turn away⁸ from them

حَتَّىٰ حِينٍ 178. till a time.

وَأَبْصِرْ 179. And watch,

فَسَوْفَ يَبْصُرُونَ 179. and soon they will see.

سَمِعَكَ رَبُّكَ 180. Sacrosanct⁹ is your Lord,

رَبِّ الْعِزَّةِ 180. Lord of Might and Prestige,¹⁰

عَمَّا يَصِفُونَ 180. from what they describe.¹¹

وَسَلَامٌ عَلَىٰ 181. And peace be on

الرَّسُولِ 181. the Messengers.

1. أبصر 'abṣir = look, see, watch (v. ii. m. s. imperative from 'abṣara, form IV of baṣura/baṣira [باصر baṣar], to look, to see. See n. 2 below.

2. i. e., they will see what befalls them. يصبرون yubṣirûna = they see, realize, comprehend (v. iii. m. pl. impfct from 'abṣara, form IV of baṣura/baṣira [باصر baṣar], to look, to see. See at 36:66, p. 1424, n. 11).

3. يستعجلون yasta'jilûna = they seek to hasten, expedite, hurry (v. iii. m. pl. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See at 29:53, p. 1284, n. 5).

4. نزل nazala = he came down, descended (v. iii. m. s. past from nuzûl, to come down, to descend. See 'anzalnâ at 36:28, p. 1415, n. 7).

5. i. e., when it will befall them. ساحة sāḥah (s.; pl. sāḥât/sāḥ = courtyard, compound, arena, forum, field.

6. ساء sā'a = he or it became foul, bad, evil (v. iii. m. s. past from sâ/'saw', to be bad. See at 27:58, p. 1219, n. 8).

7. i. e., they have been duly warned. منذرين mundharîn (pl.; accusative/ gen. of mundharûn, sing. mundhar) = those who are warned, (pass. participle from 'andhara, to warn, form IV of nadhara, [nadh'r /nudhûr], to dedicate, to make a vow. See at 37:73, p. 1442, n. 3).

8. i. e., let them alone for sometime. تولَّawalla = you turn away (v. ii. m. s. imperative from tatawallâ, form V of waliya, to be near. See at 37:174, p. 1456, n. 11).

9. سبحان Subḥân is derived from sabḥaḥa, form II of sabaha [sabḥ/sibâḥah], to swim. In its form II the verb means to praise, to sing the glory. Subḥân is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 37:159, p. 1454, n. 8.

10. عزة 'izzah = might, power, respect, self-respect, prestige, honour, fame. See at 35:10, p. 1393, n. 2.

11. i. e., describe about Allah. يصفون yaṣifûna = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from waṣafa [waṣf], to describe, to praise. See at 37:159, p. 1454, n. 9).

وَلْحَمْدُهُ 182. And all the praise is for

رَبِّ الْعَالَمِينَ Allah, Lord of all beings.¹

1. عالمين 'ālamīn (acc./gen. of عالمون 'ālamūn; sing. عالم 'ālam, i.e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 32:2, p. 1324, n. 4).

38. *Sûrat Şâd* Makkan: 88 'âyahs

This is also an early Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith — *tawhîd* (montheism), the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, Resurrection, Judgement and life in the hereafter. It starts by emphasizing that the Qur'ân is truly a Book sent down by Allah and then refers to the amazement of the unbelievers of Makka at the coming of a Messenger of Allah from among them and at the concept of One Only God instead of a multilicity of deities to which they had been used to. It then makes mention, by way of warning the unbelievers, of what befell the previously unbelieving nations of Allah's retribution. In this context it mentions the stories of some of previous Messengers of Allah, like Dâûd, Sulayman, Ayyûb, Ishaq, Ya'qûb, Ismâ'îl and Dhû al-Kifl, peace be on them, and the trials and tribulations they had to undergo, by way of consoling the Prophet, peace and blessings of Allah be on him. Along with these the *sûrah* points to some of the wonderful aspects of this universe by way of bringing home the theme of the Absolute Oneness of Allah.

The *sûrah* is named *Şâd* after the disjointed letter with which it starts and which is one of the miracles of the Qur'ân.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ص 1. *Sâd*,¹

وَالْقُرْآنِ by the Qur'ân

ذِي الذِّكْرِ full of reminding.²

بِالَّذِينَ كَفَرُوا 2. Nay, those who disbelieve

فِي عِزَّةٍ وَشِقَاقِي are in pride³ and discord.⁴

كِرَاهِلِكُمْ 3. How many We destroyed⁵

مِنْ قَبْلِهِمْ مِنْ قَرْنٍ before them of a generation⁶

فَنَادُوا and they cried out;

وَلَاتَ حِيْنَ مَنَاصٍ but it was too late to escape!⁷

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., reminding men of their indifference to the life in the hereafter and of their rights and duties. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 37:168, p. 1456, n. 1.

3. عِزَّة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride. See at 37:180, p. 1457, n. 10.

4. i. e., they turn away from it in pride and are in discord about it. شِقَاق *shiqâq* = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).

5. أَهْلَكْنَا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/halâk/hahlukah*], to perish. See at 36:30, p. 1416, n. 3).

6. i. e., because of their unbelief and persistent sinning. قَرْن *qarn* (s.; pl. قُرُون *qurûn*) = generation, century, horn. See at 23:31, p. 1083, n. 7.

7. مَنَاصٍ *manâs* = escape, way out, avoidance (verbal noun of *nâsa* [*naws/manâs*], to evade, to escape). *lâta hîna manâs* is an idiom meaning "there was no time left for escape."

وَعَجِبُوا	4. And they wonder ¹
أَنْ جَاءَهُمْ	that there has come to them
مُنذِرًا مِنْهُمْ	a warner ² from among them.
وَقَالَ الْكٰفِرُونَ	And the unbelievers say:
هٰذَا سٰحِرٌ	"This is a sorcerer, ³
كٰذٰبٌ	a liar." ⁴
أَجْعَلُ الْاِلٰهَةَ	5. "Does he make the deities
وَإِلٰهًا وَّاحِدًا	one god?
إِنَّ هٰذَا لَشَيْءٌ	This is indeed a thing
عَجَابٌ	extremely strange." ⁵
وَأَنْظَلِقَ	6. And there burst out ⁶
الْعُلَمَاءُ مِنْهُمْ	the chiefs ⁷ of them
أَنْ أَمْشُوا وَأَصْبِرُوا	that you go on ⁸ and persevere ⁹
عَلَىٰ آلِهَتِكُمْ	on your deities.
إِنَّ هٰذَا لَشَيْءٌ	"Indeed this is a thing
مُرَادٌ	designed." ¹⁰
مَا سَمِعْنَا بِهٰذَا	7. "Never did we hear of it
فِي الْاٰلِمْةِ الْاٰخِرَةِ	in the religion ¹¹ of late.
إِنَّ هٰذَا اِلَّا	This is naught but
اَخْتِلَاقٌ	something made-up." ¹²

1. *عَجِبُوا* 'ajibû = they wondered, were surprised/astonished (v. iii. m. pl. past from 'ajiba ['ajab]. to wonder, to be astonished. See 'ajiba at 37:12, p. 1432, n. 10).

2. i. e., a Messenger of Allah. *منذر* *mundhir* = warner, one who warns (act. participle from 'andhara, to warn, form IV of *nadhara*, [*nadhr* /*nudhâr*], to dedicate, to make a vow. See *mundhirîn* at 37:72, p. 1441, n. 12).

3. *ساحر* *sâhir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 26:34, p. 1168, n. 13).

4. *كاذب* *kadhḥâb* = a liar, untruthful (act. participle in the intensive scale of *fa'âl* from *kadhâba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See *tukadhḥibûna* at 37:21, p. 1433, n. 10).

5. *عجاب* 'ujâb = extremely strange, astonishing, wonderful, marvellous.

6. *انطلق* *intalaqa* = he or it departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of *talâqa/taluqa* [*talâq/talâqah*] to be free/divorced, to be happy. See *yantaliqû* at 26:13, p. 1164, n. 8).

7. *ملا* *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 37:8, p. 1231, n. 9).

8. i. e., go on worshipping the gods and goddesses. *امشوا* *imshû* = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *mashâ* [*mashy*], to go on foot, to walk. See *yamshûna* at 32:26, p. 1332, n. 3).

9. *اصبروا* *işbirâ* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *şabara* [*şabr*], to be patient, to bind. See at 8:46, p. 564, n. 5).

10. i. e., designed for some selfish motive. *مراد* *yurâdu* = he or it is intended, desired, designed, planned, aimed at (v. iii. m. s. impfct. passive from 'arâda, form IV of *râda* [*rawd*], to walk about. See *turîdûna* at 37:86, p. 1443, n. 11).

11. *ملة* *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 22:78, p. 1073, n. 14).

12. *اختلاق* *ikhtilâq* = fabrication, invention, contrivance, device, something made-up (verbal noun in form VIII of *khalâqa* [*kahlq*], to create, to make. See *khalq* at 36:69, p. 1425, n. 7).

أَمْ نَزَّلَ 8. "Has there been sent down
عَلَيْهِ الذِّكْرُ on him the *dhikr*¹ (Scripture)
مِن بَيْنِنَا of all of us?"
بَلْ هُمْ فِي شَكِّ نAY, they are in doubt
مِن ذِكْرِي about Our Scripture.
بَل لَّمَّا يَذُوقُوا NAY, they have not yet tasted²
عَذَابِي My retribution.³

أَمْ عِنْدَهُمُ 9. Or are there with them
خَزَائِنُ رَحْمَةِ the vaults⁴ of the mercy of
رَبِّكَ الْعَزِيزِ your Lord, the All-Mighty,⁵
الْوَهَّابِ the All-Bounteous?⁶

أَمْ لَهُمْ 10. Or do they have
مُلْكُ السَّمَوَاتِ the dominion of the heavens
وَالْأَرْضِ وَمَا and the earth and all that
بَيْنَهُمَا is between the two?
فَلْيَرْفَعُوا Then let them go up⁷
فِي الْأَسْبَابِ in the means.⁸

جُنُودٌ مَّا هُنَالِكَ 11. A host⁹ in there,
مَهْزُومٌ vanquished,¹⁰
مِنَ الْأَحْزَابِ of the parties.¹¹

1. This is a clear instance of the word *dhikr* being used to refer to the Qur'ān; for the unbelievers of Makka used this term to refer to the Qur'ān which was being given out to them. ذَكَرَ *dhikr* = recollection, remembrance, mention, reminder, scripture, the Qur'ān. See at 37:168, p. 1456, n. 1.

2. يَذُوقُوا *yadhūqū(na)* = they taste (v. iii. m. pl. impfct. from *dhāqa* [*dhawq/dhawāq/madhāq*], to taste. See *dhūqū* at 3:181, p. 227, n. 5. The terminal *nūn* is dropped for the particle *lam* coming before the verb. See at 4:56, p. 265, n. 9.

3. i. e., if they had tasted they would not have so disbelieved.

4. i. e., do the vaults of mercy lie with them so that they can bestow Prophethood and other graces on whom they like? خَزَائِنُ *khazā'in* (pl.; s. *khizānah*) = treasuries, vaults, coffers, stores. See at 17:100, p. 906, n. 2.

5. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 35:28, p. 1400, n. 1.

6. وَهَّابٌ *wahhāb* = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive form of *fa'ʿāl* from *wahaba*. See at 3:8, p. 157, n. 6).

7. لِيَرْتَفَعُوا *li+yartaqū* = let them ascend, go up, mount, rise, climb (v. iii. m. pl. imperative/empahtic impfct. from *irtaqā*, form VIII of *raqiya* [*raqy /ruqīy*]) = to ascend, to climb. See *tarqū* at 17:93, p. 903, n. 4).

8. i. e., means taking them to the heavens. (See *Tafsīr al-Jalālayn*). أَسْبَابٌ *asbāb* (sing. *sabab*) = relations, ties, connections (between people), means, reasons. See at 2:166, p. 78, n. 9.

9. i. e., the Makkan unbelievers. جُنْدٌ *jund* (s.; pl. *junūd/ajnād*) = army, host. See at 37:173, p. 1456, n. 9.

10. i. e., they would be vanquished. This is a clear prophecy that the Makkan unbelievers would be defeated. مَهْزُومٌ *mahzūm* (s.; pl. *mahzūmūn*) = defeated, vanquished, routed (passive participle from *hazama* [*hazm*], to put to flight. See *hazamū* at 2:251, p. 128, n. 1).

11. i. e., of the sort of the parties of old who were destroyed. أَحْزَابٌ *'ahzāb* (pl.; s. *ḥizb*) = groups, bands, parties. See at 33:22, p. 1343, n. 6.

كذَّبَتْ 12. There did disbelieve¹
 قِبَالَهُمْ before them
 قَوْمَ نُوحٍ the people of Nûh
 وَعَادَ وَفِرْعَوْنَ and the 'Âd and the Pharaoh
 ذُو الْأَوْتَادِ possessing stakes.²

وَتَمُودُ 13. And the Thamûd
 وَقَوْمَ لُوطٍ and the people of Lût and
 وَأَصْحَابَ لَيْكَةِ the dwellers³ of the Wood.⁴
 أُولَئِكَ الْأَحْزَابُ Those were the parties.⁵

۱۲
 إِنَّ كُلَّ 14. Verily they all did naught
 إِلَّا كَذَّبَ but disbelieve⁶

الرُّسُلَ the Messengers.

فَحَقَّ So due became⁷

عِقَابِ ۱۱ My retribution.⁸

Section (Rukû') 2

وَمَا يَنْظُرُونَ إِلَّا 15. And these await⁹ not but
 صَيْحَةً وَاحِدَةً a single thunderous blast.¹⁰

مَا لَهَا There shall not be for it

مِنْ فَوَاقٍ ۱۵ any pause.¹¹

1. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 26:160, p. 1190, n. 1).

2. They were so-called either because of their tall and gigantic buildings or because they used to torture to death the disobedient ones by means of stakes (see *Al-Baydawî*, II, 308). أوتاد *'awtâd* (pl.; s. *watad*) = pegs, poles, stakes.

3. أصحاب *'aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 36:55, p. 1422, n. 6).

4. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. أيكه *'aykah* = wood, forest, thicket, jungle.

5. i. e., those were the peoples disbelieving and opposing the Messengers. This *'āyah* also explains the "parties" mentioned at *'āyah* 11. احزاب *'ahzāb* (pl.; s. حرب *ḥizb*) = groups, bands, parties. See at 38:11, p. 1461, n. 11.

6. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See n. 1. above and at 29:68, p. 1285, n. 9).

7. حق *ḥaqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *ḥaqq*. See at 37:31, p. 1435, n. 6).

8. *'iqābi* (originally *'iqābī*): عقاب *'iqāb* = infliction of punishment, punishment, penalty, retribution. See at 13:32, p. 778, n. 9.

9. i. e., these unbelievers and polythesists await not but a single thunderous blast. ينظر *yanzuru* = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from *nazara* [naẓara [naẓr/manẓar], to see, view, look at. See *yanẓurāna* at 37:19, p. 1433, n. 7).

10. i. e., the blowing in the trumpet by Isrāfil. صيحة *ṣayḥah* (s.; pl. *ṣayḥāt*) = outcry, piercing sound, thunderous blast. See at 36:53, p. 1421, n. 12).

11. فواق *sawāq* = time for the accumulation of milk in the udder of the cow or camel between two milkings or sucklings, return, pause, delaying, gasping of a dying person.

وَقَالُوا رَبَّنَا 16. And they say: "Our Lord,
عَجِّلْ لَنَا وَطَنًا قَبْلَ hasten¹ for us our lot² before
يَوْمِ الْحِسَابِ the Day of Reckoning.

أَصْبِرْ عَلَى 17. Have patience³ over
مَا يَقُولُونَ what they say
وَاذْكُرْ عَبْدَنَا and remember Our servant
دَاوُدَ الَّذِي دَاوُدَ دَاوُدَ Dâûd, possessing strength.⁴
إِنَّهُ أَوَّابٌ He was indeed ever penitent.⁵

إِنَّا سَخَّرْنَا 18. Verily We subjected to
الْجِبَالَ order⁶ the mountains,
مَعَهُ يُسَبِّحْنَ with him they glorifying⁷
بِالْعِشِيِّ by the late evening⁸
وَالْإِشْرَاقِ and at day-break.⁹

وَالطَّيْرِ 19. And the birds
تَحْشُرُهُ were brought together,¹⁰
كُلٌّ لَهُ أَوَّابٌ all to him being obedient.

وَسَدَدْنَا 20. And We made strong
مُلْكَهُ وَوَعَيْنَهُ his kingdom and gave him
الْحِكْمَةَ wisdom
وَفَصَّلَ الْكُتَابِ and right judgement.¹¹

1. عمل *'ajjil* = hasten, quicken, expedite, hurry, rush, accelerate (v. ii. m. s. imperative from *'ajjala* form II of *'ajila* [*'ajal/'ajalah*], to harry. See *'ajjalnâ* at 17:18, p. 878, n. 12).

2. The unbelievers of Makka said so disbelieving and ridiculing the idea of Resurrection and Judgement. قَط *qitâ* (s.; pl. *qitâ/quitah/qitât*) = fate, lot, account book, book, male cat.

3. i. e., have patience over the unbelievers' ridiculing. اصبر *ishbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

4. أيدي *'aydîn* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 2:79, p. 37, n. 4.

5. أواب *'awwâb* (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa''âl* from *'âba* [*'awb/'awbah/'iyâb*], to return. See *'awwibî* at 34:10, p. 1371, n. 3).

6. سخرنا *sakhharnâ* = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhhara*, form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 22:36, p. 1058, n. 15).

7. i. e., the mountains also prayed when Dâ'ud did so; so also did the birds. يسبحن *yusabbihna* = they (f.) declare the sanctity, glorify, declare immunity from blemish (v. iii. f. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabih/ sibâhah*] to swim, to float. See at 21:79, p. 1034, n. 1).

8. عشي *'ashîy* = evening, early night. See at 30:18, p. 1295, n. 4.

9. اشراق *'ishrâq* = day-break, sun-rise, radiation, radiance (verbal noun in form IV of *sharaqa* [*sharq/shurûq*] to rise, to shine. See *mashâriq* at 37:5, p. 1431, n. 1).

10. محشورة *maḥshûrah* (f. s.; pl. *maḥshûrât*; m. *maḥshûr*) = gathered, collected, mustered, brought together (pass. participle from *ḥashara* [*ḥashr*], to gather. See *naḥshuru* at 34:40, p. 1383, n. 4).

11. فصل *faṣl* = parting, section, decision. *faṣl al-khitâb* = decisive say, right judgement.

21. And has there come to
 you the news¹ of the litigants²
 when they scaled the wall³
 of the chamber?⁴

22. When they entered
 upon Dâûd
 and he took fright⁵ of them?
 They said: "Be not afraid;
 two litigants⁶ —
 one of us has wronged⁷
 the other.
 So judge⁸ between us
 with justice and be not unjust⁹
 and guide us to
 the straight¹⁰ way.¹¹

23. Verily this my brother
 has ninety-nine ewes¹²
 and I have one ewe;
 but he says:
 "Put her in my charge¹³
 and he prevailed on¹⁴ me

1. *naba'* (s.; pl. 'anbā') = news, tidings. See at 28:3, p. 1231, n. 6.

2. *khaṣm* (s.; pl. *khaṣimān/khuṣām/akhṣām*) = litigant, litigants, adversaries, opponents in a law-suit. See *khaṣmān* at 22:19, p. 1052, n. 1.

3. *tasawwarā* = they scaled the wall (v. iii. m. pl. past from *tasawwara*, form V of *sāra* (*sawr/ sawrah*), to leap, to jump, to raise a wall.

4. *mihrāb* (pl. *maḥārīb*) = prayer niche, private chamber. See at 19:11, p. 953, n. 2.

5. *fazi'a* = he was terrified/ scared/ alarmed/ panic-stricken/ afraid, took fright (v. iii. m. s. past from *faz'*, to be scared. See at 27:87, p. 1228, n. 6).

6. *khaṣmān* (dual; s. *khaṣm*) = two litigants. See n. 2 above.

7. *baghā* = he committed outrage, oppressed, wronged (v. iii. m. s. past from *baghy*, to wrong, oppress. See at 28:76, p. 1259, n. 1).

8. *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See at 21:112, p. 1043, n. 7).

9. *lā tuṣṭiṭ* = do not be unjust, do not cross the limit, do not go to the extreme (v. ii. m. s. imperative {prohibition} from *ashatta*, form IV of *shaṭṭa* [*shaṭaṭ/ shuṭūṭ*], to go to extremes, to deviate.).

10. *sawā'* = straight, even, equal, same, alike. See at 36:10, p. 1411, n. 1.

11. *ṣirāṭ* = way, path, road. See at 37:118, p. 1449, n. 2.

12. *na'jah* (f. s.; pl. *na'jāt/ni'āj*) = female sheep, ewe.

13. *akfil* = entrust, put in charge, appoint as security (v. ii. m. s. imperative from *'akfala*, form IV of *kafala* [*kafil/kufūl/kafūlah*], to be guarantee, to be responsible. See *yakfulūna* at 28:12, p. 1235, n. 1).

14. *'azza* = he became strong, prevailed on, became dear/respected (v. iii. m. s. past from *'izz/ 'izzah/ 'azāzah*, to be strong, respected. See *'azzaznā* at 36:14, p. 1412, n. 7).

﴿١٧﴾ فِي الْخِطَابِ in the speech.¹¹

قَالَ 24. He said:

لَقَدْ ظَلَمَكَ "He has indeed wronged² you

بِسُؤَالِ نَجْوَاكَ by asking your ewe

إِلَّا نَجْوَاكَ to be added to his ewes.

وَإِنَّ كَثِيرًا And indeed many

مِنَ الْخُلَطَاءِ لَيَبْغِي of the partners³ do wrong⁴

بَعْضُهُمْ عَلَى بَعْضٍ one to another,

إِلَّا الَّذِينَ آمَنُوا except those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds;⁵

وَقَلِيلٌ مَّا هُمْ and how very few they are!"

وَوَظَنَّ دَاوُدُ And Dâûd thought⁶

أَنَّمَا فَتَنَّاهُ that We have but tried⁷ him.

فَأَسْتَغْفَرَ So he asked forgiveness⁸

رَبَّهُ of his Lord

وَحَرَّزَ رُكُوعًا and fell down⁹ bowing¹⁰

﴿١٨﴾ وَأَنَابَ and turned in repentance.¹¹ *

فَفَغَّرْنَا لَهُ ذَلِكُ 25. So We forgave him that.

وَإِنَّ لَهُ عِنْدَنَا And verily he has with Us

لِرُكُوعِي a close position¹²

وَحَسَنَ مَقَابٍ and a good place of return.¹³

1. خطاب *khiṭâb* (s.; pl. *khiṭâbât/akhṭibah*) = speech, public address, oration, letter. See *khâtaba* at 25:63, p. 1157, n.8.

2. i. e., Dâûd said. ظلم *zalama* = he transgressed, did wrong, committed injustice (v. iii. m. s. past from *zalm/zulm*, to do wrong. See at 27:11, p. 1205, n. 4).

3. ضلطاء *khulataâ* (pl.; s. *khalit*) = associates, comrades, companions, partners (act. participle in the scale of *fa'il* from *khalata* [*khalt*], to mix, mingle. See *ikhatalata* at 18:45, p. 927, n. 10).

4. يبغي *yabghî* = he commits outrage, oppresses, wrongs (v. iii. m. s. impfct. from *baghâ* [*baghy*], to wrong. See *baghâ* at 38:22, p. 1464, n. 7).

5. صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 35:7, p. 1391, n. 12.

6. ظن *ẓanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from ظن *ẓann*, to think, to suppose. See at 24:12, p. 1109, n. 9).

7. فتا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/futûn*], to turn away, to put to trial. See at 29:3, p. 1265, n. 5).

8. استغفر *istaghfara* = he asked forgiveness, prayed for pardon (v. iii. m. s. past in form X of *ghafara* [*ghafir/maghfirah/ghufrân*], to forgive. See *tastaghfirûna* at 27:46, p. 1216, n. 10).

9. خر *kharrâ* = he or it collapsed, fell down, fell, dropped (v. iii. m. s. past from *kharr/khurûr*, to fall, fall down. See at 34:14, p. 1373, n. 3).

10. ركع *râki'* (s.; pl. *râki'ân/rukka'*) he who bows in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See *rukka'* at 22:27, p. 1054, n. 12).

11. أناب *'anâba* = he turned in repentance, deputed (v. iii. m. s. past in form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See at 31:15, p. 1315, n. 11).

* One should prostrate oneself on reading this 'âyah.

12. زلفى *zulfâ* = proximity, nearness and position. See at 34:37, p. 1382, n. 2.

13. مآب *ma'âb* = place to which one returns, return (as verbal noun). See at 13:36, p. 780, n. 12.

26. O Dâûd,
 إِنَّا جَعَلْنَاكَ
 خَلِيفَةً فِي الْأَرْضِ
 فَأَحْكُم بَيْنَ النَّاسِ
 بِالْحَقِّ
 وَلَا تَتَّبِعِ الْهَوَىٰ
 فَيُضِلَّكَ
 عَن سَبِيلِ اللَّهِ
 إِنَّ الَّذِينَ يَضِلُّونَ
 عَن سَبِيلِ اللَّهِ
 لَهُمْ عَذَابٌ
 شَدِيدٌ مِّمَّا نَسُوا
 يَوْمَ الْحِسَابِ ﴿٦٩﴾

Section (Rukû') 3

27. And We have not created
 وَمَا خَلَقْنَا
 السَّمَاءَ وَالْأَرْضَ
 وَمَا بَيْنَهُمَا
 بَطْلًا
 ذَٰلِكَ ظَنُّ الَّذِينَ
 كَفَرُوا
 قَوْلَ الَّذِينَ كَفَرُوا
 مِنَ النَّارِ ﴿٧٠﴾

1. جعلنا *ja'alnâ* = we made, set, put, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 37:63, p. 1440, n. 8).
2. i. e., successor to the kingdom and authority. *khalifah* (s.; pl. *khulafâ'*) = خلفاء *khulafâ'* (pl.; s. *khalifah*) = successor. See *khulafâ'* at 27:62, p. 1221, n. 8.
3. أحكم *uhkum* = give verdict, judge, decide (v. ii. m. s. imperative from *hakama* [*hukm*], to pass judgement. See at 38:22, p. 1464, n. 8).
4. لا تتبع *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 7:142, p. 517, n. 10).
5. i. e., the desire of yourself. هوى *hawân* (s.; pl. *'ahwâ'*) = affection, desire, craving, whims. See at 25:43, p. 1151, n. 5.
6. i. e., your doing so might lead you astray. يضل *yuḍilla(u)* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter takes *fathah* for a hidden 'an in the causal *fâ'* coming before the verb. See at 31:6, p. 1312, n. 5).
7. شديد *shadîd* (pl. أشداء *'ashiddâ'*/شداء *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 35:7, p. 1391, n. 11).
8. نساوا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 25:18, p. 1143, n. 5).
9. i. e., the reckoning of one's good and bad deeds on the Day of Judgement. حساب *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 26:113, p. 1182, n. 3.
10. i. e., aimlessly and without purpose and use. باطل *bâtîl* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 16:72, p. 850, n. 11.
11. ظن *zann* = conjecture, surmise, supposition, assumption. See at 34:20, p. 1375, n. 10.
12. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 37:170, p. 1456, n. 5).

أَمْ يَجْعَلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ كَالْمُفْسِدِينَ فِي الْأَرْضِ أَمْ يَجْعَلُ الْمُتَّقِينَ كَالْفَجَّارِ ۗ	28. Or shall We make ¹ those who believe and do the good deeds like the mischief-makers ² in the earth; or shall We make the righteous ³ like the immoral ones? ⁴
كِتَابٌ أَنْزَلْنَاهُ إِلَيْكَ مُبَارَكٌ لِيَذَّبَرُوا عَلَيْهِ وَلِيَتَذَكَّرَ أُولُو الْأَلْبَابِ ۗ	29. A Book, ⁵ We have sent it down to you, full of blessings, that they may reflect ⁶ on its signs and that there may take heed ⁷ the owners of understanding. ⁸
وَوَهَبْنَا لِدَاوُدَ سُلَيْمَانَ نَعَمَ الْعَبْدِ إِنَّهُ وَأُوَابٌ ۗ	30. And We gifted ⁹ to Dâūd Sulaymân. How excellent was the servant! He was indeed ever penitent.
إِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ	31. When displayed ¹⁰ were to him by the evening

1. جعل *naj'alu* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'ʾl], to make. See at 28:83, p. 1262, n. 5).

2. مفسدين *mufsidin* (acc./gen. of *mufsidin*, sing. *mufsid*) = mischief-makers, trouble-makers (act. participle from '*afsada*, form IV of *fasada* [fasād/fusūd], to be bad. See at 29:30, p. 1275, n. 9).

3. متقين *muttaqin* (acc./gen. of *muttaqin*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqāyah], to guard, to protect. See at 28:83, p. 1262, n. 10).

4. i. e., Allah will never place the believers and the righteous at par with the unbelieving and sinful ones. فجار *fujjār* (pl.; s. *fājir*) = immoral ones, depraved, libertine, licentious (act. participle from *fajara* [fujjār], to act immorally, to commit adultery, sin).

5. i. e., the Qur'ān.

6. يذبروا *yaddabbarū(na)* (originally *yatadabbarūna*, *tā'* and *dāl* having been amalgamated) = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *tadabbara*, form V of *dabara* [dubūr], to turn one's back, to elapse. The terminal *nūn* is dropped for a hidden '*an* in *li* (of motivation) coming before the verb. See at 23:68, p. 1091, n. 11).

7. يتذكر *yatadhakkara(u)* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkār], to remember. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See *yatadhakkara* at 35:37, p. 1403, n. 9).

8. ألأب *'albāb* (pl.; sing. ل *lubb*) = heart, acumen, understanding. See at 14:52, p. 806, n. 2).

9. وهبنا *wahabnā* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [wabh], to give, to donate. See at 29:26, p. 1274, n. 6).

10. عرض *'urida* = he or it was displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. past passive from '*ard*, to show, to be visible. See '*aradnā* at 33:72, p. 1365, n. 8).

الْصَّافِنَاتُ the well-bred steeds¹

الْيَدَادُ of the highest speed.²

فَقَالَ 32. So he said:

إِنِّي أَحْبَبْتُ "Indeed I have preferred³

حُبَّ الْغَيْرِ the love of wealth⁴

عَنْ ذِكْرِي to remembering my Lord

حَتَّى تَوَارَتْ till she disappeared⁵

بِالْحِجَابِ behind the veil."⁶

رُدُّوهُمَا عَلَيَّ 33. "Bring them back⁷ to me."

فَطَفِقَ مَسْحًا And he started⁸ stroking⁹

بِالسُّوقِ وَالْأَعْنَاقِ by the legs¹⁰ and necks.¹¹

وَلَقَدْ فَتَنَّا 34. And We indeed put to

سُلَيْمَانَ test¹² Sulaymân

وَأَلْقَيْنَا عَلَيْنَا كُرْسِيًّا and cast¹³ on his throne

جَسَدًا a body,¹⁴

ثُمَّ أَنَابَ then he turned in repentance.

قَالَ رَبِّ 35. He said: "My Lord,

أَغْفِرْ لِي forgive me

وَوَبِّ لِي مَلَكًا and bestow on me a kingdom

1. صافنات *ṣāfinât* (pl.; s. *ṣāfin*) = well-bred steeds, horses standing on three legs and the extremity of the hoop of the fourth leg.

2. حيداد *jīyād* (pl.; s. *jawād*) = of the highest speed, extremely speedy, race horse.

3. أحببت *aḥbabtu* = I liked, loved, preferred (v. i. s. past from *'ahabba*, form IV of *ḥabba* [*ḥabb*], to love. See at 4:148, p. 310, n. 8).

4. خير *khayr* = good /better/ best, charity, wealth, property, affluence. See at 34:39, p. 1383, n. 2.

5. i. e., the sun set and he missed the time of 'asr prayer (see *Tafsīr al-Jalālayn*). توارت

tawârât = she disappeared, went out of sight, hid herself (v. iii. f. s. past from *tawârâ*, from VI of *warâ* [*wary*], to hide, to conceal, to kindle. See *yatawârâ* at 16:59, p. 846, n. 2).

6. حجاب *ḥijâb* (s.; pl. *ḥujub/aḥjibah*) = screen, curtain, partition, cover, barrier, veil. See at 33:53, p. 1359, n. 3.

7. Sulaymân., peace be on him, ordered the horses to be brought back to him and sacrificed them for Allah since they had engrossed his attention away from His remembrance. رددو *ruddû* = you (all)

return, bring back, send back, revert (v. ii. m. pl. imperative from *radda* [*radd*], to put back.. See at 4:59, p. 267, n. 1).

8. طفق *ṭafiq* = he set out (to do something suddenly), began, started (v. iii. m. s. past from *ṭafaq*, to set out, to begin. See *ṭafiqâ* at 20:121, p. 1006, n. 8).

9. i. e., slaughtered. مسح *masḥ* = to stroke with the hand, to wipe off. See *imsahû* at 6:6, p. 331, n. 6.

10. سوق *sûq* (pl.; s. *sâq*) = thighs, legs, trunks, stems.

11. أعناق *'a'nâq* (pl.; s. *'unuq*) = necks. See at 36:8, p. 1410, n. 6.

12. فتنا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/ futûn*], to turn away, to put to trial. See at 38:24, p. 1465, n. 7).

13. ألقينا *'alqaynâ* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ'* *luqyân* *luqy luqyah luqan*], to meet. See at 15:19, p. 811, n. 5).

14. i. e., a lifeless body.

لَا يَبْغِي لِأَحَدٍ
مِنْ بَعْدِي إِنَّكَ أَنْتَ
الْوَهَّابُ

that behaves¹ not anyone
after me. Verily You are
the All-Bounteous.²

فَسَخَّرْنَا لَهُ
الرِّيحَ
تَجْرِي بِأَمْرِهِ
رُحَاةً

36. So We subjected³ to him
the wind,
running at his command
gently⁴

حَيْثُ أَصَابَ

whithersoever he struck.⁵

وَالشَّيَاطِينَ
كُلَّ بِنَاءٍ وَعَوَاصٍ

37. And the devils,⁶
every builder⁷ and diver.⁸

وَالْآخَرِينَ مُقَرَّنِينَ
فِي الْأَصْفَادِ

38. And others tied together⁹
in fetters.¹⁰

هَذَا عَطَاؤُنَا
فَأْمِنْ أَوْ آمِنِ
بَعْدِ حِسَابٍ

39. "This is Our gift;¹¹
so give away¹² or retain,
without reckoning."

وَأِنَّ لَنَا
عِنْدَ الرَّحْمَنِ
مَنْحًا

40. And indeed he has
with Us a close position
and a good place of return.

1. i. e., *yanbaghî* = he or it behoves, is appropriate, is meet, is seemly, is necessary (v. iii. m. s. impfct. from *inbaghâ*, form VII of *baghâ* [*bughâ*]), to seek, to desire. See at 36:69, p. 1425, n. 10).

2. *wahhâb* = Very Generous Giver, he who gives profusely, All-Bounteous (active participle in the intensive scale of *fa'âl* from *wahaba*). See at 38:9, p. 1461, n. 6).

3. *sakhharnâ* = we brought to submission, made subservient, subjected, subjected to order, subdued, made serviceable (v. i. pl. past from *sakhhara*, form II of *sakhira* [*sukhr/maskhar*]), to ridicule, deride. See at 38:18, p. 1463, n. 6).

4. *rukha'* = gentle breeze.

5. i. e., intended. *asâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *sâba*). See at 22:35, p. 1058, n. 3).

6. i. e. the devils of *jinn* were made to work for him as builders and divers in the sea to collect pearls and corals.

7. *bannâ'* (s.; pl. *bannâ'ûn*) = builder, mason (act. participle in the scale of *fa'âl* from *banâ* [*binâ'/bunyân*]), to build. See *bunyân* at 16:26, p. 834, n. 12).

8. *ghawwâş* (s.; pl. *ghawwâşûn*) = diver (act. participle in the scale of *fa'âl* from *ghâşâ* [*ghawş/maghâş/ghiyâş/ghiyâşah*]), to dive, to plunge. See *yaghûşûna* at 21:82, p. 1034, n. 14).

9. i. e., the others who were disobedient were tied together. *muqarranîn* (pl.; acc./genitive of *muqarranûn*; s. *muqarran*) = coupled, bound together, joined together, yoked together (passive participle from *qarrana*, from II of *qarana* [*qarn*]), to link, to combine, to join, to couple. See at 25:13, p. 1141, n. 9).

10. *asfâd* (pl.; s. *şafad*) = fetters, shackles. See at 14:49, p. 805, n. 4.

11. *'atâ'* (s.; pl. *'a'tiyah*) = gift, present, offer. See at 11:108, p. 716, n. 4.

12. *umnun* = bestow, give away, show kindness (v. ii. m. s. imperative from *manna* [*mann*]), to be kind. See *manna* at 28:83, p. 1262, n. 1).

Section (Rukû') 4

- وَأَذْكُرْ 41. And remember
عَبْدًا أَيُّوبَ Our servant 'Ayyûb.
إِذْ نَادَىٰ رَبَّهُ When he cried out¹ to his Lord:
أَنِّي مَسَّنِيَ الشَّيْطَانُ "Indeed Satan has afflicted²
بِضُرِّ وَعَذَابٍ me with distress³ and torment."⁴
- أَرْكُضْ 42. "Strike the ground⁴
بِرِجْلِكَ with your foot."⁵
هَذَا مَغْسَلٌ بَارِدٌ This is a bath⁶ quite cool⁷
وَشْرَابٌ and a drink."⁸
- وَوَهَبْنَا لَهُ 43. And We bestowed⁸ on
أَهْلَهُ him his family⁹
وَمِثْلَهُمْ and a like of them
مَعَهُمْ along with them,
رَحْمَةً مِنَّا as mercy from Us
وَذَكْرَىٰ and as a reminder¹⁰
لِّأُولِي الْأَلْبَابِ for people of understanding.¹¹
- وَاخْذِبْ يَدَكَ 44. "And take with your hand
ضِعْمًا a bundle of twigs¹²
فَأَضْرِبْ بِهَا and strike therewith

1. نادى *nâdâ* = he called out, called, summoned, cried out, (v. iii. m. s. past in form III of *naddâ* [*nadw*], to call. See at 37:75, p. 1442, n. 5).
2. مس *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 30:33, p. 1300, n. 9).
3. نصب *nushb* (pl.; s. *naşab*) = distress, hardship, fatigue, weariness, exhaustion. See *naşab* at 35:35, p. 1402, n. 12.
4. i. e. Allah said to him. اركض *arkuḍ* = strike the ground with foot, run away, gallop, race (v. iii. m. pl. impfct. from *rakaḍa* [*rakḍ*], to race, to run way).
5. رجل *rijl* (s.; pl. *arjul*) = foot, leg. See 'arjul at 29:55, p. 1285, n. 4.
6. i. e., he struck the ground as directed and there gushed forth a cool spring from the ground for taking bath and for drinking which removed all his ailments (Al-Tabarî, pt. XXIII, pp. 166 -168; Ibn Kathîr, VII, pp. 66-67). مغسل *mughtasal* = bath, washroom (noun of place from *ightasala*, form VIII of *ghasala* [*ghusl*], to wash). See *ighsilû* at 5:6, p. 330, n. 6).
7. بارد *bârid* = cool, cold, chilly (act. participle from *barada/barada*, to be cold, to cool. See *barad* at 24:43, p. 1124, n. 9).
8. وهبنا *wahabnâ* = we gifted, bestowed, presented (v. i. pl. past from *wahaba* [*wahb*], to give, to donate. See at 38:30, p. 1467, n. 9).
9. i. e. restored to him his family. أهل *'ahl* (s.; pl. *ahlân/ahlân*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author. See at 37:134, p. 1451, n. 4.
10. i. e., a reminder of the blessings of patience and dependence on Allah. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 26:209, p. 1198, n. 4.
11. آلباب *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, understanding. See at 38:29, p. 1467, n. 8).
12. And Allah further asked him to take a bundle of grass or light twigs and to strike therewith his wife in fulfilment of his vow (Al-Tabarî, Pt. XXIII, p. 169). ضمت *ḍiğth* (s. pl. *adğhâth*) = bunch, bundle, mixed, muddled, confused. See 'adğhâth at 12:44, p. 738, n. 14.

وَلَا تَحْتِثْ and do not break the oath.¹

إِنَّا وَجَدْنَاهُ صَابِرًا Verily We found him patient.²

نِعْمَ الْعَبْدُ How excellent was the servant!

إِنَّهُ أَوَّابٌ Verily he was ever penitent.³

وَأَذْكُرْ 45. And call to mind

عِبْدَنَا إِبْرَاهِيمَ Our servants⁴ Ibrâhîm

وَأِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb,

أُولَى الْأَيْدِي possessors of power⁵

وَالْأَبْصَارِ and insight.⁶

إِنَّا أَخْلَصْنَاهُمْ 46. Verily We selected⁷ them

بِخَالِصَةٍ with a pure characteristic,⁸

ذِكْرَى الدَّارِ the remembrance of the abode.⁹

وَلِإِنَّهُمْ عِنْدَنَا 47. And indeed they are to

لِمِنَ الْمُصْطَفَيْنِ Us of the chosen¹⁰

الْأَخْيَارِ and the best ones.¹¹

وَأَذْكُرْ إِسْمَاعِيلَ 48. And call to mind Ismâ'îl

وَالْيَسَعَ وَذَا الْكِفْلِ and Al-Yasa' and Dhû al-Kifl;

وَكُلٌّ مِنَ الْأَخْيَارِ and all were of the best.

1. i. e., strike your wife as you had vowed and do not break it. لا تحت *lâ taḥnath* = do not break the oath, vow (v. ii. m. s. imperative [prohibition] from *ḥanitha* [ḥinth], to break one's oath).

2. i. e., throughout his sufferings and distress. صابر *ṣâbir* (s.; pl. *ṣâbirûn*) = patient, persevering steadfast, enduring (act. participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣâbirûn* at 28:80, p. 1261, n. 5).

3. أواب *'awwâb* (s.; pl. *'awwâbûn*) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the intensive scale of *fa'âl* from *'âba* [*'awb/ 'awbah/ 'iyâb*], to return. See at 38:17, p. 1463, n. 5).

4. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 37:169, p. 1456, n. 3).

5. أيد *'aydîn* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:17, p. 1463, n. 4.

6. أبصار *'absâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 32:9, p. 1326, n. 13).

7. أَخْلَصْنَاهُمْ *'akhlashnâ* = we made pure, selected, exclusively devoted, dedicated, were sincere (v. i. pl. past from *'akhlasha*, form IV of *khalasha* [*khulûṣ*], to be pure, unadulterated. See *mukhlashîn* at 37:74, p. 1442, n. 4).

8. خالصة *khâlîṣah* (f.; m. *khâlîṣ*) = pure, unadulterated, sincere (act. participle from *khalasha* [*khulûṣ*], to be pure. See n. 7 above).

9. i. e., the abode of the hereafter. دار *dâr* (s.; pl. ديار *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 29:64, p. 1288, n. 2.

10. مُصْطَفَيْنِ *muṣṭafîn* (pl. acc./gen. of *muṣṭafûn*; s. *muṣṭafâ*) = chosen ones, selected ones (passive participle from *iṣṭafâ*, form VIII of *ṣafâ* [*ṣafw/ṣufûw/ṣafâ*], to be clear. See *istafâ* at 37:153, p. 1454, n. 1).

11. أَحْيَارِ *'akhyâr* (pl.; s. *khayr*) = best ones, excellent ones, outstanding ones. See *khayr* at 38:32, p. 1468, n. 4.

<p>هَذَا ذِكْرٌ 49. This is a reminder.¹</p>	<p>1. ذِكر <i>dhikr</i> = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 38:8, p. 1461, n. 1.</p>
<p>وَإِنَّ لِلْمُتَّقِينَ 2</p>	<p>2. متقين <i>muttaqîn</i> (acc./gen. of <i>muttaqûn</i>; sing. <i>muttaqîn</i>) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and <i>sunnah</i>), godfearing, righteous (active participle from <i>ittaqa</i>, form VIII of <i>waqa</i> [<i>waqy/ wiqâyah</i>], to guard, to protect. See at 38:28, p. 1467, n. 3).</p>
<p>لِحَسَنِ مَّآبٍ 3</p>	<p>3. مآب <i>ma'âb</i> = place to which one returns, return. See at 38:25, p. 1465, n. 13.</p>
<p>جَنَّاتٍ عَدْنٍ 4</p>	<p>4. جنات عدن <i>'adn</i> = Eden, eternity, paradise. جنات عدن <i>jannât 'adn</i> is explained by Ibn Kathîr as <i>jannât</i> where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 35:33, p. 1401, n. 12.</p>
<p>مُفْتَحَةٍ لَهُمْ 5</p>	<p>5. مفتحة <i>mufattaḥah</i> (f.; s.; pl. <i>mufattaḥât</i>) = that which is opened (passive participle from <i>fattaḥa</i>, form II of <i>fataḥa</i> [<i>fath</i>], to open. See <i>tufattaḥu</i> at 7:40, p. 480, n. 3).</p>
<p>أَبْوَابٍ 6</p>	<p>6. أبواب <i>'abwâb</i> (sing. <i>bâb</i>) = doors, gates, sections. See at 2:189, p. 91, n. 8.</p>
<p>مُتَكِّئِينَ 7</p>	<p>7. i. e., they will be reclining on couches therein (see 18:31; 36:56 and 76:13). متكئ <i>muttaki'in</i> (pl.; acc./gen. of <i>muttaki'ân</i>; s. <i>muttaki'</i>) = those reclining, supporting, resting (act. participle from <i>ittaka'a</i>, form VIII of <i>waka'a</i>. See at 18:31, p. 923, n. 6).</p>
<p>فِيهَا يَدْعُونَ فِيهَا 8</p>	<p>8. يدعون <i>yad'ûna</i> = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from <i>da'â</i> [<i>du'â'</i>], to call, to summon. See at 29:42, p. 1280, n.4).</p>
<p>يَفْكِهِنَّ وِكَيْرًا 9</p>	<p>9. قاصرات <i>qâşîrât</i> (f. pl.; s. <i>qâşîrah</i>) = restricted, confined, restraining (act. participle from <i>qaşara/ qaşara</i> [<i>qîşar/qaşr/qaşârah/qaşûr</i>] become short, to fall short. See at 37:48, p. 1438, n. 3).</p>
<p>وَسَرَابٍ 10</p>	<p>10. i. e., chaste women not looking at anyone else except their husbands. طرف <i>tarf</i> = glance, look, eye. See at 37:48, p. 1438, n. 4.</p>
<p>وَعِنْدَهُمْ 11</p>	<p>11. أتراب <i>'atrâb</i> (pl.; s. <i>atrâb</i>) = persons of the same age.</p>
<p>قَصِيرَاتِ الطَّرْفِ 12</p>	<p>12. توعدون <i>tâ'adûna</i> = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from <i>wa'ada</i> [also from <i>'aw'ada</i>, form IV of <i>wa'ada</i>] [<i>wa'd</i>], to make a promise. See at 36:63, p. 1424, n. 1).</p>
<p>أَنرَابٍ 11</p>	
<p>هَذَا مَا 53. This is what</p>	
<p>تُوعَدُونَ 12</p>	
<p>لِيَوْمِ الْحِسَابِ 10</p>	
<p>إِنَّ هَذَا 54. Verily this will be</p>	
<p>لِرِزْقِنَا</p>	
<p>Our provision.</p>	

مَالَهُ There shall not be of it

٥١ مِنْ نَفَادٍ any running out.¹

هَذَا وَذَلِكَ 55. This; and indeed

لِلظَّالِمِينَ for the transgressors² will be

٥٥ لَشَرِّ مَوَاقِبَ the worst³ place of return.⁴

جَهَنَّمَ 56. Hell;

يَصْلَوْنَ they will broil⁵ therein.

٥٦ فَيَسْرُ لَهَا يَهُدُ and bad⁶ will be the bed.⁷

هَذَا فَلْيَذُوقُوهُ 57. This; so let them taste⁸ it,

٥٧ جَمِيمٍ وَعَسَاقُ boiling water⁹ and pus.¹⁰

وَأَخْرَجَ 58. And another

مِنْ شَكْلِهِ of the same sort,¹¹

٥٨ أَزْوَاجٍ matching pairs.¹²

هَذَا فَوْجٌ 59. This is a band,¹³

مُقْتَحِمٍ مَعَكُمْ plunging¹⁴ along with you.

لَا مَرْجَأَ لَهُمْ No welcome will be for them.

إِنَّهُمْ Indeed they will be

٥٩ صَالُوا النَّارِ broiling in the fire.

1. نَفَادٍ *nafâd* = to run out, to be exhausted, used up, depleted (verbal noun of *nafida*. See *nafida* at 31:27, p. 1320, n. 8.

2. i. e., those who disregard and violate the injunctions of the Qur'ân and *sunnah*. طَائِفِينَ

tâghîn (pl.; acc./gen. of *tâghân*; s. *tâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *tağhâ* [*tağhan/tağhyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

3. شَرَّ *sharr* (pl. أَشْرَارٍ *ashrâr*) = bad, worse, worst, evil, wicked. See at 25:34, p. 1148, n. 4.

4. مَابٍ *ma'âb* = place to which one returns, return. See at 38:49, p. 1472, n. 3.

5. يَصْلَوْنَ *yaşlawna* = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *şalâ* [*şalan/şuliy/şilâ*]), to roast, to burn, to be exposed to the blaze. See at 14:29, p. 798, n. 2).

6. بَسٍ *bi's* = evil, wretched, bad. See at 24:57, p. 1130, n. 6.

7. مِهَادٍ *mihâd* = bed, place of rest, fold that holds something. See at 13:18, p. 772, n. 10.

8. لِيَذُوقُوا *li yadhûqû(na)* = let them taste, they must taste, (v. iii. m. pl. impfct. emphatic/imperative from *dhâqa* [*dhawq/dhawq/madhâq*], to taste. See at 38:8, p. 1461, n. 2.

9. حَمِيمٍ *hamîm* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*]), to heat, make hot. See at 37:67, p. 1442, n. 4.

10. غَسَاقٍ *ghassâq* = secretion of the body, pus.

11. شَكْلٍ *shakl* (s.; pl. 'ashkâl) = similarity, likeness, form, shape, type, pattern, sort. See *shâkilah* at 17:84, p. 900, n. 9.

12. أَزْوَاجٍ 'azwâj (sing. زَوْج *zawj*) = husbands, wives, spouses, partners, pairs, kinds, sorts. See at 37:22, p. 1434, n. 13.

13. فَوْجٍ *fawj* (s.; pl. أَفْوَاجٍ 'afwâj) = band, troop, group, detachment, regiment. See at 27:83, p. 1227, n. 3.

14. مُقْتَحِمٍ *muqtahim* = he who plunges, rushes in, burst into, breaks in, storms, intrudes, defies (act. participle from *iqtahama*, form VIII of *qahama* [*qahm/ quhûm*] to throw oneself, to come near).

قَالُوا بَلْ أَنْتُمْ
لَا مَرْحَبًا بِكُمْ
أَنْتُمْ قَدْ مَتَمُّوهُ لَنَا
فَيْسَ الْفِرَارُ ﴿١٠﴾

60. They will say: "Nay, you;

no welcome¹ is for you.

You had forwarded² it for us.

So bad is the abode!³

قَالُوا رَبَّنَا
مَنْ قَدَّمَ لَنَا هَذَا
فَزِدْهُ
عَذَابًا ضِعْفًا
فِي النَّارِ ﴿١١﴾

61. They will say: "Our Lord,

who forwarded it for us,

increase⁴ for him

a punishment in double⁵

in the fire."

وَقَالُوا
مَا لَنَا

"What is the matter with us,

لَا نَرَى رِجَالًا
كُنَّا نَعُدُّهُمْ

we see⁶ not the men
we used to count⁷ them

مِنَ الْأَشْرَارِ ﴿١٢﴾

of the bad ones?"⁸

أَتَّخَذْنَاهُمْ
سِخْرِيًّا
أَمْ زَاغَتْ عَنْهُمْ

63. "We took⁹ them
as objects of ridicule,¹⁰

أَمْ زَاغَتْ عَنْهُمْ
أَلْأَبْصَارُ ﴿١٣﴾

or have there deviated¹¹ from
them the eyes?"

إِنَّ ذَلِكَ لَحَقٌّ
تَخَاصُمُ
أَهْلِ النَّارِ ﴿١٤﴾

64. Such indeed will be true,
the mutual recrimination¹²
of the inmates of hell.

1. i. e., the followers of the transgressing leaders will say to the latter. مرحبا *marḥaban* = welcome.

2. i. e., you have made us suffer hellfire by misleading us. قدمتم *qaddamtum* = you (all) advanced, laid in advance, sent ahead, forwarded (v. ii. m. pl. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *iqdûm* / *iqidmân* / *maqdam*) to precede, to arrive. See at 12:48, p. 740, n. 4).

3. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 27:61, p. 1220, n. 13.

4. زد *zid* = increase, augment, enlarge, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd* / *ziyâdah*], to increase. See *yazîdûna* 37:147, p. 1453, n. 3).

5. ضعف *di'f* (s.; pl. 'ad'âf) = double, a multiple. See at 34:37, p. 1382, n. 4.

6. i. e., the punished leaders will say about the believers whom they used to ridicule and look down on in the worldly life. نرى *narâ* = we see, consider, are of the view (v. i. pl. impfct. from *ra'â* [*ra'y*, *ru'yah*], to see. See at 12:78, p. 751, n. 4).

7. نعد *na'uddu* = we count, number, reckon (v. i. pl. impfct. from 'adda [*'add*], to count, to number. See at 19:84, p. 972, n. 9).

8. أشرار *'ashrâr* (pl.; s. *sharr*) = the bad/worse/worst ones, evil, wicked. See *sharr* at 38:55, p. 1473, n. 3.

9. اتخذنا *ittakhadhnâ* = we took, took up, took to ourselves, assumed (v. i. pl. past from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See *ittakhadhû* at 36:74, p. 1426, n. 12).

10. سخري *sikhrîy* = object of ridicule, laughingstock. See at 23:110, p. 1102, n. 10.

11. زاغت *zâghat* = she or it deviated, stared, wandered, strayed, turned away (v. iii. f. s. past from *zâgha* [*zaygh*], to turn aside, to swerve. See at 33:10, p. 1338, n. 8).

12. تخاصم *takhâşum* = mutual recrimination, arguing, disputing, litigation (verbal noun in form VI of *khaşama*, to defeat, to deduct. See *yakhişîmûna* at 36:49, p. 1420, n. 12).

Section (Rukû') 5

قُلْ إِنَّمَا أَنَا مُنذِرٌ 65. Say: "I am but a warner;¹

وَمَا مِن إِلَهٍ

إِلَّا اللَّهُ الْوَاحِدُ

الْقَهَّارُ 2 the All-Subduer.²

رَبُّ السَّمَوَاتِ 66. Lord of the heavens

وَالْأَرْضِ وَمَا

بَيْنَهُمَا

الْعَزِيزُ 3 the All-Mighty,³

الْغَفَّارُ 4 the Most Forgiving.⁴

قُلْ هُوَ نُبَأٌ 67. Say: "It is an intelligence⁵

عَظِيمٌ 6 most momentous."⁶

أَنْتُمْ عَنْهُ 68. "You are from it

مُعْرِضُونَ 7 turning away."⁷

مَا كَانَ لِي مِنْ عِلْمٍ 69. "I have no knowledge

بِالدَّلِيلِ الْأَعْلَى 8 of the Highest Council⁸

إِذْ يَخْتَصِمُونَ 9 when they debate."⁹

إِن يُوحَى 70. "Naught is communicated

1. i. e., a Messenger of Allah, giving warning against Allah's displeasure and His punishment in the hereafter for setting partners with Him and worshipping other gods and goddesses besides Him. منذر *mundhir* = warner, one who warns (act.

participle from 'andhara, to warn, form IV of *nadhara*, [*nadhr /nudhûr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

2. قهار *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the intensive scale of *fa'âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 14:48, p. 805, p. n. 1).

3. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:9, p. 1461, n. 5.

4. غفار *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghafara* [*ghufr /maghfirah /ghufrân*], to forgive. See *istaghfara* at 38:24, p. 1465, n. 8).

5. i. e., the Qur'ân. نَبَأٌ *naba'* (s.; pl. 'anbâ') = news, tidings, information, intelligence, dispatch. See at 38:21, p. 1464, n. 1.

6. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, most momentous. See at 37:76, p. 1442, n. 9).

7. معرضون *mu'riqûn* (sing. *mu'riq*) = those who turn away/ avert/ evade/ fall back (active participle from 'a'raqa, form IV of 'aruqa [*'arq*], to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

8. i. e., of the angels. ملا *mala'* = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:6, p. 1460, n. 7).

9. The allusion is to the debate of the angels about Allah's creation of Adam, which the Prophet, peace and blessings of Allah be on him, could have no knowledge of except what was communicated to him by Allah (see Al-Tabarî, pt. XXIII, pp. 183-184). يختصمون *yakhtashimûna* = they quarrel, dispute, argue, debate, contest one another (v. iii. m. pl. impfct. from *ikhtashama*, form VIII of *khashama* [*khasham/ khashâm/ khashûmah*], to defeat in argument. See at 26:96, p. 1179, n. 7).

إِنِّي إِلَّا أَنَا أَنَا to me except that I am
 نَذِيرٌ مُّبِينٌ a warner¹ open and clear.²

إِذْ قَالَ رَبُّكَ 71. When your Lord said
 لِلْمَلَائِكَةِ إِنِّي خَلِّقُ بَشَرًا
 مِن طِينٍ of clay."³

فَإِذَا سَوَّيْتُهُ 72. "So when I have made
 وَنَفَخْتُ فِيهِ مِن رُّوحِي him up⁴ and blown⁵ in him
 فَقَعُوا لَهُ of My life-giving spirit,⁶
 سَاجِدِينَ you all fall down⁷ to him
 prostrating yourselves."⁸

فَسَجَدَ 73. So there prostrated
 الْمَلَائِكَةُ themselves the angels,
 كُلُّهُمْ أَجْمَعُونَ all of them together.

إِلَّا إِبْلِيسَ 74. Except Iblîs.
 اسْتَكْبَرَ He turned arrogant⁹
 وَكَانَ مِنَ and became of
 الْكَافِرِينَ those disbelieving.¹⁰

1. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 35:37, p. 1403, n. 10.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 37:156, p. 1454, n. 5).

3. طين *fin* = clay, soil. See at 37:11, p. 1432, n. 8.

4. سويت *sawwaytu* = I made up, smoothed, levelled, equalized, made regular (v. i. s. past from *sawwâ*, form II of *sawiya*, to be equal).

5. نفخت *nafakhtu* = I blew, breathed, inflated, filled with air (v. i. s. past from *nafakha* [*nafkh*], to blow. See at 15:28, p. 813, n. 7).

6. روح *rûh* (s.; pl. '*arwâh*) = breath of life, soul, spirit, life-giving spirit, *wahy*, Jibrîl. See at 32:9, p. 1326, n. 11.

7. قعوا *qa'û* = you (all) fall down (v. ii. m. pl. imperative from *taqa'ûna*, *waqa'a* [*wuquû*], to fall. See at 15:28, p. 813, n. 8).

8. ساجدين *sâjidîn* (pl.; acc./gen. of *sâjidân*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself, to make obeisance. See at 26:219, p. 1199, n. 12).

9. استكبر *istakbara* = he turned arrogant, became proud/ haughty, was puffed up (v. iii. m. s. past in form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbirûna* at 37:35, p. 1436, n. 2).

10. كافرين *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr/ kufrân / kufûr*], to disbelieve, to cover. See at 27:43, p. 1215, n. 5).

قَالَ يَا إِبْلِيسُ 75. He said: "O Iblîs,

مَا مَنَعَكَ what prevented¹ you from

أَنْ تَسْجُدَ prostrating yourself²

لِمَا خَلَقْتُ to what I have created³

بِيَدَيَّ with My Two Hands?

أَسْتَكْبَرْتَ Have you turned arrogant⁴

أَمْ كُنْتَ مِنَ الْعَالِينَ⁵ or are you of the high ones?⁵

قَالَ أَنَا خَيْرٌ 76. He said: "I am better than

مِنْهُ خَلَقْتَنِي مِنْ نَارٍ him. You created me of fire

وَخَلَقْتَهُ مِنْ طِينٍ and created him of clay."



قَالَ فَأَخْرُجْ 77. He said: "Then get out⁶

مِنْهَا فَإِنَّكَ of there; for you indeed are

رَجِيمٌ⁷ damned."⁷

وَأِنَّ عَلَيْكَ 78. "And verily upon you is

لَعْنَتِي My curse⁸

إِلَى يَوْمِ الْيَوْمِ⁹ till the Day of Judgement."⁹

قَالَ رَبِّ 79. He said: "My Lord,

فَأَنْظِرْنِي إِلَى يَوْمِ give me a respite¹⁰ till the day

يُبْعَثُونَ¹¹ they will be resurrected."¹¹

1 منع *mana'a* = he prevented, forbade, barred, held back (v. iii. m. s. past from *man'*, to prevent. See at 20:92, p. 998, n. 8).

2 تسجد *tasjuda(u)* = you prostrate yourself, bow respectfully, pay obeisance (v. ii. m. s. impfct. from *sajada* [*sujûd*], to prostrate oneself. The final letter takes *fathah* because of the particle '*an*' coming before the verb. See *yasjudûna* at 27:24, p. 1209, n. 9).

3 خلقت *khalaqtu* = I created, originated, made (v. i. s. past from *khalaqa* [*khalq*], to create. See at 19:9, p. 1952, n. 7).

4 'astakbarta (originally 'a+istakbarta): استكبرت *istakbarta* = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr*/*kibâr*/*kabârah*] to become big, large, great. See *istakbara* at 38:74, p. 1476, n. 9).

5 عالين '*âlin* (pl.; acc./gen. of '*âliyân*, s. '*âlin*) = those who are high, lofty, exalted, self-exalting, supercilious. See at 23:46, p. 1087, n. 3.

6 اخرج *ukhruj* = come out, leave, move out, get out (v. ii. m. s. imperative from *kharaja* [*khurûj*], to go out. See at 28:20, p. 1238, n. 7).

7 رجم *rajim* = accursed, damned, stoned (pass. participle in the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse. See at 16:98, p. 861, n. 4).

8 لعنة *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, imprecation. See at 28:42, p. 1246, n. 12.

9 دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 37:20, p. 1433, n. 8.

10 أنظر '*anzir* = give a respite (v. ii. m. s. imperative from '*anzara*, form IV of *nazara* [*nazar/manzar*], to see. See at 15:36, p. 815, n. 2).

11 يبعثون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. See at 27:65, p. 1222, n. 13).

80. He said: "You indeed are
of those given respite."¹

81. "Till the day
of the time specified."²

82. He said: "By Your Glory,³
I shall surely lead them astray,⁴
all of them."

83. "Except Your servants⁵
from among them,
the select ones."⁶

84. He said: "Then the truth,
and the truth I say:"

85. "I shall surely fill⁷ hell
with you and with those who
follow⁸ you of them,
all together."

86. Say: " I ask⁹ of you not

1. منظرين *munzarîn* (pl.; acc./gen. of *munzarân*, s. *munzar*) = those given respite (passive participle from '*anzara* [*nazar/manzar*], to see. See at 15:36, p. 815, n. 4).

2. معلوم *ma'lûm* = known, determined, fixed, specified (pass. participle from '*alima* [*'ilm*], to know. See at 37:164, p. 1455, n. 6).

3. عزة '*izzah* = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:2, p. 1459, n. 3.

4. لأغوين *la 'ughwiyanna* = I shall surely lead astray, beguile, lure, mislead (v. i. s. impfct. emphatic from '*aghwâ*, form IV of *ghawâ* [*ghayy/ghawâyah*], to go astray. See '*aghwayta* at 7:16, p. 469, n. 7).

5. عباد '*ibâd* (sing. عبد '*abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 38:45, p. 1471, n. 4).

6. مخلصين *mukhlaşîn* (pl.; acc./ genitive of *mukhlaşûn*; s. *mukhlaş*) = rendered unblemished, pure-hearted, select ones (pass. participle from '*akhlaşa*, form IV of *khalasha* [*khulûş*], to be pure, unmixed, unadulterated. See at 37:160, p. 1454, n. 10).

7. لأملأن *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'/ mal'ah/mil'ah*], to fill, to fill up. See at 32:13, p. 1328, n. 4).

8. تبع *tabi'a* = he followed, pursued (v. iii. m. s. past from *taba'/tabâ'ah*, to follow. See '*atba'a* at 37:10, p. 1432, n. 2).

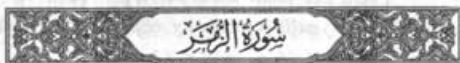
9. The address is to the Prophet, peace and blessings of Allah be on him. أسأل '*as'alu* = I ask, beg, enquire (v. i. m. s. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*]), to ask. See at 6:90, p. 427, n. 6).

<p>عَلَيْهِمْ مِنْ آخِرٍ on it¹ any remuneration;² وَمَا أَنَا مِنَ الْمُكَذِّبِينَ nor am I of the imposters."³</p>	<p>﴿٨٦﴾ إِنْ هُوَ إِلَّا 87. "It is naught but ﴿٨٧﴾ ذِكْرٌ لِلْعَالَمِينَ a reminder⁴ for all beings."⁵</p>	<p>وَلَنَعْلَمَنَّ 88. "And surely you will know ﴿٨٨﴾ نَبَأَهُ بَعْدَ حِينٍ its news⁶ after a while."</p>	<p>1. i. e., for my calling you to the right way. 2. أجر 'ajr (pl. أجور 'ujûr) = reward, recompense, remuneration, due. See at 36:21, p. 1414, n. 3). 3. متكلفين <i>mutakallifîn</i> (pl.; acc./gen. of <i>mutakallifûn</i>; s. <i>mutakallif</i>) = those burdening themselves, ceremonious, false ones, pretenders, imposters (act. participle from <i>takallafa</i>, from V of <i>kaliifa</i> [<i>kalaf</i>], to be brownish, to be fond of/keen. See <i>nukallifu</i> at 23:62, p. 1090, n. 6). 4. i. e., the Qur'ân which is given out to you. ذكر <i>dhikr</i> = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. The Qur'ân is repeatedly referred to as <i>dhikr</i>. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:49, p. 1472, n. 1. 5. عالمين <i>'âlamîn</i> (acc./gen. of عالمون <i>'âlamûn</i>; sing. عالم <i>'âlam</i>, i.e., any being or object that points to its Creator; sing. <i>'âlam</i>) = all beings, creatures. See at 37:182, p. 1458, n. 1). 6. i. e., the truth about the Qur'ân. نَبَأ <i>naba'</i> (s.; pl. <i>'anbâ'</i>) = news, tidings, information, intelligence, dispatch. See at 38:67, p. 1475, n. 5.</p>
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39. *Sûrat al-Zumar* (the Groups)

Makkan: 75 'âyahs

This is a Makkan *sûrah* which, like the other Makkan *sûrahs*, deals with the fundamentals of the faith, particularly the truth of the Qur'ân and the Prophethood of Muḥammad, peace and blessings of Allah be on him, monotheism, Resurrection, Judgement, reward and punishment. It starts with an emphasis on the fact that Allah has sent down the Qur'ân and that He is exclusively entitled to worship and devotion. Attention is then drawn to His creation of the heavens and the earth, the subjection of the sun and the moon to order, the making of night and day and, above all, the creation and development of man in the mother's womb and the provisions for his sustenance, all of which point to Allah's Absolute Lordship (*rubûbiyah*) and exclusive entitlement to worship (*'ulûhiyah*). Yet man becomes ungrateful and sets partners with Allah. The sin of setting partners with Allah (*shirk*) is pointed out and it is emphasized that it has been communicated through all the Prophets that if you set partners with Allah all your deeds will be in vain and you will certainly be among the losers in the hereafter ('âyah 65). But it is never too late to repent and to seek Allah's forgiveness and mercy. Never be despaired of Allah's forgiveness and mercy ('âyah 53). In this context the facts of Resurrection, Judgement, reward and punishment are mentioned. The *sûrah* ends by pointing out how the unbelievers and sinful will be led *in groups* (*zumar*) to hell and how the believers and the righteous will be led *in groups* to paradise and welcomed there. The *sûrah* is named *al-zumar* (The Groups) after these concluding 'âyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَنْزِيلُ الْكِتَابِ 1. The sending down¹ of the
 مِنَ اللَّهِ Book² is from Allah,
 الْعَزِيزِ الْحَكِيمِ ١ the All-Mighty, the All-Wise.

إِنَّا أَنْزَلْنَاهُ 2. Verily We have sent down
 إِلَيْكَ الْكِتَابَ to you the Book
 بِالْحَقِّ with the truth.³
 فَاعْبُدِ اللَّهَ So worship⁴ Allah,
 مُخْلِصًا لَهُ making exclusive⁵ for Him
 ٢ الدِّينَ the worship.⁶

1. تنزيل *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [nuzûl], to come down. See at 36:5, p. 1409, n. 6.
2. i. e., the Qur'ân. This and the next 'âyah clearly and emphatically assert that Allah sent down the Qur'ân on the Prophet Muhammad, peace and blessings of Allah be on him. It was no composition of his.
3. i. e., containing true guidance and right and just injunctions and prohibitions.
4. i. e., worship Allah Alone and none else. This is an injunction of monotheism. The implication is made further clear in the next clause of the 'âyah. اعبُد *u'bud* = worship (v. ii. m. s. imperative from 'abada [i'bûdah /'ubûdah / 'ubûdiyah], to worship, to serve. See at 19:65, p. 967, n. 8).
5. مخلصين *mukhlisîn* (pl.; acc./gen. of *mukhlisûn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlasha, form IV of *khalasha* [khalûs], to be pure. See at 31:32, p. 1322, n. 6).
6. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 38:78, p. 1477, n. 9.

3. O yes, to Allah is due the
 worship pure and exclusive!¹
 وَالَّذِينَ اتَّخَذُوا
 وَأُولِيَاءَهُمْ
 guardian-patrons³:
 "We worship them not but for
 that they may take us close⁴
 to Allah in proximity."⁵
 Verily Allah will judge
 between them about what
 they are in disagreement.⁶
 Verily Allah guides not
 any that is a liar,⁷
 an arch-unbeliever.⁸
 4. Were Allah to intend
 to take a son
 He could have chosen⁹
 out of what He created
 whatever He willed.
 Sacrosanct¹⁰ is He.
 He is Allah the One,
 the All-Subduer.¹¹

1. i. e., free from any shade of *shirk*. خالص *khâliṣ* pure, exclusive, unadulterated, sincere (act. participle from *khalāṣa* [khulāṣ], to be pure. See *mukhlifîn* at 39:2, p. 1480, n. 5.

2. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 36:74, p. 1426, n. 12).

3. i. e., gods and goddesses. أَوْلِيَاءُ 'awliyâ' (pl.; sing. وَالِي *waliy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 33:6, p. 1337, n. 3.

4. i. e., they offer this wrong plea for their worship of the gods and goddesses. يَقْرَبُوا *yuqarribû*(na) = they bring near/close, approximate, offer, present (v. iii. m. pl. impfct. from *qarraba*, form II of *qariba* [qurb/maqrabah], to get close, to come near. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *tuqarribu* at 34:37, p. 1382, n. 1).

5. زُلْفَى *zulfâ* = proximity, nearness, close position. See at 38:25, p. 1465, n. 12.

6. يَخْتَلِفُونَ *yakhtalifûna* = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [khalf] to follow, to succeed. See at 32:25, p. 1331, n. 12).

7. i. e., liar against Allah saying that He has associates and sons and daughters.

8. كَافِرًا *kaffâr* = arch-unbeliever, extremely ungrateful, ingrate (active participle in the intensive from of *fa'âl* from *kafara* [kuf], to disbelieve, to be ungrateful, to cover. See at 2:276, p. 145, n. 4).

9. اصْطَفَى *iṣṭafâ* = he chose, selected (v. iii. m. s. past in form VIII of *ṣafâ* [ṣafw/ṣufûw/ṣafâ], to be clear, pure. See at 3:33, p. 168, n. 4).

10. سُبْحَانَ *Subhân* is derived from *sabaha*, form II of *sabaha* [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 37:180, p. 1457, n. 9.

11. قَهَّارًا *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the scale of *fa'âl*

خَلَقَ السَّمَوَاتِ 5. He created the heavens
 وَالْأَرْضَ بِالْحَقِّ and the earth for just cause.¹
 يَكْوِرُ اللَّيْلَ He rolls the night²
 عَلَى النَّهَارِ over the day
 وَيَكْوِرُ النَّهَارَ and rolls the day
 عَلَى اللَّيْلِ over the night;
 وَسَخَّرَ and He subjected³ to order
 الشَّمْسَ وَالْقَمَرَ the sun and the moon,
 كُلٌّ يَجْرِي each going on⁴
 لِأَجَلٍ مُّسَمًّى for a period⁵ specified.⁶
 أَلَا هُوَ الْعَزِيزُ Oh yes, He is the All-Mighty,
 الرَّحِيمُ the Most Forgiving.⁷

خَلَقَكُمْ 6. He created you
 مِنْ نَفْسٍ وَاحِدَةٍ from a single individual;⁸
 ثُمَّ جَعَلَ مِنْهَا then made from that
 زَوْجَهَا his consort;⁹
 وَأَنْزَلَ لَكُمْ and He sent down for you
 مِنَ الْأَنْعَامِ of the grazing livestock¹⁰
 ثَمَنِيَةَ أَزْوَاجٍ eight units of pairs.¹¹
 يَخْلُقُكُمْ He creates you
 فِي بُطُونٍ in the wombs¹² of
 أُمَّهَاتِكُمْ your mothers,

1. i. e., for a just cause and purpose and not aimlessly and for nothing. *حق* *haqq* = right, truth, liability, justice, just cause. See at 34:26, p. 1377, n. 10.

2. The expression *yukawwiru* used here in connection with the rotation of the night and day clearly indicates the roundness of the earth. *يَكْوِرُ yukawwiru* = he rolls, coils, rolls into a ball, makes round, rounds (v. iii. m. s. impfct. from *kawwara*, form II of *kāra* [kawr], to hurry).

3. *سَخَّرَ sakhhara* = he brought to submission, made subservient, subjected, subdued, subjected to service/order (v. iii. m. s. past in form II of *sakhira* [sukhr/maskhar], to ridicule, deride. See at 35:13, p. 1395, n. 1).

4. *تَجْرِي tajri* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 36:38, p. 1418, n. 1).

5. *أَجَلٍ 'ajal* (pl. 'ajāl) = appointed time, period, term, date, deadline. See at 35:13, p. 1395, n. 3.

6. *مُسَمًّى musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammā* (to name), form II of *samā* [sumāw/ samā], to be high. See at 35:45, p. 1407, n. 11).

7. *غَفَّارٌ ghaffār* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa''āl* from *ghafara* [ghafr/maghfirah/ghufrān], to forgive. See at 38:66, p. 1475, n. 4).

8. i. e., from 'Ādam. *نَفْسٍ nafs* (s.; pl. *nufūs/ anfus*) = living being, person, individual, nature, self, life, soul. See at 36:54, p. 1422, n. 3.

9. *زَوْجٍ zawj* (pl. *azwāj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 31:10, p. 1313, n. 13.

10. *أَنْعَامٍ 'an'ām* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 36:71, p. 1426, n. 4.

11. i. e., males and females each of sheep, cattle, camel and goat.

12. *بُطُونٍ butūn* (pl.; sing. *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 37:66, p. 1441, n. 2.

خَلْقًا مِّنْ بَعْدِ خَلْقٍ¹ in creation after creation,¹

فِي ظُلُمَاتٍ ثَلَاثٍ² in darkness² three.

ذَٰلِكُمْ اللَّهُ رَبُّكُمْ³ Such is Allah, your Lord.

لَهُ الْمَلَكُ⁴ His is the dominion.

لَا إِلَهَ إِلَّا هُوَ⁵ There is no deity but He.

فَأَنَّى تُصْرَفُونَ⁶ How then are you deluded?³

إِن تَكْفُرُوا⁷ 7. If you disbelieve,⁴

فَإِنَّ اللَّهَ⁸ then indeed Allah is

عَنِّي وَعَنْكُمْ⁹ Above Want⁵ of you;

وَلَا يَرْضَى¹⁰ and He likes⁶ not

لِعِبَادِهِ الْكُفْرَ¹¹ in His servants unbelief;

وَإِن تَشْكُرُوا¹² and if you be grateful

يَرْضَهُ لَكُمْ¹³ He is pleased with you.

وَلَا تَزِرُ¹⁴ And there will carry⁷ not

وَأُزْرَةً¹⁵ any bearer⁸

وَزْرَ أُخْرَى¹⁶ the burden⁹ of another;

ثُمَّ إِلَىٰ رَبِّكُمْ¹⁷ then to Your Lord will be

مَرْجِعُكُمْ¹⁸ your return¹⁰

فَيُنَبِّئُكُمْ¹⁹ and He will inform¹¹ you

بِمَا كُنتُمْ تَعْمَلُونَ²⁰ of what you use to do.

إِنَّهُ عَلِيمٌ²¹ Verily He is All-Knowing

بِدَاتِ الصُّدُورِ²² of the secrets of hearts.

1. i. e., in successive stages of creation and development.

2. Modern science acknowledges that human foetus develops in the mother's womb successively through three dark chambers. ظلمات *ẓulumāt* (pl.; s. *ẓulmah*) = darkness, layers of darkness. See at 35:20, p. 1397, n. 10.

3. i. e., from the right course of monotheism to the error of polytheism. تُصْرَفُونَ *tuṣrafūna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [*ṣarf*], to turn, to turn away. See at 10:32, p. 649, n. 10).

4. *أَن تَكْفُرُوا takfurū(na)* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [*kuf*], to disbelieve, to cover. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *takfurūna* at 36:64, p. 1424, n. 3).

5. Allah is not in need of man's belief and worship; he is ever in need of Allah. عَنِّي *ghanīy* (s.; pl. 'aghniyā') = above want, free from want, rich. See at 35:15, p. 1396, n. 2.

6. *يَرْضَى yardā* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *raḍiya* [*riḍān* /*riḍwān* /*marḍāh*], to agree, to be satisfied. See *tardawna* at 2:282, p. 148, n. 6).

7. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877. تَزِرُ *taziru* = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 35:18, p. 1396, n. 7).

8. *وَأُزْرَةً wāzirah* (f.; m. *wāzir*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 8 above.

9. i. e., the load of sins. وَزْرٌ *wizr* (s.; pl. 'awzār) = burden, load, encumbrance, sin. See at 20:100, p. 1001, n. 4. See also ns. 7 and 8 above.

10. i. e., after Resurrection on the Day of Judgement. مَرْجِعٌ *marji'* (s.; pl. *marāji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 37:68, p. 1441, n. 5).

11. *يُنَبِّئُكُمْ yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'* /*nubū'*], to be prominent. See at 35:14, p. 1395, n. 11).

8. And if there afflicts¹ man

ضُرُّ² any distress,²

دَعَا رَبَّهُ، he calls³ his Lord

مُتَبِينَ إِلَيْهِ turning in repentance⁴ to Him,

ثُمَّ إِذَا حَوَّلَهُ، then when He confers⁵ on him

نِعْمَةً مِنْهُ a grace from Him,

نَسِيَ مَا كَانَ he forgets⁶ what he had been

يَدْعُو إِلَيْهِ مِنْ قَبْلُ calling to before

وَجَعَلَ لِلَّهِ أَعْدَاءًا and sets for Allah equals⁷

لِيُضِلَّ⁸ in order to lead astray⁸

عَنْ سَبِيلِهِ from His way.

قُلْ تَمَتَّعْ بِكُفْرِكَ Say: "Enjoy⁹ your infidelity¹⁰

قَلِيلًا a little.

إِنَّكَ مِنْ You shall indeed be of

أَصْحَابِ النَّارِ the inmates¹¹ of the fire."

9. Or is the one who is

قَنُوتٌ آتَاءَ اللَّيْلِ submissive¹² by night hours

سَاجِدًا prostrating himself

وَقَائِمًا and standing,¹³

يَحْذَرُ الْآخِرَةَ fearing¹⁴ the hereafter

وَيَرْجُوا and hoping for

رَحْمَةَ رَبِّهِ the mercy of his Lord?

1. *مسى* *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masís*, to feel, to touch. See at 38:41, p. 1470, n. 2).

2. Such as disease, physical danger, material and mental distress and the like. *ضر* *ḍurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 23:75, p. 1093, n. 9.

3. *دعا* *da'á* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'á'*, to call, to summon. See *da'aw* at 30:33, p. 1300, n. 11).

4. *مُنِيب* *munib* = one who turns in repentance, penitent (act. participle from '*anába*, form IV of *nába* [*nawb/niyābah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

5. *حَوَّلَ* *khawwala* = he bestowed, conferred, granted (v. i. pl. past in form II of *khāala* [*khawl*], to manage, to suffice. See *khawwalnā* at 6:94, p. 430, n. 6).

6. *نَسِيَ* *nasiya* = he forgot, became oblivious (v. iii. m. s. past from *nasy/nisyān*, to forget. See at 36:78, p. 1427, n. 12).

7. *أَعْدَاءٌ* *andād* (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.

8. i. e., lead astray others.

9. *تَمَتَّعَ* *tamatta'* = you enjoy (v. ii. m. s. imperative from *tamatta'a*, form V of *mata'a* [*mat'/mut'ah*], to carry away. See *tamatta'ū* at 30:34, p. 1301, n. 5).

10. *كُفْرٌ* *kufir* = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n.6).

11. *أَصْحَابٌ* *'aṣ-ḥāb* (pl.; sing. *ṣāhib* *ṣāhib*) = inmates, dwellers, companions, associates, followers, owners. See at 38:13, p. 1462, n. 3).

12. i. e., is the infidel better or the one who is submissive to Allah. *قَانِتٌ* *qānit* (s.; pl. *qānitān*) = constant in obedience, devoutly dutiful, submissive, humble (active participle from *qanata* [*qanāt*], to be obedient). See at 16:120, p. 869, n.2).

13. i. e., in prayer.

14. *يَحْذَرُ* *yahdharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *hadhara* [*hidhr/hadhar*], to be cautious, to be on one's guard. See at 9:64, p. 604, n.5).

قُلْ هَلْ يَسْتَوِي
الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ
إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ ①

Say: " Do there equalize¹
those who know
and those who do not know?"
There but take heed² the
possessors of intelligence.³

Section (Rukû') 2

قُلْ يَاعِبَادِ
الَّذِينَ آمَنُوا
اتَّقُوا رَبَّكُمْ
لِلَّذِينَ أَحْسَنُوا
فِي هَذِهِ الدُّنْيَا
حَسَنَةٌ
وَأَرْضُ اللَّهِ وَسِعَةٌ
إِنَّمَا يُوفَّى
الصَّابِرُونَ
أَجْرَهُمْ
بِغَيْرِ حِسَابٍ ②

10. Say: "O My servants
who believe,
beware⁴ of your Lord.
For those who do good⁵
in this world
will be a good thing;⁶
and Allah's earth is vast.⁷
Fully will but be given⁸
the persevering ones
their reward
without calculation.

11. Say: "Indeed I have been
commanded
that I worship Allah
making exclusive⁹ for Him
the worship."¹⁰

1. يَسْتَوِي *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*]), to be equal. See at 35:19, p. 1397, n. 7).
2. يَتَذَكَّرُ *yata dhakkaru* = he takes heed, bears in mind, remembers, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikri/ tadhkâr*]), to remember. See at 35:37, p. 1403, n. 9).
3. الْأَبَابِ '*albâb* (pl.; sing. لُب *lubb*) = heart, acumen, intelligence, understanding. See at 38:43, p. 1470, n. 11).
4. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*)), to guard, safeguard. See at 36:45, p. 1419, n. 7).
5. i. e., who believe and act according to the Qur'ân and *sunnah*. أَحْسَنُوا '*aḥsanû* = they did good, performed well, acted rightly (v. iii. m. pl. past from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*]), to be good, handsome. See at 16:30, p. 836, n. 9).
6. i. e., merit and reward in the hereafter. حَسَنَةٌ *ḥasanah* (f. s.; pl. حَسَات *ḥasanât*; m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 28:84, p. 1262, n. 11).
7. So you may migrate to another place if you are prevented from worshipping Allah Alone and obeying His commandments. وَسِعَةٌ *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasi'a* /*wasu'a* [*wasâ'ah*]), to be wide. See at 29:56, p. 1285, n. 7).
8. يُوَفَّى *yuwaffâ* = he is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffâ*, form II of *wafâ* [*wafâ*]) to redeem, fulfil, live up to. See *yuwaffa* at 8:60, p. 569, n. 7).
9. مُخْلِصِينَ *mukhlisîn* (s.; pl. *mukhlisîn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from '*akhlaṣa*, form IV of *khalāṣa* [*khulâṣ*]), to be pure. See *mukhlisîn* at 39:2, p. 1480, n. 5).
10. دِينَ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:2, p. 1480, n. 6).

وَأْمُرْتُ لِيَأْتِيَ الْكُفْرَ أُولَئِكَ الَّذِينَ أَسْلَمُوا ۖ	12. "And I have been bidden ¹ that I be the first ² of those making submission." ³
قُلْ إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمِ الْعَظِيمِ ۖ	13. Say: "Indeed I dread, ⁴ if I disobeyed ⁵ my Lord, the punishment of a day very grave." ⁶
قُلِ اللَّهُ أَعْبُدُ مُخْلِصًا لَهُ دِينِي ۖ	14. Say: "Allah I do worship, making exclusive ⁷ for Him my worship."
فَاعْبُدُوا مَا شِئْتُمْ مِنْ دُونِهِ قُلْ إِنَّ الْخَاسِرِينَ الَّذِينَ خَسِرُوا أَنْفُسَهُمْ وَأَهْلِيهِمْ يَوْمَ الْقِيَامَةِ أَلَا ذَلِكَ هُوَ الْخَسِرَانِ الْمُبِينُونَ ۖ	15. "So worship whatever you wish ⁸ besides Him." Say: "Verily losers ⁹ will be those who lose ¹⁰ themselves and their families ¹¹ on the Day of Resurrection. O yes, that will be the loss most obvious." ¹²
لَهُمْ مِنْ قَوْفِهِمْ	16. They shall have above them

1. أمرت 'umirtu = I was bidden, commanded, ordered, (v. i. s. past passive from 'amara ['amr], to command. See at 27:191, p. 1229, n. 8).
2. i. e., of my people.
3. مسلمين *Muslimin* (pl.; acc./gen. of *Muslimân*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from 'aslama, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 10:84, p. 667, n. 7).
4. أخاف 'akhâfu = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 26:135, p. 1185, n. 11).
5. عصيت 'asaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aşâ ['iṣyân/ ma'ṣiyah], to disobey, to defy. See at 11:63, p. 701, n. 1).
6. عظيم 'aẓim = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 38:67, p. 1475, n. 5).
7. مخلص *mukhlis* (s.; pl. *mukhlisûn*) = one who makes (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlaṣa, form IV of *khalāṣa* [*khulûṣ*], to be pure. See at 39:11, p. 1485, n. 9).
8. This is by way of threatening the polytheists, pointing out in the next clause the consequences of their polytheism. شئتم *shi'tum* = you (all) wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See at 2:58, p. 27, n. 4).
9. i. e., the real and ultimate losers. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 11:97, p. 695, n. 1).
10. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr* /*khasâr* /*khasârah* /*khusrân*], to lose. See at 23:102, p. 1100, n. 5).
11. أهلي *ahlî(n)* (pl.; acc./gen. of 'ahlûn; s. 'ahl) = families, wives, relatives, kinsfolk, inhabitants, followers, inmates, owners, authors. The terminal *nûn* is dropped because of the genitive construction. See 'ahl at 38:43, p. 1470, n. 9.
12. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from 'abâna, form IV of *bâna* [*bayân*], to be clear. See at 38:170, p. 1476, n. 2).

ظُلُلٌ مِّنَ النَّارِ¹ canopies¹ of the fire
وَمِن تَحْتِهِمْ ظُلُلٌ² and below² them canopies.

ذَٰلِكَ This is

بِمَوْفِقِ اللَّهِ³ wherewith Allah alarms³

عِبَادَهُ His servants.

يَعِبَادِ "O My servants,

فَاتَّقُونِ⁴ therefore beware⁴ of Me."

وَالَّذِينَ اجْتَنَبُوا⁵ 17. And those who abstain⁵

الطَّاغُوتَ from the false god⁶

أَنْ يَّعْبُدُوهَا by not worshipping that,

وَأَنَابُوا⁷ and turn in repentance⁷

إِلَى اللَّهِ to Allah,

لَهُمُ الْبُشْرَى⁸ theirs is the good news.⁸

فَبَشِّرْ So give the good tidings⁹

عِبَادِ to My servants,

الَّذِينَ يَسْتَمِعُونَ¹⁰ 18. Who pay attention¹⁰

الْقَوْلَ to the word¹¹ and

فَيَسْمِعُونَ أَحْسَنَهُ¹² then follow¹² the best of it.¹³

أُولَٰئِكَ الَّذِينَ Those are they whom

هَدَى اللَّهُ Allah has shown the way

وَأُولَٰئِكَ هُمُ and those are they

أُولُوا الْأَلْبَابِ¹⁴ that possess intelligence.¹⁴

1. ظلل *zullal* (sing. *zullah*) = shades, canopies, tents. See at 31:32, p. 1322, n. 5.

2. تحت *taht* = under, below, beneath, underneath. See at 33:10, p. 1338, n. 7.

3. يخوف *yukhawwifu* = he holds out threat, threatens, frightens, scares, alarms (v. iii. m. s. impfct. from *khawwafa*, form II of *khāfa* [*khawf* /*makhāfah* /*khīfah*], to be afraid. See at 3:175, p. 224, n. 5).

4. *ittaqūni* (originally *ittaqu+ni*) : اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

5. اجتنبوا *ijtanabū* = they shunned, avoided, kept away, refrained, abstained from (v. iii. m. pl. past from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *ijtanibū* at 22:30, p. 1056, n. 5).

6. طاغوت *ṭāghūt* (s.; pl. *ṭawāghīt*) = false god, evil one, Satan. See at 16:36, p. 839, n. 8).

7. أنابوا *'anābū* = they turned in repentance, deputed (v. iii. m. pl. past from *'anāba*, form IV of *nāba* [*nawb/manāb/niyābah*] to represent, to return from time to time. See *'anāba* at 38:24, p. 1465, n. 11).

8. i. e., of success and happiness in this world, and Allah's forgiveness, pleasure and reward in the hereafter. بشرى *bushrā* = glad tidings, good news. See at 29:31, p. 1275, n. 11.

9. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 36:11, p. 1411, n. 6).

10. يستمعون *yastami'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam* /*samā* /*ṣamā* /*ṣamā'ah* /*ṣasma*'], to hear. See at 10:42, p. 653, n. 1).

11. i. e., whatever is said to them .

12. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba* /*tabā'ah*], to follow. See at 20:108, p. 1002, n. 11).

13. i. e., the injunctions of the Qur'ān and *sunnah*. See 'āyah 23 below.

14. ألبياب *'albāb* (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 39:9, p. 1485, n. 3).

أَفَمَنْ	19. Is then the one
حَقَّ عَلَيْهِ	on whom has become due ¹
كَلِمَةُ الْعَذَابِ	the word of punishment ² —
أَفَأَنْتُ تُنْقِذُ	Are you to rescue ³
مَنْ فِي النَّارِ	the one who is in the fire? ⁴
لَكِنَّ الَّذِينَ	20. But those who
انْقَوَارَهُمْ	fear ⁴ their Lord,
لَهُمْ عُرُوفٌ	they shall have lofty rooms ⁵
مِنْ فَوْقِهَا عُرُوفٌ	above which are lofty rooms
مَبْنِيَةٌ	built up, ⁶
تَجْرِي مِنْ تَحْتِهَا	flowing ⁷ beneath them
الْأَنْهَارِ	the rivers,
وَعَدَ اللَّهُ	a promise by Allah.
لَا يُخْلِفُ اللَّهُ	Allah breaks ⁸ not
الْمِيعَادَ	the promise. ⁹
أَلَمْ تَرَ أَنَّ اللَّهَ	21. Do you not see that Allah
أَنْزَلَ مِنَ السَّمَاءِ	sends down from the sky
مَاءً فَسَلَكَهُ	water and channels ¹⁰ it
يَنْبِيعُ فِي الْأَرْضِ	as springs ¹¹ in the earth,
ثُمَّ يُخْرِجُ بِهِ	then produces therewith
زُرْعًا مُخْتَلِفًا أَلْوَانُهُ	plantation ¹² diverse ¹³ in hue,

1. i. e., because of his persistence in unbelief and sinning. حق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 38:14, p. 1462, n. 7).

2. The reply to the question is implied in the next clause of the 'āyah, i. e., you cannot guide him.

3. أنقذ *tunqidhu* = you rescue, save, salvage recover (v. ii. m. s. impfct. from 'anqadha, form IV of *naqadha* [naqdh], to save, to rescue. See *yunaqadhūna* at 36:43, p. 1419, n. 5).

4. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqā*, form VIII of *waqā* [waqy/wiqāyah], to guard, to preserve. See at 19: 72, p. 969, n. 8).

5 i. e., in paradise. غرف *ghuraf* (pl.; s. *ghirfah*) = lofty chambers, upstairs rooms, compartments, wards. See at 29:58, p. 1286, n. 1.

6. مبنية *mabniyyah* (f.; m. *mabniyy*) = built, set up, erected, founded, based, established (passive participle from *banā* [binā/bunyān], to build, to erect. See *ibnū* at 37:97, p. 1415, n. 3).

7. تجري *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 39:5, p. 1482, n. 4).

8. يخلف *yukhlifu* = he leaves (offspring), compensates, replaces, he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from 'akhlafa, from IV of *khalafa* [khalaf/khulāf] to lag behind, to come after, to succeed, to change, to become bad. See at 34:41, p. 1383, n. 1).

9. ميعاد *mī'ād* (pl. مواعد *mawā'id*) = promise, time agreed on. See at 34:30, p. 1378, n. 9.

10. سلك *salaka* = he channelled, threaded, passed, inserted (v. iii. m. s. past from *salk/sulūk* to insert. See at 20:53, p. 987, n. 1).

11. ينابيع *yanābt'* (pl.; s. *yanbū'*) = springs, wells, sources. See *yanbū'* at 17:90, p. 902, n. 3.

12. زرع *zar'* (s.; pl. *zurū'*) = seed, green crop, plantation, cultivation, corn-field. See at 32:27, p. 1332, n. 9.

13. مختلف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [khalaf] to follow, to succeed. See at 35:27, p. 1399, n. 7).

ثُمَّ يَوَسِّعُ فَرْنَهُ then it withers¹ and you see

مُضْفَرًا it turned yellow,²

ثُمَّ يَجْعَلُهُ حَطَلًا then He makes it a debris.³

إِنَّ فِي ذَلِكَ Verily therein is

لَذِكْرٍ a reminder⁴

لِلَّذِينَ الْأَنْبَاءُ for the possessors of acumen.

Section (Rukū') 3

أَفَمَنْ 22. Is then the one

شَرَحَ اللَّهُ صَدْرَهُ Allah has opened⁵ his heart⁶

لِلْإِسْلَامِ to Islam

فَهُوَ عَلَى نُورٍ so he is on a light⁷

مِنْ رَبِّهِ from his Lord?

فَوَيْلٌ So woe to

لِلْفَنَسِيَةِ قُلُوبِهِمْ those whose hearts⁸ are hard

مِنْ ذِكْرِ اللَّهِ to the remembrance⁹ of Allah.

أُولَئِكَ فِي ضَلَالٍ Such ones are in an error¹⁰

مُبِينٍ quite manifest.¹¹

اللَّهُ نَزَّلَ 23. Allah has sent down

أَحْسَنَ الْحَدِيثِ the best of speech¹²

كِتَابًا مَثَلًا لَهَا as a Book, analogous,¹³

مَتَّانِي oft-repeated.¹⁴

1. يَجْعَلُ *yahiju* = he or it withers, dries up, is agitated, stirred (v. iii. m. s. impfct. from *hāja* [*hayj/ haujān/ hiyāj*], to be agitated, stirred up).

2. مَضْفَرٌ *muḥfarr* = yellow, turned yellow (pass. participle from *aḥfarra*, form IX of *ṣafara/ṣafira* [*ṣafir/ṣafar*], to whistle, to be empty).

3. حَطَلٌ *ḥuṭām* = broken pieces, crumbled, debris. See *yaḥṭimanna* at 27:12, p. 1207, n. 11.

4. ذِكْرٌ *dhikrā* = recollection, remembrance, memory, reminder. See at 38:43, p. 1470, n. 10.

5. شَرَحَ *sharaha* = he opened, laid bare, exposed, expounded, explained, elucidated, cut to slices (v. iii. m. s. past from *sharḥ*, to cut, to open. See *yashraḥ* at 16:106, p. 863, n. 11).

6. صَدْرٌ *ṣadr* (s.; pl. *ṣudūr*) = breast, chest, bosom, heart, front. See at 16:106, p. 864, n. 1.

7. i. e., in receipt of insight and understanding.

8. قَاسِيَةٌ *qāsiyah* (f.; m. *qasin*) = hard, harsh, stern, relentless, inexorable (act. participle from *qasā* [*qaswah/ qasāwah*], to be harsh, stern. See at 22:53, p. 1064, n. 9).

9. ذِكْرٌ *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ān. The Qur'ān is repeatedly referred to as *ddhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52, 81:27. See at 38:87, p. 1479, n. 4.

10. ضَلَالٌ *ḍalāl* = error, straying from the right path, going astray. See at 34:24, p. 1377, n. 4.

11. مُبِينٌ *mubīn* = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear, evident. See at 36:60, p. 1423, n. 7).

12. See 'āyah 18 of the sūrah. حَدِيثٌ *ḥadīth* (s.; pl. *ahādīth*) = speech, talk, narrative, report, account. See at 31:6, p. 1312, n. 14.

13. i. e., many of its 'āyahs are similar in wording and meaning. مُتَشَابِهٌ *mutashābih* = similar to one another, resembling one another, alike, analogous (active participle from *tashābaha*, form VI from *shibh / shabah*, resemblance, likeness. See at 6:141, p. 451, n. 9).

14. i. e., the teachings are repeatedly presented. مَتَّانِي *mathānī* = oft-repeated. See at 15:87, p. 825, n. 3.

فَقَشَعُومِنَهُ	There shiver ¹ at it
جُلُودِ الَّذِينَ	the skins ² of those who
يَخْشَوْنَ رَبَّهُمْ	fear ³ their Lord;
ثُمَّ تَلِينُ جُلُودُهُمْ	then soft becomes ⁴ their skins
وَقُلُوبُهُمْ	and their hearts
إِلَى ذِكْرِ اللَّهِ	to the remembrance of Allah.
ذَٰلِكَ هُدَى اللَّهِ	That is Allah's guidance. ⁵
يَهْدِي بِهِ	He guides ⁶ therewith
مَنْ يَشَاءُ	whomsoever He will.
وَمَنْ	And whoever
يُضِلِلِ اللَّهُ	Allah lets stray ⁷
فَمَا لَهُ مِنْ هَادٍ	he shall not have any guide. ⁸
أَفَمَنْ يَتَّقِي	24. Is then he who protects
بِوَجْهِهِ	himself ⁹ with his face from
سُوءَ الْعَذَابِ	the evil of the punishment
يَوْمَ الْقِيَامَةِ	on the Day of Judgement? ¹⁰
وَقِيلَ	And it will be said
لِلظَّالِمِينَ	to the transgressors: ¹¹
ذُوقُوا مَا كُنتُمْ	"Taste ¹² what you had been
تَكْسِبُونَ	acquiring."
كَذَّبَ	25. There did disbelieve

1. i. e., out of awe. *taqsha'irru* = she shivers, trembles, shudders, shakes (v. iii. f. s. impfct. from *iqsha'arra*, form IV of *qash'ara*).
2. *Julûd* (pl.; s. حد *jild*) = skins, hides. See at 22:20, p. 1052, n. 9.
3. *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 35:18, p. 1397, n. 3).
4. i. e., because of the effect of understanding the Qur'ân. *talînu* = she becomes soft, tender, mild, pliable, supple, yields (v. iii. f. s. impfct. from *lâna* [*lin/layân*], to become soft, mild. See *linta* at 3:159, p. 218, n. 4).
5. i. e., this Qur'ân is Allah's guidance.
6. *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).
7. i. e., because of his unbelief and rejection of the truth. *yuḍlil* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 17:97, p. 904, n. 8).
8. *hâdin* (هادى *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See at 25:31, p. 1147, n. 6).
9. *yattaqî* = he is on his guard, protects himself, fears Allah, fears (v. iii. m. s. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See *tattaqûna* at 37:124, p. 1449, n. 9).
10. The conclusion of the interrogation is kept silent, which is, is he who is thrown in hell better or the one who is admitted into paradise?
11. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*). *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 37:63, p. 1440, n. 10).
12. *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 35:37, p. 1403, n. 11).

الَّذِينَ مِنْ قَبْلِهِمْ those before them.
فَأَنزَلْنَاهُمْ الْعَذَابَ So the punishment came to
مِنْ حَيْثُ them from where
لَا يَشْعُرُونَ they could not be aware.¹

فَأَذَاقَهُمُ اللَّهُ 26. So Allah made them taste²
الْحِزْيَ the disgrace³
فِي الْحَيَاةِ الدُّنْيَا in the wordly life; and indeed
وَالْعَذَابِ الْآخِرَةِ the punishment of the hereafter
أَكْبَرَ will be more enormous,⁴
لَوْ كَانُوا يَعْلَمُونَ if they are wont to know.⁵

وَلَقَدْ ضَرَبْنَا 27. And We have indeed struck⁶
لِلنَّاسِ فِي هَذَا الْقُرْآنِ for men in this Qur'ân
مِنْ كُلِّ مَثَلٍ every type of instance,⁷
لَعَلَّهُمْ يَتَذَكَّرُونَ maybe that they bear in mind.⁸

قُرْءَانًا عَرَبِيًّا 28. A Qur'ân in Arabic,⁹
غَيْرِ ذِي عِوَجٍ without any crookedness,¹⁰
لَعَلَّهُمْ يَتَّقُونَ maybe that they fear Allah.¹¹

ضَرَبَ اللَّهُ مَثَلًا 29. Allah strikes the instance
رَجُلًا فِيهِ شُرَكَاءُ of a man in whom are sharers¹²

1. يشعرون *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [shu'ûr], to realize, to know. See at 29:53, p. 1284, n. 9).

2. أذاق *'adhâqa* = he made (someone) taste (v. iii. m. s. past in form IV of *dhâqa* [dhawq/ madhâq], to taste. See at 30:33, p. 1301, n. 1).

3. حِزْيَ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 22:9, p. 1048, n. 5.

4. أَكْبَرَ *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (relative of *kabîr*, big, great. See at 2:217, p. 105, n. 6).

5. i. e., if they care to know what happened to the previous peoples who disbelieved and persisted in their unbelief and sins. يعلمون *ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima* [ilm], to know, be aware of. See at 29:64, p. 1288, n. 4).

6. ضَرَبْنَا *ḍarabnâ* = we struck, hit, beat (v. i. pl. past from *ḍaraba* [ḍarb], to beat. at 30:58, p. 1309, n. 9).

7. i. e., every kind of evidence and argument to elucidate and bring home the truth. مَثَلٍ *mathal* (pl. أمثال *amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 36:13, p. 1412, n. 1.

8. يَتَذَكَّرُونَ *yataḍhakkarrûna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr], to remember. See at 28:51, p. 1250, n. 7).

9. i. e., We have sent down this Qur'ân in Arabic.

10. i. e., there is no ambiguity or inconsistency. عِوَجٍ *'iwaj* = crookedness, twist, bend, curvature. See at 20:107, p. 2002, n. 10.

11. i. e., they fear Allah and be on their guard by understanding the Qur'ân and following its injunctions. يَتَّقُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to protect. See at 10:63, p. 660, n. 2).

12. i. e., he belongs to a number of masters. شُرَكَاءَ *shurakâ'* (pl.: s. *sharik*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

مُتَشَاكِسُونَ falling out one with another,¹

وَرَجُلًا and of a man

سَلَامًا solely² for one man.

هَلْ يَسْتَوِيَانِ Do the two equalize³

مَثَلًا in instance?

أَلْحَمْدُ لِلَّهِ All the praise is for Allah;

بَلْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know.

إِنَّكَ مَيِّتٌ 30. Verily you will die;⁴

وَأَنَّهُمْ مَيِّتُونَ and verily they will die.

نُعْرَابِكُمْ 31. Then verily you will

يَوْمَ الْقِيَامَةِ on the Day of Judgement

عِنْدَ رَبِّكُمْ before your Lord

تَخْتَصِمُونَ be quarrelling.⁵

PART (JUZ') 24

فَمَنْ أَظْلَمُ 32. Then who is a worse

مِنَ transgressor⁶ than the one

كَذَّبَ عَلَى اللَّهِ who lies⁷ against Allah

وَكَذَّبَ بِالصِّدْقِ and disbelieves⁷ the truth⁹

إِذْ جَاءَهُ when it comes to him?

1. متشاكسون *mutashākisūn* (pl.; s. *mutashākis*) = quarrelling with one another, falling out with one another, quarrelsome (act. participle from *tashākasa*, form VI of *shakasa* [*shakāsah*], to be malicious, quarrelsome).

2. i. e., he is not divided in his allegiance and not at pains to please a number of quarrelling masters but belongs solely and with peace of mind to one master whose likes and dislikes he easily understands and whom he can serve with satisfaction and peace of mind. The comparison is between a polytheist and a monotheist. سلاما *salaman* = belonging solely and indisputably to someone.

3. يستويان *yastawiyāni* = they (two) become equal, even, straight, upright, equalize (v. iii. m. dual impct. from *istawā*, form VIII of *sawīja* [*siwan*]), to be equal. See at 11:24, p. 686, n. 9).

4. ميت *mayyit* (s.; pl. *'amwāt/mayyitūn*) = dead, lifeless, deceased, inanimate. See *'amwāt* at 3:169, p. 222, n. 6 and *mayyitūn* at 23:15, p. 1078, n. 6.

5. i. e. quarrelling with one another about who misled whom and about your conduct in the worldly life. تختصمون *takhtaṣimūna* = you quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. impct. from *ikhtasama*, form VIII of *khaṣama* [*khaṣm/ khaṣām/ khaṣūmah*]), to defeat in argument. See *yakhtaṣimūna* at 38:69, p. 1475, n. 9).

6. أظلم *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (relative of *ẓālim*. See at 32:22, p. 1330, n. 10).

7. i. e., by attributing partners with Him and by saying He has sons and daughters or by saying that it has been sent down by Allah while in reality it has not been so. كذب *kadhaba* = he lied, told a falsehood (v. iii. m. s. past from II *kidhb/ kadhib/ kadhbah/ kidhbah/ kidhbah*, to lie).

8. كاذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*]), to lie. See n. 7 above and at 38:14, p. 1462, n. 6).

9. i. e., the truth sent down to Muhammad, peace and blessings of Allah be on him. صدق *ṣidq* = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6.

أَلَيْسَ فِي جَهَنَّمَ
مَثْوًى لِّلْكَافِرِينَ

﴿٢٢﴾

وَالَّذِي

جَاءَ بِالصِّدْقِ

وَصَدَّقَ بِهِ

أُولَئِكَ

﴿٢٣﴾ هُمُ الْمُنْقُوتِ they are the godfearing.³

لَهُمْ

مَا يَشَاءُونَ

عِنْدَ رَبِّهِمْ

ذَٰلِكَ جَزَاءُ

﴿٢٤﴾ الْمَحْسِنِينَ of the righteous.⁶

لِيُكَفِّرَ اللَّهُ

عَنَّهُمْ

أَسْوَأَ الَّذِي عَمِلُوا

وَيَجْزِيَهُمْ أَجْرَهُمْ

بِأَحْسَنِ الَّذِي

كَانُوا يَعْمَلُونَ

﴿٢٥﴾

أَلَيْسَ اللَّهُ بِكَافٍ

1. مَثْوًى *mathwan* (s.; pl. مَثَاوٍ *mathâwin*) = abode, dwelling place, resting place. See at 29:68, p. 1289, n. 10.

2. صَدَقَ *ṣaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/sidq*], to speak the truth. See at 37:37, p. 1436, n. 6).

3. مُتَّقُونَ *muttaqûn* (sing. *muttaqin*) = godfearing, those who are on their guard, righteous (active participle from *ittaqa* [to be on one's guard], form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect). See at 25:15, p. 1142, n. 3.

4. يَشَاءُونَ *yashâ'ûna* = they wish, desire, want (v. iii. m. pl. impfct. from *shâ'a* [*mashî'ah*], to wish. See at 25:16, p. 1142, n. 6).

5. جَزَاءٍ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 18:106, p. 948, n. 1).

6. مُحْسِنِينَ *muhsinîn* = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 37:131, p. 1450, n. 11).

7. يَكْفِرُ *yukaffira(u)* = he forgives, he pardons, grants remission, remits, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *yukaffir* at 8:29, p. 556, n. 8).

8. أَسْوَأُ *'aswa'* = worse, worst (relative of *sayyi'*). See *sayyi'* at 9:102, p. 642, n. 4.

9. يَجْزِيهِ *yajziya(zî)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* [*jazâ'*], to reward. The final letter takes *fathah* because the verb is conjunctive to a previous verb (*yukaffira*) governed by a hidden 'an in *li* (of motivation) coming before it. See at 34:4, p. 1368, n. 8).

10. كَافٍ *kâfin* (s.; pl. كُفَاهٍ *kufâh*) = sufficient, enough, adequate, one who suffices (act. participle from *kafâ* [*kifâyah*], to be enough. See *kafâ* at 33:39, p. 1352, n. 7).

عَبْدَهُ وَيَخَوِّفُونَكَ بِالَّذِينَ مِنْ دُونِهِ وَمَنْ يُضِلِّ اللَّهُ فَمَا لَهُ مِنْ هَادٍ ﴿٣٧﴾ وَمَنْ يَهْدِ اللَّهُ فَمَا لَهُ مِنْ مُضِلٍّ أَلَيْسَ اللَّهُ بِعَزِيزٍ ذِي انْتِقَامٍ ﴿٣٨﴾ وَأَيْنَ سَأَلْتَهُمْ مَنْ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ لَيَقُولُنَّ اللَّهُ قُلْ أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضَرٍّ هَلْ هُنَّ كَاشِفَاتُ ضَرِّيهِ أَوْ أَرَادَنِي	for His servant? But they threaten ¹ you with those ² besides Him. And whoever Allah makes go astray ³ he shall not have any guide. ⁴ ﴿٣٧﴾ 37. And whoever Allah guides there can never be for him anyone to lead astray. ⁵ Is not Allah All-Mighty, ⁶ Lord of Retribution? ⁷ 38. And if you ask them: "Who created the heavens and the earth", they will indeed say "Allah". Say: "Do you then see ⁸ what you invoke ⁹ besides Allah? If Allah intends ¹⁰ to do me any harm, ¹¹ are they able to remove ¹² His harm? Or if He intends for me
--	--

1. يَخَوِّفُونَ *yukhawwifûna* = they threaten, frighten, alarm, scare (v. iii. m. pl. impfct. from *khawwafa*, form II of *khâfa* [*khawf* / *makhâfah* / *khîfah*], to be afraid. See *yukhawwifu* at 39:16, p. 1487, n. 3).
2. i. e., the gods and goddesses the polytheists worship besides Allah.
3. i. e., because of his unbelief and rejection of the truth. يَضِلُّ *yuḍillu* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from '*adalla*, form IV of *dalla* [*ḍalâl* / *ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).
4. هَادٍ *hâdin* (هَادِي *hâdî*) = a guide, one who shows the way, leader (act. participle from *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to lead. See at 39:23, p. 1490, n. 8).
5. مُضِلٌّ *muḍill* (س.; pl. *muḍillân*) = one who misleads, misguides, leads astray (act. participle from '*adalla*, form IV of *dalla* [*ḍalâl* / *ḍalâlah*], to go astray. See at 28:16, p. 1236, n. 8).
6. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 38:66, p. 1475, n. 3.
7. انْتِقَامٍ *intiḡâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 14:47, p. 804, n. 9.
8. i. e., do you not reflect and consider that what you worship of the gods and goddesses do not have any power to do harm or good.
9. i. e., worship. تَدْعُونَ *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [*du'â*], to call. See at 37:125, p. 1449, n. 10).
10. أَرَادَ *'arâda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *râda* [*rawd*], to walk about. See at 33:50, p. 1356, n. 5).
11. ضَرٌّ *ḡurr* = harm, damage, detriment, disadvantage, deprivation, distress. See at 39:8, p. 1484, n. 2.
12. كَاشِفَاتُ *kâshifat* (f.; pl.; s. *kâshifah*; m. *kâshif*) = those who remove, discoverers, investigators (active participle from *kashafa* [*kashf*], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

بِرَحْمَةٍ	any mercy,
هَلْ هُمْ	are they
مُمْسِكَةٌ رَحْمَتِهِ	able to withhold ¹ His mercy?"
قُلْ حَسْبِيَ اللَّهُ	Say: "Sufficient ² for me is Allah.
عَلَيْهِ يَتَوَكَّلُ	On Him must rely ³
الْمُتَوَكِّلُونَ	the relying ones." ⁴
قُلْ يَتَقَوُّرُ أَعْمَلُوا	39. Say: "O my people, act
عَلَىٰ مَكَانَتِكُمْ	according to your position; ⁵
إِنِّي عَمِلٌ	I am going to act,
فَسَوْفَ تَعْلَمُونَ	and soon you will know"
مَنْ يَأْتِيهِ	40. "To whom comes
عَذَابٌ	a punishment
يُخْزِيهِ	that will disgrace ⁶ him
وَيَحِلُّ عَلَيْهِ	and will descend ⁷ on him
عَذَابٌ مُّقِيمٌ	a punishment that lasts." ⁸
إِنَّا أَنْزَلْنَا	41. Verily We have sent down ⁹
عَلَيْكَ الْكِتَابَ	on you the Book ¹⁰
لِلنَّاسِ بِالْحَقِّ	for mankind with the truth. ¹¹
فَمَنْ أَهْتَدَىٰ	So whoever receives guidance ¹²
فَلِنَفْسِهِ	it is for himself, ¹³

1. مُمْسِكَاتٍ *mumsikāt* (f.; pl.; s. *mumsikah*; m. *mumsik*) = those who hold, withhold, grasp, retain (act. participle from 'amsaka, form IV of *masaka* [*mask*], to grasp. See *mumsik* at 35:2, p. 1389, n. 9).

2. حَسْبِي *hasbī* = He or it suffices me, is enough for me. See *hasbunā* at 9:59, p. 602, n. 5.

3. لِيَتَوَكَّلَ *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukūl*], to entrust). See at 14:111, p. 791, n.

4. مُتَوَكِّلُونَ *mutawakkilān* (pl.; s. *mutawakkil*) = relying ones (active participle from *tawakkala*. See n.3 above. See also at 14:11, p. 791, n. 7).

5. i. e., the position with which you are in your polytheism. مَكَانَةٌ *makānah* (s.; pl. *makānāt*) = position, standing, rank, situation, location. See at 11:121, p. 721, n. 2.

6. يَخْزِيهِ *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from 'akhzā, form IV of *khaziya* [*khīzy/khazan*], to be base, ashamed. See at 16:27, p. 835, n. 4).

7. يَحِلُّ *yahillu* = he or it alights, comes down, descends, settles down, befalls (v. iii. m. s. impfct. from *halla* [*hulūl*], to alight, to settle down. See *yahilla* at 20:81, p. 995, n. 4).

8. مُقِيمٌ *muqīm* = one or that which lasts, abiding, lasting, persistent, enduring, permanent, resident, he who sets up, performer (active participle from 'aqāma, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 14:40, p. 802, n. 3).

9. أَنْزَلْنَا *'anzalnā* = we sent down (v. i. pl. past from 'anzala, form IV of *nazala* [*nuzūl*], to come down. See at 36:28, p. 1415, n. 7).

10. i. e. the Qur'ān.
11. i. e., with the right guidance. حَقٌّ *haqq* = right, truth, liability, justice, just cause. See at 39:5, p. 1482, n. 1.

12. أَهْتَدَىٰ *ih tadā* = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *hadā* [*hidāyah/hudan/huday*], to lead, to guide. See at 27:92, p. 1230, n. 2).

13. i. e., for his benefit and good.

وَمَنْ ضَلَّ
فَأِنَّمَا يَضِلُّ
عَلَيْهَا
وَمَا أَنْتَ عَلَيْهِمْ
بِوَكِيلٍ ﴿١١﴾

and whoever goes astray,¹
then he but goes astray
against himself.²
And you are not over them
a guardian.³

Section (Rukû') 5

اللَّهُ يَتَوَفَّى الْأَنْفُسَ
حِينَ مَوْتِهَا
وَالَّذِي لَمْ يَمُتْ
فِي مَنَامِهَا
فَيَمْسِكُ إِلَيْهِ
فَيُصَلِّي عَلَيْهَا الْمَوْتِ
وَيُرْسِلُ الْأُخْرَى
إِلَىٰ أَجَلٍ مُّسَمًّى
إِنَّ فِي ذَٰلِكَ
لَآيَاتٍ لِّقَوْمٍ
يَتَفَكَّرُونَ ﴿١٢﴾

42. Allah takes⁴ the lives⁵
at the time of their death
and those that do not die
in their sleep;⁶
then He withholds⁷ those that
He decrees⁸ death upon,
and despatches the others
till a time⁹ specified.¹⁰
Verily therein are
signs for a people
that reflect.¹¹

أَرَأَيْتُمْ إِنْ تَوَلَّوْا
دُونَ اللَّهِ شُفَعَاءَ
قُلْ أَوْلَوْكَانُوا
لَا يَمْلِكُونَ شَيْئًا
وَلَا يَعْقِلُونَ ﴿١٣﴾

43. Or do they take in
lieu of Allah intercessors?¹²
Say: "Even if they use to
have no power over anything
nor have intelligence?"¹³

1. ضل *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 33:36, p. 1350, n. 8).

2. i. e., to his own detriment and loss.

3. وكيل *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'il* from *wakala* [*wakl/wukāl*], to entrust. See at 33:3, p. 1335, n. 4).

4. يتوفى *yatawaffā* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā/wafy*], to be perfect, to fulfil. See at 32:11, p. 1327, n. 2).

5. أنفس *'anfus* (sing. *nafṣ*) = lives, persons, living beings, individuals. See at 4:95, p. 285, n. 8.

6. منام *manām* = sleep, place to sleep. See at 37:102, p. 1446, n. 5.

7. يمسك *yumsiku* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [*mask*], to hold, to grab. See at 35:41, p. 1405, n. 7).

8. قضى *qaḍā* = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍā'*, to conclude. See at 33:37, p. 1351, n. 4).

9. أجل *'ajal* (pl. *'ājāl*) = appointed time, period, term, date, deadline. See at 39:5, p. 1482, n. 5.

10. مسمى *musamman* (s.; pl. *musammayāt*) = specified, stipulated, named, designated, defined (passive participle [m. s.] from *sammā* [to name], form II of *samā* [*sumūw/ samā'*], to be high. See at 39:5, p. 1482, n. 6).

11. يتفكرون *yatafakkarūna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 30:21, p. 1296, n. 7).

12. شفعا *shufa'a'* (pl.; s. شفي *shufi'*) = intercessors, advocates (active participle in the scale of *fa'il* from *shafa'a* (*shaf'*), to subjoin, to attach. See at 30:13, p. 1294, n. 2).

13. يعقلون *ya'qilūna* = they realize, understand, comprehend, exercise reason, have intelligence (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

44. Say: "To Allah belongs
 الْقَسْفَعَةُ جَمِيعًا
 لَّهُ مُلْكُ
 التَّسْمَوَاتِ وَالْأَرْضِينَ
 ثُمَّ إِلَيْهِ
 تُرْجَعُونَ ﴿١١﴾
 intercession¹ altogether.
 His is the dominion² of
 the heavens and the earth.
 Moreover, to Him
 you shall all be taken back.³

45. And when mention is made
 وَإِذَا ذُكِرَ
 اللَّهُ وَحْدَهُ
 أَشْمَأَزَّتْ قُلُوبُ
 الَّذِينَ لَا يُؤْمِنُونَ
 بِالْآخِرَةِ
 وَإِذَا ذُكِرَ
 الَّذِينَ مِنْ دُونِهِ
 إِذَا هُمْ يَسْتَبْشِرُونَ ﴿١٥﴾
 of Allah Alone,⁴
 disgusted become⁵ the hearts
 of those who do not believe
 in the hereafter;
 and when mention is made
 of those besides Him,
 lo, they rejoice!⁶

46. Say: "O Allah,
 قُلِ اللَّهُمَّ
 فَاطِرَ السَّمَوَاتِ
 وَالْأَرْضِ عَلِيمَ
 الْغَيْبِ وَالشَّهَادَةِ
 أَنْتَ تَحْكُمُ
 بَيْنَ عِبَادِكَ
 فِي مَا كَانُوا
 فِيهِ يَخْتَلِفُونَ ﴿١٦﴾
 Originator⁷ of the heavens
 and the earth, All-Knowing
 of the unseen⁸ and the seen,⁹
 You will judge¹⁰
 between Your servants¹¹
 regarding what they use to
 be in disagreement about.¹²

1. i. e., His is the absolute right and authority in the matter of intercession. None can intercede without His leave. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 19:87, p. 973, n. 5.
2. i. e., His is the sovereignty and absolute possession and authority over everything. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 35:13, p. 1395, n.5.
3. i. e., after Resurrection for judgement, reward and punishment. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujû'], to return. See at 36:83, p. 1429, n. 8).
4. i. e., Allah being the One and Only God to the exclusion of the imaginary gods and goddesses.
5. اشمأزت *ishma'azzat* = she becomes disgusted, recoils, detests, feels repugnance/aversion (v. iii. f. past from *ishma'azza*, form XI of *shamaza* [shamz], to feel aversion).
6. يستبشرون *yastabshirûna* = they rejoice, welcome, be happy (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara* /*bashira* [bishr/ bushr], to be happy. See at 30:48, p. 1306, n. 12).
7. فاطر *fâtir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *faṭara* [faṭr], to split, to create). See at 35:1, p. 1389, n. 1.
8. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 27:65, p. 1222, n. 11.
9. i. e., the seen and unseen, among other things, of the deeds and intentions of the created beings.
10. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 32:6, p. 1325, n. 12.
11. تحكم *taḥkumu* = you adjudicate, judge, decide (v. ii. m. s. from *hakama* [ḥukm], to pass judgement. See *taḥkumûna* at 37:154, p. 1454, n. 2).
12. i. e., in the matter of *tawhid*. يختلفون *yakhtalifûna* = they disagree, differ (from one another), are at variance, are in disagreement, dispute, quarrel (v. iii. m. pl. impfct. from *ikhatalafa*, form VIII of *khalafa* [khalaf] to follow, to succeed. See at 39:3, p. 1481, n. 6).

<p>وَلَوْ أَنَّ 47. And had it been that لِلَّذِينَ ظَلَمُوا those who transgress¹ had مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth entirely وَمِثْلَهُ مَعَهُ and its equivalent² with it لَأَفْتَدُوا they would ransom themselves³ بِهِمْ therewith from سُوءَ الْعَذَابِ the evil of the punishment يَوْمَ الْقِيَامَةِ on the Day of Judgement. وَيَدَّاهِمُ And obvious will be⁴ to them مِنَ اللَّهِ from Allah مَا لَمْ يَكُونُوا what they had not been يَحْتَسِبُونَ taking into account.⁵</p>	<p>1. i. e., committed shirk. ظلموا <i>zalamû</i> = they did wrong/injustice, transgressed, committed <i>shirk</i> [note that at 31:13 <i>shirk</i> or setting partners with Allah is called a grave <i>zulm</i>] (v. iii. m. pl. past from <i>zalamâ</i> [<i>zalm/zulm</i>], to do wrong. See at 34:42, p. 1384, n. 3). 2. مثل <i>mithl</i> (s.; pl. أمثال 'amthâl) = like, similar, equivalent. See at 28:79, p. 1260, n. 12. 3. افتدوا <i>iftadaw</i> = they ransomed themselves, redeemed themselves, freed themselves, sacrificed (v. iii. m. pl. past from <i>iftadâ</i>, form VIII of <i>fadâ</i> [<i>fidan/fidâ</i>]), to redeem, ransom. See <i>iftadat</i> at 13:17, p. 722, n. 7). 4. بدا <i>badâ</i> = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from <i>budûww</i> / <i>badâ'</i>, to appear, to come to light. See at 6:28, p. 401, n. 9). 5. i. e., Allah's judgement and punishment which they had not been believing. يحتسبون <i>yahtasibûna</i> = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from <i>ihtasaba</i>, form VIII of <i>hasiba</i> [<i>hisbân/maḥsabah/maḥsibah</i>], to consider, to deem. See <i>tahsabu</i> at 25:44, p. 1151, n. 7).</p>
<p>وَيَدَّاهِمُ 48. And clear to them will be سَيِّئَاتِ مَا the evils⁶ of what كَسَبُوا they acquired;⁷ and وَحَاقَ بِهِمْ there will surround⁸ them مَا كَانُوا what they had been يَسْتَهْزِئُونَ mocking⁹ at.</p>	<p>6. سيئات <i>sayyi'ât</i> (pl.; s. سيئة <i>sayyi'ah</i>) = evils, evil deeds, sins. See at 35:10, p. 1393, n. 8. 7. i. e., sins. كسبوا <i>kasabû</i> = they earned, acquired, gained (v. iii. m. pl. past from <i>kasaba</i> [<i>kasb</i>], to gain. See at 35:45, p. 1407, n. 6). 8. حاق <i>hâqa</i> = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from <i>hawq</i>, to surround. See at 21:41, p. 1023, n. 10). 9. i. e., the punishment of which they had been warned but which they used to mock at. يستهزئون <i>yastahzi'ûna</i> = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from <i>istahza'a</i>, from X of <i>haza'a</i> [<i>haz'/huz'/huzu'/huzû'/mahza'ah</i>], to mock, to make fun. See at 36:30, p. 1416, n. 2).</p>
<p>فَإِذَا مَسَّ 49. And when there afflicts¹⁰ الْإِنْسَانَ ضُرٌّ man any harm¹¹ دَعَانَا he calls¹² Us.</p>	<p>10. مس <i>massa</i> = he touched, affected, hit, afflicted (v. iii. m. s. past from <i>mass</i> / <i>masis</i>, to feel, to touch. See at 39:8, p. 1484, n. 8). 11. ضر <i>durr</i> = harm, damage, detriment, distress. See at 39:38, p. 1494, n. 11. 12. i. e., prays for help and relief. دعا <i>da'a</i> = he called, invoked, implored (v. iii. m. s. past from <i>du'a'</i>, to call, to summon. See <i>da'aw</i> at 30:33, p. 1300, n. 11).</p>

ثُمَّ إِذَا خَوَّلْنَاهُ
نِعْمَةً مِنَّا
قَالَ إِنَّمَا أُوتِيتُهُ
عَلَىٰ عِلْمٍ
بَلْ هِيَ فِتْنَةٌ
وَلَكِنَّ أَكْثَرَهُمْ
لَا يَعْلَمُونَ ﴿٥١﴾

Then when We confer¹ on
him a favour² from Us
he says: " It has but been
given me on knowledge."³
Nay, it is a trial,⁴
but most of them
do not know.

فَدَقَّالَهَا
الَّذِينَ مِن قَبْلِهِمْ
فَمَا أَغْنَىٰ عَنْهُمْ
مَا كَانُوا يَكْسِبُونَ ﴿٥٢﴾

50. There indeed said that⁵
those before them;
but it availed⁶ them not⁷
what they used to acquire.⁸

فَأَصَابَهُمْ
سَيِّئَاتُ
مَا كَسَبُوا
وَالَّذِينَ ظَلَمُوا
مِن هَٰؤُلَاءِ
سَيُصِيبُهُمْ
سَيِّئَاتُ مَا كَسَبُوا
وَمَا هُمْ بِمُعْجِزِينَ ﴿٥٣﴾

51. So there befell⁹ them
the evils¹⁰ of
what they acquired.
And those who transgress¹¹
from among these people,¹²
there will befall them
the evils of what they acquire,
and they cannot frustrate.¹³

أَوَلَمْ يَعْلَمُوا أَنَّ

52. Do they not know that

1. حولنا *khawwalnâ* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [khaww], to take care, manage. See at 6:94, p. 430, n. 6).

2. i. e., relief and removal of the distress. نعمة *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 26:22, p. 1166, n. 10.

3. i. e., on Allah's knowledge that I deserve it. Such attitude is the height of ingratitude.

4. i. e., trial for man's belief and gratitude. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 37:63, p. 1440, n. 9.

5. i. e., such words of ingratitude and unbelief.

6. أغنى *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan / ghanâ'], to be free from want, to be rich. See at 26:207, p. 1197, n. 8).

7. i. e., against Allah's retribution.

8. i. e., of wealth and manpower. يكسبون *yaksibûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 36:65, p. 1424, n. 8).

9. أصاب *'asâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *âba* . See at 38:36, p. 1469, n. 5).

10. i. e., the evil effects in disgrace and punishment. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 39:48, p. 1498, n. 6.

11. i. e., committed shirk. ظلموا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalamâ* [zalm/zulm], to do wrong. See at 39:47, p. 1498, n. 1).

12. i. e., the people to whom the Qur'ân is being delivered.

13. i. e., the plans of Allah, escaping His retribution. محجزين *mu'jizîn* (pl.; acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from 'a'jaza, from IV of 'ajaza/'ajiza ['ajz], to be weak, incapable. See at 29:22, p. 1272, n. 4).

اللَّهُ يَبْسُطُ الرِّزْقَ Allah spreads¹ the provision²

لِمَنْ يَشَاءُ for whom He will

وَيَقْدِرُ and measures out.³

إِنَّ فِي ذَلِكَ Verily therein are

لآيَاتٍ لِّقَوْمٍ signs⁴ for a people

يُؤْمِنُونَ who believe.

Section (Rukû') 6

﴿ قُلْ يَاعِبَادِي 53. Say: "O My servants

الَّذِينَ آمَرْتُمْوُا who have transgressed⁵

عَلَىٰ أَنفُسِهِمْ against themselves,

لَا تَقْطُؤْا be not in despair⁶

مِن رَّحْمَةِ اللَّهِ of the mercy of Allah.

إِنَّ اللَّهَ يَغْفِرُ Verily Allah forgives⁷

الذُّنُوبَ جَمِيعًا the sins altogether.

إِنَّهُ هُوَ Verily He is the Most

الْغَفُورُ الرَّحِيمُ Forgiving, the Most Merciful.

﴿

وَأَيُّبُوا 54. And turn in repentance⁸

إِلَىٰ رَبِّكُمْ to your Lord

وَأَسْلِمُوا اللَّهَ and surrender⁹ to Him

مِن قَبْلِ أَنْ يَأْتِيَكُمْ before that there comes to you the punishment;

ثُمَّ لَا تُنصَرُونَ then you will not be helped.¹⁰

﴿

1. يبسط *yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [bas], to spread. See at 34:36, p. 1381, n. 9).

2. رزق *rizq* (pl. ارزاق *arzaq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 37:41, p. 1437, n. 2.

3. i. e., gives in limited measures. يقدر *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 34:39, p. 1382, n. 11).

4. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 28:2, p. 1231, n. 2.

5. أسرفوا *'asrafû* = they committed an excess, were extravagant/wasteful, transgressed (v. iii. m. pl. past from *'asrafa*, form IV of *sarafa/ sarifa* [sarf/ saraf], to corrode, to spoil, to neglect. See *yusrifû* at 25:67, p. 1158, n. 5).

6. لا تقنطوا *lâ taqnaṭû* = you (all) do not despair, be not in despair, do not give up hope, do not become disheartened/ hopeless/disappointed (v. ii. m. pl. imperative [prohibition] from *qaniṭa/ qanata/ qaniṭa* [qanaṭ/ qanūṭ/ qanāṭah], to despair. See *yaqnuṭûna* at 30:36, p. 1301, n. 12).

7. i. e., on your sincerely turning to Him in repentance. يغفر *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufṛân], to forgive. See *yaghfira* at 26:82, p. 1177, n. 6).

8. أتوبوا *'anibû* = you (all) turn in repentance, return penitently, depute (v. ii. m. pl. imperative from *'anâba*, form IV of *nâba* [nawb/manâb/niyâbah] to represent, to return from time to time. See *'anâbû* at 39:17, p. 1487, n. 7).

9. أسلموا *'aslimû* = you (all) surrender, submit, resign yourselves (v. ii. m. pl. imperative from *'aslama*, form IV of *salima* [salâmah/salâm], to be safe, secure. See at 22:34, p. 1057, n. 12).

10. تنصرون *tuṣarûna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [naṣr /nuṣûr], to help. See at 23:65, p. 1091, n. 4).

وَأَتَّبِعُوا	55. And follow ¹
أَحْسَنَ مَا	the best of what
أُنزِلَ إِلَيْكُمْ	has been sent down ² to you
مِنْ رَبِّكُمْ	from your Lord
مِنْ قَبْلِ أَنْ	before that
يَأْتِيَكُمْ	there comes ³ on you
الْعَذَابُ بَغْتَةً	the punishment suddenly ⁴
وَأَنْتُمْ لَا تَشْعُرُونَ	and you realize ⁵ not.
﴿٥٥﴾	
أَنْ تَقُولَ نَفْسٌ	56. Lest a person should say:
بِعَصْرَتِي	Alas to me
عَلَىٰ مَا فَرَّطْتُ	on what I neglected ⁶
فِي جَنْبِ اللَّهِ	in respect ⁷ Allah;
وَأِنْ كُنْتُ لَئِن	and indeed I had been of
السَّخِرِينَ	those ridiculing. ⁸
﴿٥٦﴾	
أَوْ تَقُولَ	57. Or he should say:
لَوْ أَنَّ اللَّهَ	"If only that Allah
هَدَانِي	had guided ⁹ me
لَكُنْتُ	I would surely have been
مِنَ السَّابِقِينَ	of the righteous." ¹⁰
﴿٥٧﴾	
أَوْ تَقُولَ	58. Or he should say

1. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 31:21, p. 1318, n.3).

2. i. e., the Qur'ân. أنزل *'unzila* = he or it was sent down, brought down (v. iii. m. s. past passive from *'anzala*, form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 25:21, p. 1144, n. 7).

3. يأتي *ya'tiya* (*tî*) = he comes, arrives (v. iii. m. s. impfct. from *'atâ* [*iryân/aty/ma'tâh*], to come. The final letter takes *faiḥah* because of the participle *'an* coming before the verb. See *'atâ* at 28:46, p. 1248, n. 6).

4. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 29:53, p. 1284, n. 8.

5. تشعرون *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ûr*], to know, to realize. See at 26:113, p. 1182, n. 4).

6. فرطت *farrattu* = I failed, missed, neglected, forsook (v. i. s. past from *farrata*, form II of *farata* [*fari/furât*], to rush, to escape. See *farrattum* at 12:80, p. 752, n. 2).

7. i. e., in respect of the duty and obedience to Allah. جنب *janb* (s.; pl. *junûb*) = side, beside, next to, in relation to, in respect of.

8. i. e., ridiculing the Prophet, the Qur'ân and its teachings. ساخريين *sâkhirîn* (pl.; acc./gen. of *sâkhirûn*; s. *sâkhir*) = those who ridicule/mock/jeer at/deride/laugh at (act. participle from *sakhira* [*sakhar/sakhr/sukhur/sukhr/sukhrah/maskhar*], to ridicule, deride. See at 9:79, p. 611, n. 13).

9. هدى *hadâ* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/hudan/hidâyah*, to guide, to lead. See at 16:9, p. 830, n. 9).

10. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 38:49, p. 1472, n. 2).

حِينَ تَرَى الْعَذَابَ when he sees the punishment:
 لَوَأْتِلِي كَرَّةً¹ "If I had a going back,
 فَأَكُونُ I would have become
 مِنَ الْمُحْسِنِينَ² of the doers of good."

بَلَىٰ قَدْ جَاءَ تَاكَ 59. O yes, there had come to
 أَيْتِي you My signs³
 فَكَذَّبْتَهُمَا but you disbelieved⁴ them
 وَأَسْتَكْبَرْتَ and turned arrogant⁵
 وَكُنْتُمْ and were of
 الْكَافِرِينَ⁶ the ungrateful ones.

وَيَوْمَ الْقِيَامَةِ 60. And on the Day of
 تَرَى الَّذِينَ Judgement you will see those
 كَذَّبُوا عَلَى اللَّهِ who lie⁷ against Allah,
 وَجُوهُهُمْ مُسْوَدَّةٌ their faces turned black.⁸
 أَلَيْسَ فِي جَهَنَّمَ Is not in hell
 مَثْوًى لِّلْمُتَكَبِّرِينَ an abode⁹ for the arrogant.

وَيُنَجِّي اللَّهُ 61. And Allah will save¹⁰ those
 الَّذِينَ اتَّقَوْا who are on their guard¹¹
 بِمَعَارِزِهِمْ because of their success.¹²
 لَا يَمَسُّهُمْ There will not touch them

1. i. e., a return to the worldly life. كَرَّةٌ *karrah* (s.; pl. *karrât*) = return, comeback, going back, recurrence, once, attack.

2. مُحْسِنِينَ *muhsinîn* = (pl.; acc./gen. of *muhsinîn*; sing. *muhsin*) = those who do good/right things, righteous, charitable, generous (active participle from *'ahsana*, form IV of *hasuna* [*husn*], to be good. See at 39:34, p. 1493, n. 6).

3. آيَاتٍ *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 34:34, p. 1382, n. 8.

4. كَذَّبْتَ *kadhhabta* = you disbelieved, cried lies to (v. ii. m. s. past passive from *kadhhaba*, form II of *kadhba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See *kadhhabû* at 37:127, p. 1450, n. 4).

5. اسْتَكْبَرْتَ *istakbarta* = you became proud, turned arrogant, haughty (v. ii. m. s. past from *istakbara*, form X of *kabura* [*kubr / kibâr / kabârah*] to become big, great. See at 38:75, p. 1477, n. 4).

6. الْكَافِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kuf / kufrân / kufrû*], to disbelieve, to cover. See at 38:74, p. 1476, n. 10).

7. i. e., by speaking against Him that which does not befit Him, such as saying He has partners or sons or daughters.

8. مُسْوَدَّةٌ *muswaddah* = turned black, blackened (pass. participle from *iswadda*, form IX of *sawida* [*sawd*], to be black. See *sûd* at 35:28, p. 1399, n. 15).

9. مَثْوًى *mathwan* (s.; pl. *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide. See at 39:32, p. 1493, n. 1).

10. يُنَجِّي *yunjî* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw / najâ' / najâh*], to be saved. See *'anjaynâ* at 29:15, p. 1269, n. 12).

11. اتَّقَوْا *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to preserve. See at 39:19, p. 1488, n. 4).

12. مَفَازَةً *mafâzah* = success, escape, to run away, to slip away. See at 3:188, p. 230, n. 7.

السُّوءِ¹ the evil¹

وَلَا هُمْ يَحْزَنُونَ² nor will they grieve.²

﴿١١﴾

اللَّهُ خَلِّقُ³ 62. Allah is the Creator³

كُلِّ شَيْءٍ³ of everything;

وَهُوَ عَلَىٰ كُلِّ شَيْءٍ³ and He is over everything

وَكَيْلٌ⁴ the Guardian-Disposer.⁴

لَهُ مَقَالِيدُ⁵ 63. To Him belongs the reins⁵

السَّمَوَاتِ⁵ of the heavens

وَالْأَرْضِ⁵ and the earth.

وَالَّذِينَ كَفَرُوا⁶ And those who disbelieve⁶

بِعَايَاتِ اللَّهِ⁶ in the signs of Allah,

أُولَئِكَ هُمْ⁶ they will be the ones

الْخَاسِرُونَ⁷ in loss.⁷

Section (Rukū') 7

قُلْ⁸ 64. Say:

أَفَعَدَّ اللَّهُ⁸ "Is then other than Allah⁸ you

تَأْمُرُونِي أَنْعْبُدَ⁹ enjoin⁹ me that I worship,¹⁰

أَيُّهَا الْجَاهِلُونَ¹¹ O you the ignorant ones"¹¹

وَلَقَدْ¹¹ 65. But it has indeed been

1. i. e., punishment of hell. سوء *sū'* (s.; pl. 'aswā') = evil, ill, badness, malignity, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 33:17, p. 1341, n. 2).

2. يَحْزَنُونَ *yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve. See at 10:62, p. 659, n. 16).

3. خَالِقٌ *khāliq* = Creator, Maker (act. participle from *khalāqa* [*khalq*], to create. See *khalāqa* at 31:25, p. 1319, n. 9).

4. وَكَيْلٌ *wakil* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'il* from *wakala* [*waki /wukūl*], to entrust. See at 39:41, p. 1496, n. 3).

5. i. e., sovereignty. مَقَالِيدُ *maqālīd* (pl.; s. *miqlād*) = keys, reins, powers.

6. كَفَرُوا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 38:27, p. 1466, n. 12).

7. i. e., in this worldly life and in the hereafter. خَاسِرُونَ *khāsirūn* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr /khasār /khasārah /khusrān*] to lose. See at 29:52, p. 1284, n. 4).

8. i. e., gods and goddesses other than Allah.

9. *ta'murūnni* (originally *ta'murūna+nī*) = تأْمُرُونِ *ta'murūna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from 'amara ['*amr*], to order. See at 34:33, p. 1380, n. 6).

10. أَعْبُدُ *'a'buda* (u) = I worship, serve, adore (v. i. s. impfct. from 'abada ['*ibādah /'ubūdah /'ubūdiyah*], to worship, serve. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 27:91, p. 1229, n. 9).

11. جَاهِلُونَ *jāhilūn* (pl.; sing. *jāhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant. See at 12:89, p. 755, n. 9).

أَوْحَىٰ إِلَيْكَ وَإِلَىٰ
الَّذِينَ مِن قَبْلِكَ
لَئِن أَشْرَكْتَ
لَيَجْبُطَنَّ
عَمَلُكَ وَلَئِن كُنْتَ
مِنَ الْخَاسِرِينَ ﴿٦٥﴾

66. Nay, Allah you worship⁶
and be of
those expressing gratitude.

وَمَا قَدَرُوا اللَّهَ
حَقَّ قَدْرِهِ
وَالْأَرْضُ جَمِيعًا
بِقَبْضَتِهِ
يَوْمَ الْقِيَامَةِ
وَالسَّمَوَاتُ
مَطْوِيَّاتٌ
بِئَمِينِهِ
سُبْحٰنَهُ
وَعَلَىٰ عَمَّا
يَشْرِكُونَ ﴿٦٦﴾

67. And they esteem⁷ not Allah
the estimation due to Him.
And the earth will be entirely
in His grasp⁸
on the Day of Resurrection,
and the heavens will be
folded up⁹
in His Right Hand.
Sacrosanct is He,
and All-Exalted is He from
what they set as partners.

1. أَوْحَىٰ 'awhîya = he or it was communicated, (v. iii. m. s. past passive from 'awhâ, form IV of wahâ [wahy], to communicate. See at 29:45, p. 1281, n. 2). Technically wahy means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4).

2. All the Prophets were given the same message of tawhîd (monotheism) and all of them warned their respective peoples against the sin of setting partners with Allah.

3. i. e., with Allah. أَشْرَكَت 'ashrakta = you set partners, gave a share (v. ii. m. s. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See 'ashrakatum at 14:22, p. 795, n. 8).

4. لَيَجْبُطَنَّ la yahbiṭanna = he or it will certainly fall through, go in vain, be futile/frustrated/foiled (v. iii. m. s. impfct. emphatic from habaṭa/habita [hubûṭ]), to come to nothing. See 'ahbata at 33:19, p. 1342, n. 6).

5. الْخَاسِرِينَ khâsirîn (acc./gen. of khâsirîn, sing. khâsir) = losers, those in loss (active participle from khasara [khusr/khasâr/khasârah/khusrân] to lose. See at 39:15, p. 1486, n. 9).

6. This is an unequivocal command to worship Allah Alone to the exclusion of all imaginary gods and goddesses. أَعْبُد u'bud = worship (v. ii. m. s. imperative from 'abuda ['ibûdah /'ubûdah /'ubûdiyah], to worship, to serve. See at 39:2, p. 1480, n. 4).

7. قَدَرُوا qadarû = they measured, valued, appraised, esteemed, ordained, were able to (v. iii. m. s. past from qadara [qadr/qadar], to ordain, to measure, to have power. See yaqdiru at 39:52, p. 1500, n. 3).

8. i. e., the polytheists do not properly appreciate the Power and Glory of Allah in setting partners with Him, while His is the Absolute Power and sovereignty so much so that the entire world will be in His grip and the heavens will be folded up at His command on the Day of Resurrection. قَبْضَةً qabḍah (s.; pl. qabaḍât) = seizure, grasp, grip, handful. See at 25:46, p. 1152, n. 4.

9. مَطْوِيَّاتٌ maṭwiyyât (f. pl.; s. maṭwiyyah, m. maṭwîy) = folded, rolled up (pass. participle from ṭawâ [[ṭayy], to fold up, roll up. See ṭawî at 21:104, p. 1041, n. 4).

وَنُفِخَ 68. And a blow will be given¹
 فِي الصُّورِ in the trumpet²
 فَصَعِقَ whereon will fall unconscious³
 مَنْ فِي السَّمَوَاتِ all those in the heavens
 وَمَنْ فِي الْأَرْضِ and all those in the earth
 إِلَّا مَنْ شَاءَ اللَّهُ except those that Allah will.
 ثُمَّ يُنْفِخُ فِيهِ Then a blow will be given in
 أُخْرَى it a second time,
 فَإِذَا هُمْ قِيَامٌ and lo, they will be standing⁴
 يَنْظُرُونَ up, looking on.⁵

وَأَشْرَقَتِ الْأَرْضُ 69. And the earth will radiate⁶
 بِنُورِ رَبِّهَا with the Light of its Lord;
 وَوُضِعَ الْكِتَابُ and placed⁷ will be the Book⁸
 وَجَاءَ and brought up will be
 بِالنَّبِيِّينَ وَالشُّهَدَاءِ the Prophets and witnesses;⁹
 وَقُضِيَ and decision will be given¹⁰
 بَيْنَهُمْ بِالْحَقِّ between them with justice
 وَهُمْ لَا يُظْلَمُونَ and they will not be wronged.¹¹

وَوُفِّيَتْ 70. And fully paid¹² will
 كُلُّ نَفْسٍ be every person
 مِمَّا عَمِلَتْ for what he did.

1. نَفِخَ *nufikha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*], to blow. See at 36:51, p. 1421, n. 3).

2. صُور *šûr* = horn, bugle, trumpet. See at 36:51, p. 1421, n. 4.

3. i. e., will die. صَعِقَ *ša'iqā* = he fell unconscious, became dumbfounded/thunderstruck (v. iii. m. s. past from *ša'aq/ša'qah*), to be thunderstruck, lose consciousness. See *ša'iq* at 7:143, p. 518, n. 5.

4. قِيَام *qiyām* = subsistence, means of support, standing, rising, existence. See at 4:5, p. 238, n. 8.

5. i. e., in bewilderment and expectation of what is to come for them. يَنْظُرُونَ *yanzurûna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

6. أَشْرَقَتْ *'ashraqat* = she or it radiated, glowed, shone (v. iii. f. s. past from *'asraqa*, form IV of *sharaqa* [*sharaq/ shurûq*] to rise, to shine. See *'ishrâq* at 38:18, p. 1463, n. 9).

7. وُضِعَ *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *wada'a* [*wadq'*], to lay. See at 18:48, p. 929, n. 2).

8. i. e., the Book of Deeds of everyone. The righteous will have his book placed in his right hand, and the sinful will have it in his left hand or on his back (see 69:19 & 25 and 84:7-12). كِتَاب *kitâb* = writing, writ, prescript, book, document, contract. See at 34:3, p. 1368, n. 6.

9. i. e., of angels who record the deeds of the servants of Allah (Ibn Kathîr, VII, p. 108).

شُهَدَاء *shuhadâ'* (pl.; s. *shahid*) = witnesses, martyrs. See at 24:4, p. 1107, n. 1.

10. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *quḍâ* [*quḍâ'*], to settle, to decide. See at 19:39, p. 969, n. 8).

11. See also 4:40, p. 258 and 21:47, p. 1025. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamā* [*zalm/zulm*], to do wrong. See at 23:62, p. 1090, n. 10).

12. وَفِّيَتْ *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ'/wafy*], to fulfil, to be perfect. See at 3:25, p. 164, n. 8).

وَهُوَ أَعْلَمُ And He is Best Aware

بِمَا يَفْعَلُونَ ﴿٧٠﴾ of what they do.

Section (Rukû') 8

وَسَيِّقٌ 71. And conducted¹ will be

الَّذِينَ كَفَرُوا those who disbelieve

إِلَىٰ جَهَنَّمَ زُمَرًا² towards hell in groups²

حَتَّىٰ إِذَا جَاءَ وَهَاءُ till when they come to it

فُتِحَتْ أَبْوَابُهَا³ opened will be³ its gates⁴ and

وَقَالَ لَهُمْ حُرَّتْنَاهَا⁵ its keepers⁵ will say to them:

أَلَمْ يَأْتِكُمْ "Did there not come to you

رُسُلٌ مِّنكُمْ⁶ Messengers from among you,

يَتْلُونَ عَلَيْكُمْ⁶ reciting⁶ unto you

آيَاتِ رَبِّكُمْ⁷ the signs⁷ of your Lord

وَيُنذِرُوكُمْ⁸ and warning⁸ you of the

لِقَاءِ يَوْمِكُمْ هَذَا⁹ meeting⁹ of this day of yours?"

قَالُوا بَلَىٰ They will say: "Yes,

وَلَكِن حَقَّتْ¹⁰ but due became¹⁰

كَلِمَةُ الْعَذَابِ¹¹ the sentence¹¹ of punishment

عَلَىٰ الْكَافِرِينَ ﴿٧١﴾ on the unbelievers."

قِيلَ ادْخُلُوا 72. It will be said: "Enter¹²

أَبْوَابَ جَهَنَّمَ¹³ the gates of hell,

خَالِدِينَ فِيهَا¹³ abiding forever¹³ therein."

1. سيق *sīqa* = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sāqa* [*sawq/ siyāqah/ masāq*], to drive, to urge on. See *nasūqu* 32:27, p. 1332, n. 6).

2. زمر *jumar* (pl.; s. زمرة *jumrah*) = groups, troops, parties.

3. فتحت *futiḥat* = she was opened, released, unleashed, conquered (v. iii. f. past from *fataha* [*fath*], to open. See 21:96, p. 1039, n. 1).

4. أبواب *'abwāb* (sing. *bāb*) = doors, gates, sections. See at 38:50, p. 1472, n. 6.

5. خزنة *khazanah* (pl.; s. *khāzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See *khazā'in* at 38:9, p. 1461, n. 4).

6. يتلون *yatlūna* = they read aloud, recite (v. iii. m. pl. impfct. from *talā* [*tilāwah*], to recite. See at 35:29, p. 1400, n. 2).

7. i. e., His scriptures that were sent down to the Messengers. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 39:52, p. 1500, n. 4.

8. ينذرون *yundhirūna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr/ nudhūr*], to dedicate, to vow. See at 6:130, p. 446, n. 4).

9. لقاء *liqā'* = meeting, encounter. See at 32:23, p. 1331, n. 4.

10. i. e., because of their unbelief and rejection of the truth. حقت *ḥaqqat* = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from *ḥaqqā*. See at 16:36, p. 839, n. 10).

11. كلمة *kalimah* (pl. *kalimāt*) = word, speech, saying, maxim, formula, brief statement, sentence. See at 3:64, p. 180, n. 3.

12. ادخلوا *udkhulū* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhāl*], to enter. See at 16:29, p. 836, n. 3).

13. خالدین *khālīdīn* (pl.; acc./gen. of *khālīdān*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 33:65, p. 1363, n. 10).

فَيْسَ مَثْوًى¹ So bad¹ will be the abode²
 أَلْمَثْوَى³ of the arrogant.³
 ﴿٧٦﴾
 وَسِيقَ 73. And conducted⁴ will be
 الَّذِينَ اتَّقَوْا رَبَّهُمْ those who fear⁵ their Lord
 إِلَى الْجَنَّةِ زُمَرًا⁶ to the Garden in groups⁶
 حَتَّىٰ إِذَا جَاءُوهَا till when they come to it and
 وَفُتِحَتْ أَبْوَابُهَا opened will be its gates and
 وَقَالَ لَهُمْ خَزَنَتُهَا its keepers⁷ will say to them:
 سَلَامٌ عَلَيْكُمْ "Peace be on you,
 طِبْتُمْ⁸ you have done well,⁸
 فَأَدْخُلُوهَا so enter it
 ﴿٧٧﴾ خَالِدِينَ⁹ for ever."

وَقَالُوا 74. And they will say:
 الْحَمْدُ لِلَّهِ "All the praise is for Allah
 الَّذِي صَدَقْنَا⁹ Who has proved true⁹ to us
 وَعَدَهُ His promise and has
 وَأَوْزَنَا الْأَرْضَ made us inherit¹⁰ the land.¹¹
 نَدْبُوا مِنْ الْجَنَّةِ We may settle¹² in the Garden
 حَيْثُ نَشَاءُ wherever we wish."
 فَيَعْمَمُ Hence excellent¹³ will be the
 ﴿٧٨﴾ أَجْرَ الْعَامِلِينَ¹³ reward of the practising ones.

1. *bi's* = evil, wretched, bad. See at 38:56, p. 1473, n. 6.

2. *mathwan* (s.; pl. *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide). See at 39:60, p. 1502, n. 9.

3. *mutakabbirin* (pl.; acc./gen. of *mutakabbirîn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabural kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

4. *siqa* = he or it is conducted, led on, driven (v. iii. m. s. past passive from *sâqa* [*sawq/ siyâqah/ masâq*], to drive, to urge on. See at 39:71, p. 1506, n. 1).

5. *ittaqaw* = they feared, were on their guard, feared Allah, were righteous (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to preserve. See at 39:61, p. 1502, n. 11).

6. *jumar* (pl.; s. *jumrah*) = groups, troops, parties. See at 39:71, p. 1506, n. 2.

7. *khazana* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:71, p. 1506, n. 5).

8. *tibtum* = you became good, did well, were pleased (v. ii. m. pl. past from *tâba* [*tib/tibah*], to be good. See *tâba* at 4:3, p. 237, n. 8).

9. *şadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *şadq/şidq*, to speak the truth. See at 36:52, p. 1321, n. 10).

10. *'awrathanâ* = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthahl wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 35:52, p. 1401, n. 5).

11. i. e., the land of paradise.

12. *natabawwa'u* = we provide, settle down (v. i. pl. impfct. from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *yatabawwa'u* 12:56, p. 743, n. 2).

13. *ni'ma* = excellent or how excellent it is (an irregular verb of praise). See at 16:30, p. 837, n. 1.

75. **وَرَى** And you will see
أَلْمَلَكَةَ حَافِرِينَ the angels¹ thronging²
مِنْ حَوْلِ الْعَرْشِ around³ the Throne,⁴
يُسَبِّحُونَ declaring the sanctity⁵
بِحَمْدِ رَبِّهِمْ with the praise of their Lord.
وَقُضِيَ And decision will be given⁶
بَيْنَهُم بِالْحَقِّ between them with justice
وَقِيلَ and it will be said:
الْحَمْدُ لِلَّهِ "All the praise is for Allah,
رَبِّ الْعَالَمِينَ Lord of all beings."⁷

1. ملائكة *malâ'ikah* (sing. *malak*) = angels. See at 34:40, p. 1383, n. 5.
2. حافرين *hâffîn* (pl.; acc./gen. of *hâffûn*; s. *hâff*) = those throng round, surround, border, enclose, encompass (act. participle from *haffa* [*haff*], to surround).
3. حول *hawl* = around, about, roughly; also year, might, power, change. See 26:25, p. 1167, n. 3.
4. عرش *'arsh* = throne. See at 27:42, p. 1215, n. 1.
5. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaha* [*sabih/sibâhaḥ*] to swim, to float. See at 21:20, p. 1017, n. 6).
6. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 39:69, p. 1505, n. 10).
7. عالمين *'âlamîn* (acc./gen. of *'âlamûn* 'alamûn; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 38:87, p. 1479, n. 5).

40. *Sûrat Ghâfir/Al-Mu'min* (THE FORGIVER/THE BELIEVER)

Makkan: 85 'âyahs

This is a Makkan *sûrah*. It deals with the fundamentals of the faith, namely, the truth of the Qur'ân, *tawhîd* (monotheism), Resurrection, Judgement, reward and punishment. It starts with an emphasis that this Qur'ân has been sent down by Allah the All-Mighty, the All-Knowing and the Forgiver of sins. It then points out that none but the unbelievers dispute about the truth sent down by Allah and that the previous nations similarly disbelieved the truth delivered by their respective Messengers. In this context the story of Fir'aun's [the Pharaoh's] rejection of the message delivered by Mûsa, peace be on him, is related with particular reference to a believer among Fir'aun's people who tried to persuade them to accept the truth and was in consequence the target of the Pharaoh's plot and persecution; but Allah protected him and caused the destruction of Fir'aun and his unbelieving followers. The *sûrah* also refers to some of the scenes of the Day of Judgement and concludes by drawing attention to Allah's making provision for His creation in various ways.

The *sûrah* is named *Ghâfir* (Forgiver) by which Allah refers to Himself at its beginning. It is also called *al-Mu'min* (the Believer) with reference to the story of the believer among Fir'aun's family which the *sûrah* describes.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 1. *Hâ- Mîm.*¹

تَنْزِيلٌ 2. The sending down² of

الْكِتَابِ مِنَ اللَّهِ the Book³ is from Allah,

الْعَزِيزِ the All-Mighty,

الْعَلِيمِ the All-Knowing;

غَافِرِ الذَّنْبِ 3. The Forgiver⁴ of sin,

وَقَابِلِ التَّوْبِ the Acceptor⁵ of penitence,⁶

شَدِيدِ الْعِقَابِ Severe⁷ in retribution,⁸

ذِي الطَّلَوِّ Full of Munificence.⁹

لَا إِلَهَ إِلَّا هُوَ There is no deity except He.

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. *tanzîl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 39:1, p. 1480, n. 1.

3 i. e., the Qur'ân. This is an emphatic assertion that the Qur'ân is sent down by Allah.

4. *ghâfir* = forgiver, one who pardons (act. participle from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See *yaghfiru* at 39:53, p. 1500, n. 7).

5. *qâbil* = accpeter, receiver, approver (act. participle from *qabila* [*qabûl*/*qubûl*], to accept, to recieve. See *lâ taqbalû* at 24:4, p. 1107, n. 3).

6. *tawb* = to repent, to be penitent (verbal noun of *tâba*).

7. *shadîd* (pl. أشدء 'ashiddâ'/شدء *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 38:26, p. 1466, n. 7).

8. *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 38:14, p. 1462, n. 8.

9. *ṭawl* = material means, affluence, power, munificence. See at 4:4, p. 250, n. 15.

إِلَيْهِ الْمَصِيرُ ٢ To Him is the destination.¹

مَا يَجِدِلُ 4. There disputes² not anyone
فِي آيَاتِ اللَّهِ about the signs³ of Allah
إِلَّا الَّذِينَ كَفَرُوا except those who disbelieve.

فَلَا يَغُرُّكَ So let there not deceive⁴ you
تَقَالِبُهُمْ their moving about⁵

فِي الْأَلْبَدِ ٤ in the countries.

كَذَبَتْ 5. Disbelieved⁶

قَبْلَهُمْ before them
قَوْمِ نُوحٍ the people of Nûh
وَالْأَحْزَابِ and the parties⁷
مِنْ بَعْدِهِمْ after them.

وَهَمَّتْ And there designed⁸

كُلَّ أُمَّةٍ every people

رَسُولِهِمْ about their Messenger

لِيَأْخُذُوهُ to get hold⁹ of him;

وَجَادَلُوا and they contested¹⁰

بِالْبَطْلِ by means of the falsehood

لِيُدْحِضُوا بِهِ to disprove¹¹ therewith

الْحَقَّ the truth.

فَأَخَذْتَهُمْ So I seized them.

1. i. e., after resurrection. So you shall then be called to account and requited accordingly. مَصِيرٌ *mašîr* = destination, place at which one arrives, destiny. See at 31:18, p. 1397, n. 6).

2. يجادل *yujâdilu* = he argues, debates, controverts, disputes (v. iii. m. s. impfct. from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 31:20, p. 1318, n. 1).

3. i. e., about the Qur'ân.

4. لا يغرر *lâ yaghrur* = let he or it not deceive, he or it must not deceive/beguile/delude (v. iii. m. s. imperative { prohibition } from *gharra* [ghurâr], to deceive. See *lâ taghurrana* at 35:5, p. 1391, n. 2).

5. i. e., in connection with their trade. تقلب *taqallub* = moving/turning about, fluctuation (verbal noun in form V of *qalaba* [qalb], to turn round. See at 26:219, p. 1199, n. 11).

6. This is a by way of consoling the Prophet, peace and blessings of Allah be on him, and the Muslims. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhîb /kadhbah /kidhbah], to lie. See at 38:12, p. 1462, n. 1).

7. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Lût. See 38:11, 13 at pp. 1461-62. أحزاب *'ahzâb* (pl. ; حزب *hizb*) = groups, bands, parties. See at 38:13, p. 1462, n. 5.

8. هممت *hammat* = she designed, she thought of doing, desired, was concerned, worried (v. iii. f. s. past from *hamma* [hamm], to worry, to be important. See at 12:24, p. 730, n. 6).

9. i. e., to kill him. يأخذوا *yakhudhû* (*na*) = they take, seize, get hold (v. iii. m. pl. impfct. from *akhadha* ['akhdh], to take. The terminal *nûn* is dropped because of a hidden 'an in li (of motivation) coming before the verb. See *ittakhadhû* at 39:3, p. 1481, n. 2).

10. جادلوا *jâdalû* = they quarrelled, disputed, wrangled, argued, debated (v. iii. m. pl. past from *jâdala*, form III of *jadala* [جدل *jadl*], to tighten. See at 22:68, p. 1069, n. 12. See also n. 2 above).

11. يدحضوا *yudhîqû* (*na*) = they refute, disprove, invalidate (v. iii. m. pl. impfct. from *ad-haqa*, form IV of *daḥaqa* [daḥaq], to refute. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 18:56, p. 932, n. 8.

فَكَيْفَ كَانَ عِقَابِ 1 Then how was My retribution?¹



وَكَذَلِكَ حَقَّتْ 6. And thus becomes due²

كَلِمَتُ رَبِّكَ the sentence³ of your Lord

عَلَى الَّذِينَ كَفَرُوا on those who disbelieve

أَنَّهُمْ أَصْحَابُ that they will be the inmates⁴



النَّارِ of the fire.

الَّذِينَ يَحْمِلُونَ الْعَرْشَ 7. Those who bear⁵ the Throne⁶

وَمَنْ حَوْلَهُ and those who are around it

يُسَبِّحُونَ proclaim the sanctity⁷

بِحَمْدِ رَبِّهِمْ with the praise of their Lord

وَيُؤْمِنُونَ بِهِ and believe in Him;

وَيَسْتَغْفِرُونَ and they seek forgiveness⁸

لِلَّذِينَ آمَنُوا for those who believe:

رَبَّنَا وَسِعْتَ "Our Lord, You encompass⁹

كُلَّ شَيْءٍ everything

رَحْمَةً وَعِلْمًا in mercy and knowledge.

فَاعْفِرْ لِلَّذِينَ تَابُوا So forgive those who repent¹⁰

وَاتَّبِعُوا سَبِيلَكَ and follow¹¹ Your way,

وَقِهِمْ and save¹² them

عَذَابِ from the punishment



النَّارِ of the blazing fire."

1. 'iqâbi (originally 'iqâbi): عِقَابِ 'iqâb = infliction of punishment, punishment, penalty, retribution. See at 40:3, p. 1509, n. 8.

2. i.e., because of such persistent disbelief as was on the part of the previously punished nations.

3. حَقَّتْ haqqat = she or it became due, proved true/correct/right/ incumbent (v. iii. f. s. past from haqqa. See at 39:71, p. 1506, n. 10).

4. كَلِمَةٌ kalimah (pl. kalimât) = word, speech, saying, maxim, formula, brief statement, sentence. See at 39:71, p. 1506, n. 11.

5. أَصْحَابُ 'as-hâb (pl.; sing. صاحب shâhib) = inmates, dwellers, companions, associates, followers, owners. See at 39:8, p. 1484, n. 11).

6. i. e., those angels who bear. يَحْمِلُونَ yahmilûna = they carry, bear, take the load (v. iii. m. pl. impfct. from hamala [haml], to carry. See at 6:31, p. 403, n. 2).

7. عَرْشُ 'arsh = throne. See at 59:75, p. 1508, n. 4.

8. يَسُبِّحُونَ yusabbihûna = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from sabaha form II of sabaha [sabi/ sibâhah] to swim, to float. See at 39:75, p. 1508, n. 5).

9. يَسْتَغْفِرُونَ yastaghfirûna = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghafara [ghafir /maghfirah /ghufrân], to forgive. See at 8:33, p. 558, n. 7).

10. وَسِعْتَ wasi'ta = you encompassed, enclosed, held, accommodated, contained, (v. ii. m. s. past from wasi'a [wasi'ah/sa'ah], to be wide. See wasi'a at 7:89, p. 501, n. 2).

11. تَابُوا tâbû = they returned, turned in repentance (v. iii. m. pl. past from tâba [tawb/ tawbah / matâb]. Technically tawbah means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness. See at 24:5, p. 1107, n. 6).

12. اتَّبَعُوا ittaba'û = they pursued, went after, followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 9:117, p. 629, n. 1).

13. قِيَّ qî = (you) save, protect, guard (v. ii. m. s. imperative form waqâ [waqy/wiqâyah], to protect. See at 3:101, p. 231, n. 13).

رَبَّنَا وَأَدْخِلْهُمْ 8. "Our Lord, and admit¹ them
 جَنَّاتٍ عَدْنٍ in the Gardens of Eternity²
 الَّتِي وَعَدْتَهُمْ which You have promised them,
 وَمَنْ and those who were
 صَالِحٍ righteous³
 مِنْ آبَائِهِمْ of their fathers
 وَأَزْوَاجِهِمْ and their consorts⁴
 وَذُرِّيَّتِهِمْ and their progeny.⁵
 إِنَّكَ أَنْتَ Verily You are the
 الْعَزِيزُ الْحَكِيمُ All-Mighty, the All-Wise."



وَقِهِمُ السَّيِّئَاتِ 9. "And save⁶ them the evils;⁷
 وَمَنْ نَقَى and any whom You save
 السَّيِّئَاتِ يَوْمَئِذٍ the evils on that day,
 فَقَدْ رَحِمْتَهُ him You indeed do grace.
 وَذَلِكَ هُوَ And that is the
 الْفَوْزُ الْعَظِيمُ success⁸ most magnificent."⁹

Section (Rukû') 2

إِنَّ الَّذِينَ كَفَرُوا 10. Those who disbelieve
 يُنَادُونَ will be addressed:¹⁰
 لَمَقْتُ "Indeed the aversion¹¹ of
 اللّٰهِ أَكْبَرُ Allah was more enormous¹²
 مِنْ مَقَّتِكُمْ than the aversion of yours

1. أدخل *'adkhal* = enter (in the transitive sense), admit (v. ii. m. s. imperative from *'adkhal*, form IV of *dakhala* [*dukhûl*], to enter. See at 27:19, p. 1208, n. 6).
2. جنات عدن *'adn* = Eden, eternity, paradise. *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 38:50, p. 1432, n. 4.
3. صالح *ṣalaha* = he or it became right, was good, proper, righteous (v. iii. m. s. past from *ṣalāh/ṣulūh/maṣlahah*. See at 13:23, p. 774, n. 8).
4. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 38:58, p. 1473, n. 12.
5. ذريات *dhurriyât* (pl.; s. *dhurriyah*) = progeny, descendants, offspring, children. See at 13:23, p. 774, n. 9.
6. قى *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqû* [*waqy/wiqâyah*], to protect. See at 40:7, p. 1511, n. 12).
7. i. e., the punishment for their bad deeds. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 39:51, p. 1499, n. 10.
8. i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز *fawz* = success, triumph, victory, achievement. See at 37:60, p. 1440, n. 2.
9. عظيم *'azim* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 39:13, p. 1486, n. 6).
10. ينادون *yunâdawna* = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâdâ*, form III of *nadâ* [*nadw*], to call. See *nâdâ* at 37:75, p. 1442, n. 5).
11. مقت *maqt* = abomination, hateful, aversion, detestation, odious. See at 35:39, p. 1404, n. 7.
12. When faced with the reality of punishment for their unbelief the unbelievers will be full of aversion towards themselves and their deeds in the world. Hence they will be addressed and told that Allah's aversion was more enormous at their rejection of the truth when it was presented to them in the world. أكبر *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (relative of *kabîr*, big, great. See at 39:26, p. 1491, n. 4).

أَنْفُسَكُمْ towards yourselves,
 إِذْ تُدْعَوْنَ when you were called¹
 إِلَى الْإِيمَانِ to the faith
 فَتَكْفُرُونَ but you disbelieved."²

قَالُوا 11. They will say:

رَبَّنَا "Our Lord,

أَنْتَ أَتَيْتَنَا 3 You put us to death³ twice⁴

وَأَحْيَيْتَنَا 5 and gave us life⁵ twice;⁶

فَاعْتَرَفْنَا بِذُنُوبِنَا 7 and we confess⁷ our sins.⁸

فَهَلْ إِلَى خُرُوجٍ 9 So is there to an exit⁹

مِنْ سَبِيلٍ 10 any way?"¹⁰

ذَلِكَ بِمَا كَفَرْتُمْ 12. "This¹¹ is because when

دُعِيَ اللَّهُ وَحْدَهُ 12 Allah was invoked¹² Alone¹³

كَفَرْتُمْ 13 you did disbelieve;

وَإِنْ يُشْرَكَ 14 and if partners¹⁴ were set

بِهِ تَوَسَّلُوا 15 with Him, you believed.

فَأَلْحَكُمُ 16 But the Decree belongs to

لِلَّهِ الْعَلِيِّ 15 Allah, the All-Exalted,¹⁵

الْكَبِيرِ 16 the All-Great."

هُوَ الَّذِي 13. He it is Who

1. تدعون *tud'awna* = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'â* [du'â]), to call. See *yud'awna* at 3:23, p. 163, n. 10).

2. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufir], to disbelieve. See at 36:64, p. 1424, n. 3).

3. أمت *'amatta* = you put to death, made die (v. ii. m. s. past from *'amâta*, form IV of *mâta* [mawt], to die. See *yumîtu* at 30:40, p. 1304, n. 3).

4. i. e., once in the mother's womb before the blowing in of the spirit of life and again at the end of the worldly life.

5. أحيت *'ahyahta* = you gave life, brought to life (v.ii. m. s. past from *'ahyâ*, form IV of *hayiya* [hayah], to live. See *'ahyaynâ* at 36:33, p. 1416, n. 9).

6. i. e., at birth in the world and at resurrection.

7. اعترفنا *i'tarafnâ* = we admitted, confessed, acknowledged, avowed, recognized (v. i. pl. past from *i'tarafa*, form VIII of *'arafa* [ma'rifah/ 'irfân], to know, to recognize. See *i'tarafû* at 9:102, p. 621, n. 14).

8. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 33:71, p. 1365, n. 4.

9. خروج *khurûj* = exit, to go out (verbal noun of *kharaja*. See *'akhrajnâ* at 36:33, p. 1416, n. 10.).

10. i. e., they prayed for their return to worldly life again so they could do righteous deeds. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 33:67, p. 1364, n. 7.

11. i. e., this punishment is given.

12. دعى *du'îya* = he was invoked, called, invited, summoned, implored (v. iii. m. s. past passive from *da'â* [du'â]), to call, to summon. See *da'â* at 39:8, p. 1484, n. 3).

13. i. e., without setting any partners with Him.

14. يشرك *yushrak(u)* = he is associated, set as a partner, given share to (v. iii. m. s. impfct. passive from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See *yushriku* at 18:26, p. 920, n. 8).

15. علي *'alîy* = high, exalted, lofty, elevated, sublime, All-Exalted. See at 34:23, p. 1376, n. 12.

يُرِيكُمْ آيَاتِهِ shows¹ you His signs²
وَيُنزِلُ لَكُمْ وَيُنزِلُ لَكُمْ and sends down³ for you
مِنَ السَّمَاءِ رِزْقًا from the sky provision;⁴
وَمَا يَتَذَكَّرُ إِلَّا but none takes heed⁵ except
مَنْ يُنِيبُ ١٣ he that turns in repentance.⁶

فَادْعُوا اللَّهَ 14. So invoke Allah
مُخْلِصِينَ لَهُ making exclusive⁷ for Him
الَّذِينَ the worship,
وَلَوْ كَرِهَ even if there detest⁸
الْكَافِرُونَ ١٤ the unbelievers.

رَفِيعُ الدَّرَجَاتِ 15. Exalted⁹ in State,¹⁰
ذُو الْعَرْشِ Lord of the Throne.
يُنْفِثُ الرُّوحَ He casts¹¹ the spirit¹²
مِنْ أَمْرِهِ of His command
عَلَى مَنْ يَشَاءُ on whomsoever He wills
مِنْ عِبَادِهِ of His servants
لِيُنذِرَ that he may warn
يَوْمَ التَّلَاقِ ١٥ about the Day of the Meeting.¹³

يَوْمَ هُمْ 16. The day they shall be
بَرَزُونَ exposed.¹⁴

1. i. e., by means of sending down rains and causing thereby the growth of plants and crops.
2. i. e., of His Power of creation and sustenance.

3. يَنْزِلُ *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 31:34, p. 1323, n. 7).

4. i. e., by means of sending down rains and causing thereby the growth of plants and crops.

5. يَتَذَكَّرُ *yata dhakkaru* = he takes heed, bears in mind, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/*tadhkâr*], to remember. See at 39:9, p. 1485, n. 2).

6. يُنِيبُ *yunību* = he turns in repentance, deposes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba* [*nawb*/*mandâb*/*niyâbah*] to represent, to return often. See *'anâbû* at 39:17, p. 1487, n. 7).

7. مُخْلِصِينَ *mukhlisîn* (pl.; acc./gen. of *mukhlisîn*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlasa*, form IV of *khalasa* [*khlûs*], to be pure. See at 39:2, p. 1480, n. 5).

8. كَرِهَ *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from *karh*/*karh*/*karâhah*/*karâhiyah*, to detest. See at 10:82, p. 666, n. 12).

9. رَفِيعٌ *rafi'* = high, exalted, lofty, sublime (a.t. participle in the scale of *fu'îl* from *rafa'a* [*raf*], to raise. See *rafa'nâ* at 19:56, p. 965, n. 2).

10. دَرَجَاتٍ *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 20:75, p. 993, n. 4).

11. يُلْقِي *yulqî* = he throws, casts, flings (v. iii. m. s. impfct. from *'alqâ*, form IV of *laqiya* [*liqâ'*/*luqyân*/*luqy*/*luqyah*/*luqan*] to meet. See *yulqâ* at 28:86, p. 1263, n. 7).

12. رُوحٌ *rûh* (s.; pl. *'arwâh*) = breath of life, soul, spirit, life-giving spirit, *wahy*, Jibril. See at 38:32, p. 1476, n. 6.

13. تَلَاقٍ *talâqin* = meeting, encounter.

14. بَارِزُونَ *bârizûn* (pl.; s. *bâriz*) = those that are distinct, prominent, coming to view, emerging, exposed (act. participle from *baraza* [*burâz*], to come into view. See *bârizah* at 18:47, p. 928, n. 6).

لَا يَخْفَى	There shall not hide ¹
عَلَى اللَّهِ يَوْمَئِذٍ شَيْءٌ	from Allah anything of them.
لِمَنِ الْمُلْكُ الْيَوْمَ	Whose is the dominion ² today?
لِلَّهِ الْوَاحِدِ	It is Allah's, the One,
الْقَهَّارِ	the All-Subduer. ³
الْيَوْمَ يُجْزَى	17. Today requited will be ⁴
كُلُّ نَفْسٍ	every person
بِمَا كَسَبَتْ	for what he acquired. ⁵
لَا ظُلْمَ	No injustice will be there
الْيَوْمَ	today.
إِنَّ اللَّهَ	Verily Allah is
سَرِيعُ الْحِسَابِ	Prompt ⁶ in taking account.
وَأَنْذَرَهُمْ	18. And warn ⁷ them
يَوْمَ الْآزِفَةِ	of the Day Imminent ⁸
إِذِ الْقُلُوبُ	when the hearts will be
لَدَى الْحَنَاجِرِ	by the throats ⁹
كَظْمِينٍ	choking. ¹⁰
مَالِ الظَّالِمِينَ	The transgressors shall not
مِنْ حَمِيمٍ	have any close friend ¹¹
وَلَا شَفِيعٍ	nor any intercessor
يُطَاعُ	to be heeded. ¹²

1. يَخْفَى *yakhfâ* = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ* /*khifyah* /*khufyah*], to be hidden. See at 3:4, p. 155, n. 6).

2. i. e., sovereignty and absolute possession and authority. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 39:44, p. 1497, n.2.

3. قَهَّارِ *qahhâr* = the All-Subduer, the All-Mighty (act. participle in the scale of *fa''âl* from *qahara* [*qahr*], to overpower, subjugate, vanquish. See at 39:4, p. 1481, n. 11).

4. تُجْزَى *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [*jazâ*'], to recompense. See at 20:15, p. 979, n. 4).

5. i. e., of good deeds and sins and misdeeds, كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 30:42, p. 1303, n. 11).

6. سَرِيعٍ *sari'* = prompt, expeditious, quick, speedy, rapid, swift. See at 24:39, p. 1122, n. 11.

7. أَنْذِرْ *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhâr*], to dedicate, to make a vow. See at 26:214, p. 1199, n. 1).

8. i. e., the Day of Resurrection and Judgement. آزِفَةٍ *'âzifah* = that which is very near, imminent (act. participle from *'ajifa* [*'azaf/uzâf*], to come, to draw near, to approach).

9. i. e., because of panic and consternation. حَنَاجِرِ *hanâjir* (pl.; s. *hanjarah*) = throats, larynxes. See at 33:10, p. 1338, n. 10

10. كَظْمِينٍ *kâzimîn* (acc./gen. of *kâzimân*, sing. *kâzim* = those who keep calm (in anger), are in control (of anger), suppressing, choking (active participle from *kazama* [*kazm/kuzâm*], to conceal or suppress. See at 3:134, p. 207, n. 13).

11. حَمِيمٍ *hamîm* = boiling water, close friend, intimate friend (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 37:67, p. 1442, n. 4.

12. يُطَاعُ *yutâ'u* = he is obeyed, followed, heeded to (v. iii. m. s. impfct. passive from *'atâ'a*, form IV of *tâ'a* [*taw*'], to obey. See *yutâ'a* at 4:64, p. 269, n. 3).

يَعْلَمُ 19. He knows
خَائِبَةً الْأَعْيُنِ وَ the betrayer¹ of eyes² and
مَا تَخْفَى الصُّدُورُ all that the hearts conceal.³



وَاللَّهُ يَقْضِي 20. And Allah decrees⁴
بِالْحَقِّ with justice.
وَالَّذِينَ يَدْعُونَ And those whom they invoke⁵
مِنْ وَنَاهُ besides Him
لَا يَقْضُونَ شَيْئًا decree⁶ not anything.
إِنَّ اللَّهَ هُوَ Verily Allah, He is the
السَّمِيعُ الْبَصِيرُ All-Hearing, the All-Seeing.



Section (Rukû') 3

أَوَلَمْ يَسِيرُوا 21. Do they not travel⁷
فِي الْأَرْضِ فَيَنْظُرُوا in the earth and see⁸
كَيْفَ كَانَ عَاقِبَةُ how was the end⁹ of
الَّذِينَ كَانُوا those that had been
مِنْ قَبْلِهِمْ before them?
كَانُوا هُمْ أَشَدَّ They had been those stronger¹⁰
مِنْهُمْ قُوَّةً than them in power
وَأَنَارًا فِي الْأَرْضِ and in vestiges¹¹ in the land.
فَأَخَذَهُمُ اللَّهُ But Allah seized them
يَذُورِهِمْ because of their sins.

1. i. e., the eyes that betray and stealthily glance at that which is forbidden to look at. خَائِبَةٌ *khâ'inah* (f.; s.; m. *khâ'in*; pl. *khawwân*) = traitor, treacherous, betrayer, perfidious (act. participle from *khâna* [kahwn/khiyânah], to be disloyal, to betray. See *khawwân* at 22:38, p. 1059, n. 10).

2. أعين *'a'yun* (f.; pl.; s. *'ayn*) = eyes. See *'uyûn* at 36:34, p. 1417, n. 6).

3. تخفى *tukhfi* = she conceals, secretes, hides (v. ii. f. s. impfct. from *'akhfâ*, form IV of *khafiya* [khafâ'/khifah/khufyah], to be hidden. See at 33:37, p. 1351, n. 1).

4. يقضى *yaqđi* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qađâ* [qađâ'], to settle, to decide. See at 27:78, p. 1225, n. 7).

5. i. e., of the imaginary gods and goddesses. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 38:51, p. 1472, n. 8).

6. يقضون *yaqđûna* = they spend, settle, conclude, decide, decree (v. iii. m. pl. impfct. from *qađâ* [qađâ'], to settle, to decide. See n. 4 above).

7. يسيروا *yasirû(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [sair /sairârah /masîr /masîrah /tasyâr] to move, to travel. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 35:44, p. 1407, n. 1).

8. ينظروا *yanzurû(na)* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. The terminal *nûn* is dropped because of an implied *'an* in the causal *fâ'* coming before the verb. See *yanzurûna* at 39:68, p. 1505, n. 5).

9. عاقبة *'âqibah* (s.; pl. عاقبات *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 37:73, p. 1442, n. 2.

10. أشد *ashadd* = more/most intense, stronger/strongest, severer/severest, fiercest/fiercest, sternest/sternest, toughest/toughest, (relative of *shadîd*). See at 35:44, p. 1407, n. 3.

11. آثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 37:70, p. 1441, n. 8.

وَمَا كَانَ لَهُمْ مِّنَ اللَّهِ مِن وَّاقٍ ﴿٤١﴾	And they could not have for them against Allah any protector. ¹
ذَلِيلًا بِأَنَّهُمْ كَانَتْ تَأْتِيهِمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَكَفَرُوا فَأَخَذَهُمُ اللَّهُ عِقَابًا شَدِيدًا وَإِنَّهُ قَوِيٌّ شَدِيدُ الْعِقَابِ ﴿٤٢﴾	22. That was so because they were such as there used to come to them their Messengers ² with the clear evidences ³ but they disbelieved. ⁴ So Allah seized ⁵ them. Verily He is All-Powerful, Severe ⁶ in retribution. ⁷
وَلَقَدْ أَرْسَلْنَا مُوسَىٰ بِآيَاتِنَا وَسُلْطٰنٍ مُّبِينٍ ﴿٤٣﴾	23. And indeed We had sent ⁸ Mûsâ with Our signs ⁹ and an authority ¹⁰ quite clear, ¹¹
إِلَىٰ فِرْعَوْنَ وَهَامَانَ وَقَارُونَ فَقَالُوا سِحْرٌ كَذَّابٌ ﴿٤٤﴾	24. To Fir'aun and Hâmân and Qârûn. ¹² But they said: "A sorcerer, ¹³ a liar." ¹⁴

1. وَاقٍ *wâqin* = protector, guard, preserver (act. participle from *waqû* [*waqy/wiqâyah*], to guard, to protect. See at 13:37, p. 781, n. 5).

2. رِسَالٍ *rusul* (pl.; s. رَسُول *rasûl*) = messengers, envoys, emissaries, delegates. See at 35:1, p. 1389, n. 3.

3. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 30:47, p. 1305, n. 11).

4. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 39:63, p. 1503, n. 6).

5. i. e., punished them. أَخَذَ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 26:189, p. 1194, n. 13).

6. شَدِيدٍ *shadîd* (pl. أَشْدَادٍ *'ashiddâ*/شَدِيدٍ *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:3, p. 1509, n. 7).

7. عِقَابٍ *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:5, p. 1511, n. 1.

8. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 37:147, p. 1453, n. 1).

9. i. e., miracles and other evidences. آيَاتٍ *'âyât* (sing. *'âyah*) = signs, miracles, revelations. See at 39:59, p. 1502, n. 3.

10. سُلْطَانٍ *sulţân* = authority, power, mandate, rule, sanction. See at 37:156, p. 1454, n. 4.

11. مُبِينٍ *mubîn* = all too clear, obvious, manifest, patent, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 39:22, p. 1489, n. 11).

12. They were respectively the minister and treasurer of Fir'aun.

13. سَاحِرٍ *sâhir* (s.; pl. *saharâh/suhûhâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [*sihr*], to enchant. See at 38:4, p. 1460, n. 3).

14. كَذَّابٍ *kadhhab* = a liar, untruthful (act. participle in the intensive scale of *'fa'âl* from *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 38:4, p. 1460, n. 4).

فَلَمَّا جَاءَهُمْ 25. So when he came to them
بِالْحَقِّ مِنْ عِنْدِنَا with the truth from Us
قَالُوا اقْتُلُوا أَبْنَاءَ they said: "Kill¹ the sons² of
الَّذِينَ آمَنُوا مَعَهُ those who believe with him
وَأَسْتَحْيُوا and keep alive³
نِسَاءَهُمْ their womenfolk;⁴
وَمَا كَيْدُ but the scheme⁵ of
الْكَافِرِينَ the unbelievers was nought
إِلَّا فِي ضَلَالٍ but in vain.⁶

وَقَالَ فِرْعَوْنُ 26. And Fir'aun said:
ذُرُونِي أَقْتُلْ مُوسَى "Leave⁷ me, I shall kill Mûsa,
وَلْيَدْعُ رَبَّهُ and let him call⁸ his Lord.
إِنِّي أَخَافُ أَنْ I indeed apprehend⁹ that
يُبَدِّلَ دِينَكُمْ he will change¹⁰ your religion
أَوْ أَنْ يُظْهِرَ or that he will make prevail¹¹
فِي الْأَرْضِ الْفَسَادَ in the land all the mischief.

وَقَالَ مُوسَى 27. And Mûsa said:
إِنِّي عُدْتُ بِرَبِّي "I take refuge¹² in my Lord
وَرَبِّكُمْ and the Lord of you all
مِنْ كُلِّ مُتَكَبِّرٍ against everyone arrogant¹³
لَا يُؤْمِنُ that believes not
بِيَوْمِ الْحِسَابِ in the Day of Reckoning."

1. اقتلوا *uqtulû* = you (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 4:89, p. 281, n. 3).
2. استحيوا *istahyû* = you (all) keep alive (v. ii. m. pl. imperative from *istahyâ*, form X of *hayiya/hayya* [*hayâh*], to live. See *yastahyî* 33:53, p. 1358, n. 12).
3. نساء *nisâ'* (sing. *imra'ah*) = women, wives. See at 33:55, p. 1360, n. 3.
4. كيد *kayd* = scheme, plot, plan, stratagem, trick. See at 37:98, p. 1415, n. 8.
5. ضلال *ḡalâl* = error, straying from the right path. *fi ḡalâl* = in vain. See at 39:22, p. 1489, n. 10.
6. i. e., he said to his chiefs and nobles. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See at 11:64, p. 701, n. 6).
7. يدع *li yad'u (û)* = let him call/ pray, invoke, invite (v. iii. m. s. imperative from *da'a* [*du'â'*], to call. See *yad'u* at 23:117, p. 1103, n. 8).
8. أخاف *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 39:13, p. 1486, n. 4).
9. يبدل *yubaddila(u)* = he exchanges, changes, alters, replaces, substitutes (v. iii. m. s. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yubaddilu* at 25:70, p. 1159, n. 5).
10. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from 'azhara, form IV of *zahara* [*zuhûr*], to be visible. The final letter takes *fathah* for the reason mentioned in the previous note. See at 9:33, p. 590, n. 10).
11. عدت *'udhtu* = I took refuge, sought protection (v. i. s. past from 'âdha ['*awdh*/'*iyâdh*/'*ma'âdh*], to take refuge, to seek protection. See 'a'âdhu at 23:97, p. 1098, n. 10).
12. متكبر *mutakabbir* (s.; pl. *mutakabbirîn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabara* [*kabara* [*kubr*/'*kibar*/'*kabûrah*/'*kabr*], to become great, to be older. See at 16:29, p. 836, n. 7).

Section (Rukū') 4

وَقَالَ رَجُلٌ مُؤْمِنٌ مِّنْ آلِ فِرْعَوْنَ يَكْتُمُ إِيمَانَهُ أَفْتُلُّونَ رَجُلًا أَنْ يَقُولَ رَبِّيَ اللَّهُ وَقَدْ جَاءَكُمْ بِالْبَيِّنَاتِ مِن رَّبِّكُمْ وَإِنْ يَكُ كَذِبًا فَعَلَيْهِ كَذِبُهُ وَإِنْ يَكُ صَادِقًا يُصِيبْكُمْ بَعْضُ الَّذِي يَعِدُّكُمْ إِنَّ اللَّهَ لَا يَهْدِي مَنْ هُوَ مُسْرِفٌ كَذَابٌ ﴿١٥﴾	28. And there said a believing man of Fir'aun's family who concealed ¹ his faith: "Will you kill ² a man because he says: My Lord is Allah, and he has brought you the clear evidences ³ from the Lord of you all? And if he is a liar ⁴ on him will be his lie; ⁵ but if he is truthful ⁶ there will befall ⁷ you some of that which he threatens ⁸ you with. Verily Allah guides not the one who is a transgressor, ⁹ a liar." ¹⁰
يَقَوْمِ لَكُمْ الْمُلْكُ الْيَوْمَ ظَاهِرِينَ فِي الْأَرْضِ	29. "O my people, yours is the dominion ¹¹ today, you being triumphant ¹¹ in the land.

1. يَكْتُمُ *yaktumu* = he conceals, hides, secretes (v. iii. m. s. impfct from *katama*[*katm / kitmān*], to hide. See *taktumūna* at 24:29, p. 1116, n. 3).
2. تَقْتُلُونَ *taqtulūna* = they kill, slay, murder, assassinate (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *yaqtulūna* at 26:14, p. 1164, n. 2).
3. بَيِّنَاتٍ *bayyinat* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:2, p.1517, n. 3).
4. كَاذِبٍ *kādhīb* (s.; pl. *kādhībūn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb / kadhīb / kadhbah / kidhbah*], to lie. See at 11:93, p. 711, n. 11).
5. i. e., the consequences of his lie.
6. صَادِقٍ *ṣādiq* (s.; pl. *ṣādiqūn*) = truthful, he who speaks the truth, is true to his word (act. participle from *ṣadaqa* [*ṣadq / ṣidq*], to speak the truth. See at 19:54, p. 964, n. 6).
7. يَصِيبُ *yušib*(*ṣību*) = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aṣaba*. See n. 2 above. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by *'in*. See *tusib* at 30:36, p. 130, n. 11).
8. i. e., of Allah's retribution with which he threatens you. يَعِدُ *ya'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 35:40, p. 1405, n. 4).
9. مُسْرِفٍ *musrif* (s.; pl. *musrifūn*) = he who commits excesses, exceeds all bounds, transgressor, extravagant, prodigal, wasteful (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf / saraf*], to corrode, to spoil, to neglect. See *musrifūn* at 36:19, p. 1413, n. 9).
10. كَاذِبٍ *kadhīb* = a liar, untruthful (act. participle in the intensive scale of *fa''āl* from *kadhaba* [*kidhb / kadhīb / kadhbah / kidhbah*], to lie. See at 40:24, p. 1517, n. 14).
11. مُلْكٍ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 40:16, p. 1515, n.2.
12. ظَاهِرِينَ *ẓāhirīn* (pl.; acc./gen. of *ẓāhirūn*; s. *ẓāhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *ẓahara* [*zuhūr*], to be visible, to triumph. See *ẓāhir* at 30:7, p. 1291, n. 8).

فَمَنْ يَنْصُرُنَا	But who will help ¹ us
مِنْ أَسَاءِ اللَّهِ	against Allah's punishment ²
— إِنْ جَاءَنَا	if it comes on us?"
قَالَ فِرْعَوْنُ	Fir'aun said:
مَا أُرِيكُمْ	"I show ³ you not
إِلَّا مَا أَرَى	but what I see; ⁴
وَمَا أَهْدِيكُمْ	and I guide ⁵ you not but
إِلَّا سَبِيلَ الرَّشَادِ	to the way ⁶ of good sense." ⁷
﴿٣٠﴾	
وَقَالَ	30. And there said
الَّذِي آمَنَ	the one who believed:
يَنْقُومُ	"O my people,
إِنِّي أَخَافُ عَلَيْكُمْ	Indeed I fear ⁸ against you the
مِثْلَ يَوْمِ الْأَحْزَابِ	like of the day of the hosts." ⁹
﴿٣١﴾	
مِثْلَ دَابِ	31. "Like the practice ¹⁰ in
قَوَائِمِ نُوْحٍ	respect of the people of Nuh
وَعَادِ وَثَمُودَ	and the 'Âd and the Thamûd
وَالَّذِينَ مِنْ بَعْدِهِمْ	and those after them.
وَمَا اللَّهُ يُرِيدُ	And Allah is not to intend ¹¹
ظُلْمًا لِلْعِبَادِ	any wrong to the servants." ¹²
﴿٣٢﴾	
وَيَنْقُومُ	32. And O my people,

1. يَنْصُرُ *yanşuru* = he helps, gives victory (v. iii. m. s. impfct. from *naşara* [*naşr/nuşûr*], to help. See at 30:5, p. 1291, n. 4).

2. بَأْسٍ *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 33:18, p. 1341, n. 8.

3. أَرَى *'uri* = I show, make see (v. i. s. impfct. from *'arâ*, form IV of *ra'â* [*ra'y/ru'yah*], to see. See *yurî* at 40:13, p. 1514, n. 1).

4. i. e., what I consider right and proper.

5. أَهْدَى *'ahdî* = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/hudan/hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).

6. سَبِيلٍ *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 40:11, p. 1513, n. 10.

7. رَشَادٍ *rashâd* = good sense, integrity of conduct, reason, maturity.

8. أَخَافُ *'akhâfu* = I fear, am afraid, dread, apprehend. (v. i. s. impfct. from *khâfa* [*khawf*], to fear. See at 40:26, p. 1518, n. 8).

9. i. e., other unbelieving peoples like the 'Âd, the Thamûd and the people of Nûh and Lût. See the next *'âyah* and 38:11,13 at pp. 1461-62. أَحْزَابٍ *'ahzâb* (pl. ; s. *hizb*) = groups, bands, parties. See at 40:5, p. 1510, n. 7.

10. دَابِ *da'b* = habit, wont, usual practice, persistence, eagerness. See at 8:54, p. 567, n. 6.

11. يُرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 35:10, p. 1393, n. 1).

12. i. e. Allah does not punish without just cause. عِبَادٍ *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 39:46, p. 1497, n. 11).

إِنِّي أَخَافُ عَلَيْكُمْ
 يَوْمَ النَّادِ ۝۳۱ indeed I fear¹ against you
 the day of mutual calling.²

يَوْمَ تَوَلَّوْنَ
 مُدْبِرِينَ ۝۳۲ 33. "The day you will flee
 away³ turning your back.⁴

مَا لَكُمْ
 مِنَ اللَّهِ مِنْ عَاصِمٍ ۝۳۳ You shall not have
 against Allah any defender.⁵

وَمَنْ
 يُضِلِلِ اللَّهُ
 فَهُدَاهُ مِنْ هَادٍ ۝۳۴ And whoever
 Allah makes go astray,⁶
 he cannot have any guide."⁷

وَلَقَدْ
 جَاءَكُمْ
 يُوسُفُ مِنْ قَبْلُ
 بِالْبَيِّنَاتِ ۝۳۵ 34. And there had indeed
 come to you
 Yûsuf before
 with the clear evidences,⁷

فَهَازِلْتُمْ فِي
 شَكِّ مِمَّا
 جَاءَكُمْ بِهِ ۝۳۶ but you ceased⁸ not to be in
 doubt⁹ about what
 he had brought to you,¹⁰

حَتَّىٰ إِذَا هَلَكَ
 قُلْتُمْ
 لَنْ نَبْعَثَ اللَّهَ
 مِنْ بَعْدِهِ رَسُولًا ۝۳۷ till when he died¹¹
 you said:
 "Allah will not send out¹²
 after him any Messenger."¹²

كَذَٰلِكَ
 Thus

1. أخاف 'akhâfu = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [khawf], to fear. See at 40:30, p. 1520, n. 8).

2. i. e., the Day of Resurrection when everyone will call the other out of panic and anxiety. ناد *tanâdin* = mutual calling, meeting one another, getting together (verbal noun in form VI of *nadâ* [nadw], to call, to convene. See *yunâdawna* at 40:10, p. 1512, n. 10).

3. i. e., you will try to flee. تَوَلَّوْنَ *tuwallûna* = you turn, turn away, go away, avoid, flee (v. ii. m. pl. impfct. from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *yuwallûna* at 33:15, p. 1340, n. 8).

4. مدبرين *mudbirîn* (pl.; acc./gen. of *mudbirûn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from '*adbara*, form IV of *dabara* [dubûr], to turn one's back. See at 37:90, p. 1444, n. 6).

5. عاصم 'âsim = protector, defender (act. participle from '*aşama* ['aşm], to restrain, to defend, to hold back. See at 11:43, p. 693, n. 4).

6. i. e., because of his unbelief and rejection of the truth. يضلل *yuḍḍil* (*yuḍḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from '*aḍalla*, form IV of *ḍalla* [ḍalâl/ḍalâlah], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 39:23, p. 1490, n. 7).

7. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:28, p. 1519, n. 3).

8. زلتُم *ziltum* = you ceased, discontinued to be (v. ii. m. pl. past from *zâla* [zawâl], to go away, disappear. See *mâ zâlat* at 21:15, p. 1016, n. 3).

9. شك *shakk* (s.; pl. *shukûk*) = doubt, uncertainty, suspicion, misgiving. See at 34:54, p. 1388, n. 6.

10. i. e., about his mission and message.

11. هلك *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk/ hulk/ halâk/ tahlukah*. See at 4:176, p. 324, n. 3).

12. يبعث *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 28:59, p. 1253, n. 4).

<p>يُضِلُّ اللَّهُ مَنْ هُوَ مُسْرِفٌ مُرْتَابٌ ﴿٢٥﴾</p>	<p>Allah makes go astray¹ the one who is a transgressor,² a skeptic.³</p>	<p>1. i. e., because of his transgression and unbelief. يضلُّ <i>yudillu</i> = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of ḍalla [ḍalāl/ ḍalālah], to go astray. See at 35:8, 1392, n. 2).</p>
<p>الَّذِينَ يَحْتَدُونَ فِي آيَاتِ اللَّهِ بِعَيْرِ سُلْطَانٍ أَنْتَهُمْ كَرِهْتُمْ</p>	<p>35. Those who dispute⁴ about the signs of Allah without any authority⁵ having come to them, grave it is in detestation⁶</p>	<p>2. مسرف <i>musrif</i> (s.; pl. <i>musrifūn</i>) = he who commits excesses, transgressor, extravagant, prodigal, wasteful (act. participle from 'asrafu, form IV of sarafa/sarifa [sarf/ saraf], to corrode, to spoil, to neglect. See at 40:28, p. 1519, n. 9).</p> <p>3. مرتاب <i>murtāb</i> = one who doubts, skeptic (act. participle from <i>irtāba</i>, form VIII of <i>rāba</i> [rayb], to doubt. See <i>irtābū</i> at 24:50, p. 1127, n. 2).</p> <p>4. يجادلون <i>yujādilūna</i> = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from <i>jādala</i>, form III of <i>jadala</i> [جدل <i>jadl</i>], to tighten. See at 13:13, p. 769, n. 4).</p> <p>5. سلطان <i>sulṭān</i> = authority, power, mandate, rule, sanction. See at 40:23, p. 1517, n. 10.</p>
<p>عِنْدَ اللَّهِ وَعِنْدَ الَّذِينَ آمَنُوا كَذَلِكَ يَطْبَعُ اللَّهُ عَلَى كُلِّ قَلْبٍ مُتَكَبِّرٍ ﴿٢٥﴾</p>	<p>to Allah and to those who believe. Thus Allah puts a seal⁷ on the heart of everyone arrogant,⁸ tyrant.⁹</p>	<p>6. مقت <i>maqt</i> = abomination, hateful, aversion, detestation, odious. See at 40:10, p. 1512, n. 11.</p> <p>7. i. e., makes impervious to the truth. يطبع <i>yaṭba'u</i> = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from <i>ṭaba'a</i> [ṭab'], to impress, to set a seal. See at 7:101, p. 505, n. 6).</p> <p>8. متكبر <i>mutakabbir</i> (s.; pl. <i>mutakabbirūn</i>) = proud, haughty, arrogant (act. participle from <i>takabbara</i>, from V of <i>kabur</i>/ <i>kabara</i> [kubr/ kibar/ kabārah/kabr], to become great, to be older. See at 40:27, p. 1518, n. 12).</p>
<p>وَقَالَ فِرْعَوْنُ يَنْهَمْنِ ابْنِي صِرْحًا لَعَلِّي أَتَّبِعُ الْأَسْبَابَ ﴿٢٦﴾</p>	<p>36. And Fir'aun said: "O Hāmān, build¹⁰ for me a tower¹¹ that I may reach the ways"¹² —</p>	<p>9. جبار <i>jabbār</i> (s.; pl. <i>jabbārūn/ jabbābir/ jabābirah</i>) = of overwhelming power, tyrant, oppressor. See at 28:19, p. 1237, n. 12).</p> <p>10. ابن <i>ibni</i> = build, construct, erect, set up (v. ii. m. s. imperative from <i>banā</i> [binā/ bunyān], to build, to erect. See <i>ibnū</i> at 37:97, p. 1445, n. 3).</p> <p>11. صرح <i>ṣarḥ</i> (s.; pl. <i>ṣurūḥ</i>) = palace, edifice, lofty structure, castle, tower. See at 28:38, p. 1245, n. 11.</p>
<p>أَسْبَابَ السَّمَوَاتِ فَأَطَّلِعَ إِلَيْهِ إِلَّا هُوَ مُوسَى</p>	<p>37. "The ways of the heavens and then look into"¹³ the god of Mūsā;</p>	<p>12. أسباب <i>asbāb</i> (sing. <i>sabab</i>) = ties, connections (between people), means, reasons, ways. See at 38:10, p. 1461, n. 8.</p> <p>13. أطلع <i>'aṭṭali'u</i> = I look into, am acquainted with, come to know, have access to, ascend (v. i. s. impfct. from <i>ittala'a</i>, form VIII of <i>ṭala'a</i> [ṭulū'), to rise. See <i>ittala'a</i> at 19:78, p. 971, n. 3).</p>

وَأِنِّي لَأَظُنُّهُ and indeed I consider¹ him

كَذِبًا a liar."²

وَكَذَلِكَ And thus

زُيِّنَ لِفِرْعَوْنَ was embellished³ to Fir'un

سُوءَ عَمَلِهِ the evil⁴ of his deed;

وَصَدَّ and he was barred⁵

عَنِ السَّبِيلِ from the way.⁶

وَمَا كَيْدُ And the plot⁷ of

فِرْعَوْنَ Fir'aun did naught

بِإِلَافِي تَبَابٍ but end in ruin.⁸

Section (Rukū') 5

وَقَالَ الَّذِي 38. And there said the one

ءَامَنَ بِقَوْمِ who believed: "O my people,

أَتَّبِعُونِ follow⁹ me,

أَهْدِكُمْ I shall guide¹⁰ you to

سَبِيلَ الرَّشَادِ the way of good sense."¹¹

يَقَوْمِ 39. "O my people,

إِنَّمَا هَذِهِ verily this

الْحَيَاةُ الدُّنْيَا worldly life is but

مَتَاعٌ an enjoyment¹²

وَأِنَّ الْآخِرَةَ while indeed the hereafter

هِيَ دَارُ الْقَرَارِ is the abode of stability."¹³

1. أَظُنُّ 'azunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from *ẓanna* [ẓann], to firmly believe, to suppose. See at 28:38, p. 1245, n. 13).

2. كَذَبَ *kādhīb* (s.; pl. *kādhībān*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

3. زَيَّنَ *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [zayn], to adorn. See at 35:8, p. 1392, n. 1).

4. سُوءَ *sū'* (s.; pl. 'aswā') = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 39:61, p. 1503, n. 1).

5. صَدَّ *ṣudda* = he was prevented, hindered, barred, repulsed, obstructed, resisted (v. iii. m. s. past passive from *ṣadda* [ṣadd/ṣudūd], to turn away, debar. See *ṣadda* at 27:24, p. 1209, n. 10).

6. i. e., the way of the truth. سَبِيلِ *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 40:29, p. 1520, n. 6.

7. كَيْدٍ *kayd* = scheme, plot, plan, stratagem, trick. See at 40:25, p. 1418, n. 4.

8. تَبَابٍ *tabāb* = to perish, be ruined, be destroyed. (verbal noun of *tabba*).

9. أَتَّبِعُوا *ittabi'ū* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabā'ah*], to follow. See at 39:55, p. 1501, n. 1).

10. أَهْدِ *'ahdī* (f) = I guide, show the way, lead (v. i. s. impfct. from *hadā* [*hady/ hudan/ hidayah*], to guide, to lead. The final *yā'* is dropped because the verb is conclusion of a conditional clause. See 'ahdī at 40:29, p. 1520, n. 5).

11. رَشَادٍ *rashād* = good sense, integrity of conduct, maturity. See at 40:29, p. 1520, n. 7.

12. مَتَاعٍ *matā'* (pl. 'amti'ah) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 36:44, p. 1419, n. 6.

13. i. e., the place to settle down and stay for ever. قَرَارٍ *qarār* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 38:60, p. 1474, n. 3.

40. "Whoever does a bad deed¹
 فَلَا يُجْزَىٰ will not be requited²
 إِلَّا بِمِثْلِهَا وَ except its equivalent;³ and
 مَنْ عَمِلَ صَالِحًا whoever does a good deed,⁴
 مِنْ ذَكَرٍ أَوْ أُنْثَىٰ of male⁵ or female⁶
 وَهُوَ مُؤْمِنٌ and he is a believer,
 فَأُولَٰئِكَ such ones
 يَدْخُلُونَ الْجَنَّةَ will enter⁷ the garden,⁸
 يُرْزَقُونَ فِيهَا wherein they will be given
 بِغَيْرِ حِسَابٍ provision⁹ without calculation."

41. "And O my people,
 مَا لِي أَدْعُوكُمْ how is it that I call¹⁰ you
 إِلَى الْغَوْءِ towards salvation¹¹
 وَتَدْعُونَنِي إِلَى النَّارِ while you call me to the fire?"

42. "You call me
 لِأَكْفُرَ بِاللَّهِ that I be ungrateful¹² to Allah
 وَأُشْرِكَ بِهِ and associate¹³ with Him
 مَا لَيْسَ لِي بِهِ that of which I have no
 عِلْمٌ knowledge;
 وَأَنَا أَدْعُوكُمْ but I call you
 إِلَى الْعَزِيزِ the All-Mighty,
 الْعَفَّارِ the Most Forgiving."¹⁴

1. سَيِّئَةٌ *sayyi'ah* (pl. سيئات *sayyi'ât*) = sin, offence, bad deed, evil. See at 28:54, p. 1251, n. 5.
2. يُجْزَىٰ *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [jazâ'], to repay, to reward. See at 6:160, p. 462, n. 4).
3. مِثْلٌ *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 39:47, p. 1498, n. 2.
4. i. e., deed approved by the Qur'ân and *sunnah*.
5. صَالِحٌ *salih* = good, right, proper (act. participle from *ṣalaha/saluha* [salâh/ sulûh/ maṣlahah], to be good, right. See at 35:37, p. 1403, n. 7).
6. ذَكَرٌ *dhakar* (s.; pl. dhukâr/dhukârah/dhukrân) = male. See at 16:97, p. 860, n. 9.
7. أُنْثَىٰ *'unthâ* (s.; pl. 'inâth/'anâthâ) = female, feminine. See at 16:97, p. 860, n. 10.
8. يَدْخُلُونَ *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [dukhâl], to enter. See at 16:32, p. 837, n. 4).
9. جَنَّةٌ *jannah* (s.; pl. *jannât*) = orchard, garden, paradise. See *jannât* at 36:34, p. 1417, n. 2.
10. يُرْزَقُونَ *urzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [rizq], to give the means of subsistence. See at 3:169, p. 222, n. 8).
11. أَدْعُوا *'ad'û* = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [du'â'], to call, to summon. See *'ad'û* at 19:48, p. 963, n. 1).
12. نَجَاةٌ *najâh* = escape, deliverance, salvation. See *najjaynâ* at 37:134, p. 1451, n. 3.
13. أَكْفُرُ *'akfuru(u)* = I become ungrateful, cover, disbelieve (v. i. s. impfct. from *kafara* [kufr], to cover. The final letter takes *fathah* because of an implied 'an in *li* (of motivation) coming before the verb. See *'akfuru* at 27:40, p. 1214, n. 6).
14. أَشْرِكُ *'ushrika(u)* = I set a partner, associate, give a share (v. i. s. impfct. from *ashraka*, form IV of *sharika* [shirk / sharikah], to share. The final letter takes *fathah* because the verb is conjunctive to the previous verb governed by an implied 'an. See at 13:35, p. 780, n. 11).
15. غَفَّارٌ *ghaffâr* = Most Forgiving, the Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghufara* [ghufr / maghfirah / ghufrân], to forgive. See at 39:5, p. 1482, n. 7).

لَا جَرَمَ 43. "No doubt,¹

أَمَّا تَدْعُونَنِي إِلَيْهِ that to which you call² me

لَيْسَ لَهُ دَعْوَةٌ deserves no invocation³

فِي الدُّنْيَا in the world

وَلَا فِي الْآخِرَةِ nor in the hereafter,

وَأَنْ مَرَدَّنَا and that our return⁴ shall be

إِلَى اللَّهِ to Allah

وَأَنَّ الْمُسْرِفِينَ and that the transgressors⁵

هُمْ shall be the ones

أَصْحَابُ النَّارِ to be inmates⁶ of the fire."

﴿٤٣﴾

فَسَتَذْكُرُونَ 44. "And soon you will recall⁷

مَا أَقُولُ لَكُمْ what I say to you.

وَأَفْوِضْ أَمْرِي And I entrust⁸ my affair⁹

إِلَى اللَّهِ إِنَّ اللَّهَ to Allah. Verily Allah is

بَصِيرٌ يَأْتِي السَّادِ All-Seeing of His servants."

﴿٤٤﴾

فَوَقَّاهُ اللَّهُ 45. So Allah saved¹⁰ him

فِي سَيِّئَاتِهِ from the evils¹¹ of

مَا مَكَرُوا what they schemed;¹²

وَحَاقَ and there encircled¹³

بِقَالِ فِرْعَوْنَ the people of Fir'aun

سَوْءِ الْعَذَابِ the evil of punishment.

﴿٤٥﴾

1. لا جرم *lâ jaram* = no doubt, surely, certainly, of course. See at 16:109, p. 864, n. 10.

2. i. e. the imaginary gods and goddesses to whom you call me. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â]), to call. See at 39:38, p. 1494, n. 9).

3. دعوة *da'wah* = call, invitation, summons, summoning, claim, demand, invocation, supplication, propagation.

4. i. e., after death and resurrection for final judgement and requital. مرد *maradd* = place of return, return, repulsion, resistance. See at 30:43, p. 1304, n. 8.

5. i. e., those who transgress the limits set by Allah and violate His injunctions. مسرفين *musrifîn* (pl; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafu/sarifa* [*sarf/saraf*], to corrode, to spoil, to neglect. See at 26:151, p. 1188, n. 9).

6. أصحاب *aṣ-ḥâb* (pl.; sing. *ḥâhib*) = inmates, dwellers, companions, associates, followers, owners. See at 40:6, p. 1511, n. 4).

7. تذكرون *tadhkurûna* = you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. See at 2:235, p. 118, n. 8).

8. أفوض *'ufawwiḍu* = I entrust, commit, consign (v. i. s. impfct. from *fawwada*, form II from the root *fawḍ*).

9. أمر *'amr* (s.; pl. *'awâmir* / *'umûr*) = order, command, decree / matter, issue, affair. See at 33:36, p. 1350, n. 5.

10. وقى *waqâ* = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqâyah*, to guard, to preserve. See *ittaqû* at 39: 73, p. 1507, n. 5).

11. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 40:9, p. 1512, n. 7.

12. مكرؤا *makarû* = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude. See at 27:50, p. 1217, n. 11).

13. حاق *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 39:48, p. 1498, n. 8).

النَّارِ 46. The fire, يُعْرَضُونَ عَلَيْهَا عُدُوًا وَعَشِيًّا وَيَوْمَ تَقُومُ السَّاعَةُ	they shall be laid ¹ on it by morning ² and evening. ³ And the day the Hour shall take place:
أَدْخُلُوا آلَ فِرْعَوْنَ أَشَدَّ الْعَذَابِ ﴿٤٦﴾	"Enter ⁴ the people of Fir'aun in the severest ⁵ of punishment."
وإذ يتحاجون في النارِ فَيَقُولُ الضُّعْفَتَاؤُ لِلَّذِينَ أَسْتَكْبَرُوا إِنَّا كُنَّا لَكُمْ بِعَا فَهَلْ أَنْتُمْ مُعْتَمِدُونَ عَلَيْنَا	47. And lo, they will quarrel ⁶ in the fire. The weak ones ⁷ will say to those who had turned arrogant: ⁸ "Indeed we had been of you the followers. ⁹ So will you be relieving ¹⁰ us of a portion ¹¹ of the fire?"
فَقَالَ الَّذِينَ أَسْتَكْبَرُوا إِنَّا كُلٌّ فِيهَا إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿٤٧﴾	48. There will say those who had turned arrogant: "Indeed we all are in it. Verily Allah has decided ¹² between the servants."

1. يعرضون *yu'raḍūna* = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from 'araḍa/aruḍa ['ard], to become visible, to be wide. See at 11:18, p. 684, n. 8).
2. غدو *ghudūw* = morning, coming /running in the morning. See at 34:12, p. 1371, n. 10.
3. عشي *'ashīy* = evening, early night. See at 38:18, p. 1463, n. 8.
4. i. e., it will said. أدخلوا *'adkhilū* = you (all) enter (in the transitive sense), insert, put in, admit (v. ii. m. pl. imperative from 'adkhala, form IV of *dakhala* [dakhāl], to enter. See 'adkhil at 40:18 p. 1512, n. 1).
5. أشد *ashadd* = more/most intense, strongest/strongest, severer/severest, fiercest/fiercest, sterner/sternest, tougher/toughest, (relative of *shadid*). See at 40:21, p. 1516, n. 10.
6. يتحاجون *yatahājūna* = they quarrel, dispute, argue, debate (v. iii. m. pl. impfct. from *tahājjā*, from VI of *hajja* [hijj/hajjj], to aim at, to overcome. See *tahājūna* at 6:79, p. 423, n. 7).
7. ضعفاء *ḍu'afā'* (pl.; s. *ḍa'if*) = the weak, frail, feeble, debilitated, deficient (act. participle in the scale of *fa'il* from *ḍa'ufa* [ḍu'fda'f], to be weak. See at 14:21, p. 794, n. 3).
8. i. e., the leaders who had misguided them. استكبروا *istakbarū* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/ kibar/ kabārah/kabr], to become great, to be older. See at 25:21, p. 1144, n. 9).
9. تبع *taba'* = followers, following, dependency, succession. See at 14:21, p. 794, n. 5.
10. مغيثون *mughnūn* (pl., s. مغيث *mughnin*) = those who avail, make free from want, enrich, suffice, relieve, be of use (act. participle from 'aghna, form IV of *ghaniya* [ghinan / ghanā'], to be free from want, to be rich. See 'aghnat at 14:21, p. 794, n. 6).
11. نصيب *naṣīb* (s.; pl. *naṣīb / anṣībā' / anṣībah*) = share, portion, luck, chance, fate, dividend. See at 28:77, p. 1259, n. 10.
12. حكَم *ḥakama* = he decided, adjudged, passed judgement (v. iii. m. s. past from *ḥukm*, to pass judgement. See *tahkumu* at 39:46, p. 1497, n. 10).

وَقَالَ الَّذِينَ فِي النَّارِ 49. And those in the fire will
لِحِرَّتِهِمْ جَهَنَّمَ say to the keepers¹ of hell:
أَدْعُوا رَبَّكُمْ "Pray² your Lord
يُخَفِّفْ عَنَّا that He lighten³ for us
يَوْمًا مِنَ الْعَذَابِ a day of the punishment."

﴿١١﴾

قَالُوا 50. They will say:
أَوَلَمْ تَكُ أَوْلَم تَأْتِيكُمْ
رُسُلُكُمْ your Messengers⁴
بِالْبَيِّنَاتِ with the clear evidences?⁵
قَالُوا بَلَى They will say: "Yes."
قَالُوا أَكَاذِبُونَ They will say: "Then pray."
وَمَا دَعَاؤُهُمْ But the prayer
الْكٰفِرِينَ of the unbelievers will not be
﴿١٢﴾ إِلَّا فِي ضَلٰلٍ but in vain.⁶

Section (Rukū') 6

إِنَّا لَنَنْصُرُ 51. Verily We will help⁷
رُسُلَنَا Our Messengers
وَالَّذِينَ آمَنُوا and those who believe
فِي الْحَيٰوةِ الدُّنْيَا in the worldly life
وَيَوْمَ and on the day
﴿١٣﴾ يَقُومُ الْأَشْهَادُ the witnesses⁸ will come up.

1. حَزَنَةٌ *khazanah* (pl.; s. *khāzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store, to stock. See at 39:73, p. 1507, n. 7).

2. ادعوا *ud'ū* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'ā* [*du'ā*], to call. See at 34:22, p. 1376, n. 1).

3. يخفف *yukhaffif(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifu* at 4:28, p. 252, n. 12).

4. رسل *rusul* (pl.; s. رسول *rasūl*) = messengers, envoys, emissaries, delegates. See at 40:22, p. 1517, n. 2.

5. i. e., miracles and other evidences proving the truth of their mission and of the message they delivered. بَيِّنَات *bayyināt* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:22, p. 1517, n. 3).

6. No believing and praying will avail when faced with the punishment (see the last 'āyah of this sūrah). ضَال *ḍalāl* = error, straying from the right path. فِي ضَلٰلٍ = in vain. See at 39:22, p. 1489, n. 10.

7. نصر *naṣuru* = we help, assist, give victory (v. i. pl. impfct. from *naṣara* [*naṣr /nuṣūr*], to help. See *naṣarnā* - at 37:116, p. 1448, n. 8).

8. i. e., on the Day of Judgement when the angels, the Messengers and the believers will testify against the nations that disbelieved their respective Messengers and to the effect that the Messengers had duly delivered the message to their respective peoples. أَشْهَاد *'ashād* (pl.; s. *shāhid*) = witnesses. See at 11:18, p. 684, n. 9.

<p>يَوْمَ 52. That day لَا يَنْفَعُ there will avail¹ not الظَّالِمِينَ the transgressors² مَعذِرَتَهُمْ their excuse;³ وَلَهُمُ اللَّعْنَةُ and they will have the curse⁴ وَلَهُمْ and they will have سُوءَ الدَّارِ the evil⁵ of the abode.⁶</p>		<p>1. يَنْفَعُ <i>yanfa'u</i> = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from <i>nafa'a</i> [naf'], to be useful, be of use. See at 32:29, p. 1332, n. 13). 2. i. e., the polytheists (note that at 31:13 <i>shirk</i> or setting partners with Allah is called a grave <i>zulm</i>). الظَّالِمِينَ <i>ẓālimîn</i> (acc./gen. of <i>ẓālimân</i>, sing. <i>ẓālim</i>) = transgressors, wrong-doers, unjust persons, polytheists (active participle from <i>ẓalama</i> [ẓulm], to transgress, do wrong. See at 35:40, p. 1405, n. 5). 3. مَعذِرَةٌ <i>ma'dhirah</i> (s.; pl. <i>ma'adhira</i>) = excuse, pardon, forgiveness. See at 30:57, p. 1309, n. 7. 4. لَعْنَةٌ <i>la'nah</i> (s.; pl. <i>la'nât</i>) = curse, banishment from mercy, imprecation. See at 38:78, p. 1477, n. 8. 5. سُوءٌ <i>sâ'</i> (s.; pl. <i>'aswâ'</i>) = evil, ill, badness, offence, bad deed, injury, harm, calamity, misfortune, distress. See at 40:37, p. 1523, n. 4). 6. i. e., the abode of the hereafter. دَارٌ <i>dâr</i> (s.; pl. <i>diyâr</i>) = abode, home, house, edifice, habitation, land, country. See at 38:47, p. 1471, n. 9).</p>
<p>وَلَقَدْ آتَيْنَا مُوسَى 53. And We had given Mûsâ الْهُدَى the guidance وَأَوْرَثْنَا and gave as inheritance⁷ to بَنِي إِسْرَائِيلَ the Children of Isrâ'îl الْكِتَابَ the Book,</p>		<p>7. أَوْرَثْنَا <i>'awrathnâ</i> = we made over, make (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from <i>'awratha</i>, form IV of <i>waritha</i> ['irth/ 'irthahl/ <i>wirâthahl</i> <i>rithah/ turâth</i>], to be heir, to inherit. See at 39:74, p. 1507, n. 10).</p>
<p>هُدًى 54. As guidance and وَذِكْرًا reminder⁸ لِأُولِي الْأَلْبَابِ to those having intelligence.⁹</p>		<p>8. ذِكْرٌ <i>dhikrâ</i> = recollection, remembrance, memory, reminder. See at 39:21, p. 1489, n. 4). 9. أَلْبَابٌ <i>'albâb</i> (pl.; sing. <i>lubb</i>) = heart, acumen, intelligence, understanding. See at 39:18, p. 1487, n. 14).</p>
<p>فَأَصْبِرْ 55. So have patience.¹⁰ إِنَّ وَعْدَ اللَّهِ Verily Allah's promise¹¹ حَقٌّ is true. وَأَسْتَغْفِرْ And seek forgiveness¹² لِدُنْيَاكَ of your sin;</p>		<p>10. i. e., have patience over the unbelievers' opposition and ridiculing. اصْبِرْ <i>isbir</i> = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from <i>ṣabara</i> [ṣabr], to be patient, to bind. See at 38:17, p. 1463, n. 3). 11. وَعْدٌ <i>wa'd</i> (s.; pl. <i>wu'ūd</i>) = promise. See at 36:48, p. 1420, n. 7). 12. اسْتَغْفِرْ <i>istaghfir</i> = ask forgiveness, pray for pardon (v. ii. m. s. imperative from <i>istaghfara</i>, form X of <i>ghufara</i> [ghufr/ <i>maghfirah</i> /<i>ghufrân</i>], to forgive. See at 24:62, p. 1135, n. 1).</p>

وَسَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ وَالْإِكْبَرِ ﴿٥٥﴾	And proclaim the sanctity ¹ with the praise ² of your Lord by the evening ³ and the morning. ⁴
إِنَّ الَّذِينَ يُحَادِلُونَ فِي آيَاتِ اللَّهِ بِغَيْرِ سُلْطَانٍ أَتَتْهُمْ إِنَّ فِي صُدُورِهِمْ إِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيهِ فَأَسْعُدِ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ ﴿٥٦﴾	56. Verily those who dispute ⁵ about the signs of Allah without any sanction ⁶ having come to them, there is naught in their hearts ⁷ except arrogance. ⁸ They shall not attain ⁹ it. So seek refuge ¹⁰ with Allah. Verily He is the All-Hearing, the All-Seeing.
لَخَلْقُ السَّمَوَاتِ وَالْأَرْضِ أَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ﴿٥٧﴾	57. Surely the creation ¹¹ of the heavens and the earth is greater than the creation of man; but most men do not know. ¹²

1. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaḥa* [*sabih/ sibāḥah*] to swim, to float. See at 25:58, p. 1155, n. 8).

2. حمد *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 6:1, p. 391, n. 1.

3. عشي *'ashiy* = evening, early night. See at 40:46, p. 1526, n. 3.

4. ايكبار *'ibkār* = morning (before sunrise). See *bukrah* at 33:42, p. 1353, n. 2.

5. يجادلون *yujādlūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See at 40:35, p. 1522, n. 4).

6. سلطان *sulṭān* = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

7. صدور *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 35:38, p. 1404, n. 1.

8. i. e., arrogance which prevents them from recognizing the truth and accepting the Prophethood of Muḥammad, peace and blessings of Allah be on him. كبر *kibr* = bigness, magnitude, pride, arrogance, leading part, major role. See at 24:11, p. 1109, n. 7.

9. i. e., the unbelievers shall never attain that position of special favour, Prophethood, which Allah bestows only on His chosen one. بالغي *bālighī(n)* (pl.; acc./gen. of *bālighūn*; s. *bāligh*) = those who reach, attain (act. participle from *balagha* [*bulūgh*], to reach. The terminal *nūn* is dropped because of the genitive construction. See at 16:7, p. 829, n. 9).

10. استعد *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'ādha* [*awdh/ 'iyādh / ma'ādha*], to seek protection. See at 16:98, p. 861, n. 3).

11. خلق *khalq* = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

12. i. e., most men do not know that everything, including their recreation and resurrection, is easy for Allah.

وَمَا يَسْتَوِي 58. And there equalize¹ not
 الْأَعْمَى وَالْبَصِيرُ the blind² and the seeing one³
 وَالَّذِينَ آمَنُوا and those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁴
 وَلَا الْمُسِيءَ nor the one doing evil.⁵
 قَلِيلًا Little is that
 تَتَذَكَّرُونَ you bear in mind.⁶

إِنَّ السَّاعَةَ 59. Verily the Hour⁷
 لَأَيُّهَا is sure to come.
 لَارَيْبَ فِيهَا There is no doubt⁸ in it.
 وَلَكِنَّ But
 أَكْثَرَ النَّاسِ most men
 لَا يُؤْمِنُونَ believe not.

وَقَالَ رَبُّكُمْ 60. And your Lord says:
 ادْعُونِي "Call⁹ Me,
 أَسْتَجِبْ لَكُمْ I shall respond¹⁰ to you.
 إِنَّ الَّذِينَ Verily those
 يَسْتَكْبِرُونَ who turn arrogantly¹¹
 عَنْ عِبَادَتِي from worshipping Me
 سَيَدْخُلُونَ جَهَنَّمَ shall enter hell
 دَاخِرِينَ in disgrace.¹²

1. يستوي *yastawī* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawīya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).
2. 'أعمى' *'a'mā* (s.; pl. 'umy) = blind. See at 35:19, p. 1397, n. 8.
3. بصير *baṣīr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura*/*baṣīra* [*baṣar*], to see). See at 35:45, p. 1408, n. 1.
4. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ān and *sunnah*). See at 38:24, p. 1465, n. 5.
5. مسيء *muṣī'* = one who does evil, evil-doer (act. participle from 'asā'a', form IV of *sā'a* [*saw*], to be bad/foul/evil. See 'asā'ū at 30:10, p. 1293, n. 3).
6. تتذكرون *tataḍakkaru* = you bear in mind, remember (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/*tadhkār*], to remember. See at 32:4, p. 1325, n. 6).
7. i. e., the hour of resurrection and judgement. ساعة *sā'ah* (s.; pl. *sā'āt*) = hour, time, clock, the Hour of Resurrection. See at 30:14, p. 1293, n. 10.
8. ريب *rayb* = doubt, suspicion, misgivings. See at 32:2 p. 1324, n. 3.
9. ادعوا *ud'ū* = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from *da'a* [*du'a*], to call. See at 40:49, p. 1527, n. 2).
10. استجب *'astajib* (*jibu*) = I respond, answer (v. i. s. impfct. from *istajāba*, form X of *jāba* [*jawb*], to travel. The final letter is vowelless (hence the medial *yā'* is dropped) because the verb is conclusion of a conditional clause. See *yastajibū* at 28:64, p. 1255, n. 5.
11. يتكبرون *yastakbirūna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr*/*kibār*/*kabārah*], to become big, large, great. See at 37:35, p. 1436, n. 2).
12. داخريين *dākhirīn* (pl.; acc./gen. of *dākhīrīn*; s. *dākhīr*) = those who become small, humble, lowly, are humiliated, are in disgrace (act. participle from *dakhara* [*dkhar*/*dukhār*], to be small, humble. See at 27:87, p. 1228, n. 7).

Section (Rukû') 7

61. Allah is He Who
 جَعَلَ لَكُمْ اللَّيْلَ has made¹ for you the night
 لِتَسْكُنُوا فِيهِ that you may repose² therein,
 وَالتَّهَارُ مَبْصُرًا and the day giving visibility.³
 إِنَّ اللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace⁴
 عَلَى النَّاسِ وَلَٰكِنَّ on man, but
 أَكْثَرُ النَّاسِ most men
 لَا يَشْكُرُونَ do not express gratitude.⁵

62. Such is Allah,
 رَبُّكُمْ your Lord,
 خَلِيقُ كُلِّ شَيْءٍ Creator⁶ of everything.
 لَا إِلَهَ إِلَّا هُوَ There is no deity except He.
 فَأَنَّى تُؤْفَكُونَ Then how are you deluded?⁷

63. Thus were deluded⁸
 الَّذِينَ كَانُوا those who had been
 بِآيَاتِ اللَّهِ at the signs⁹ of Allah
 بِجَحْدُونَ hurling rejection.³

64. Allah is He Who
 جَعَلَ لَكُمْ has made for you

1. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 36: 80, p. 1428, n. 5).

2. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukân*], to be calm, still. The terminal *nân* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 30:31, p. 1296, n. 4).

3. So you may work and earn livelihood. مبصر *mubşir* (s.; pl. *mubşirûn*) = one who sees through/perceives/ discerns, gives visibility, (act. participle from 'abşara, form IV of *başura/ başira* [*başar*], to see, to understand. See at 10:67, p. 661, n. 8).

4. فضل *fađl* (pl. *fuđûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 34:10, p. 1371, n. 1.

5. يشكرون *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/ shukrân*], to thank. See at 36:73, p. 1426, n. 11).

6. خالق *khâliq* = Creator, Maker (act. participle from *khalqa* [*khalq*], to create. See *khalqa* at 39:62, p. 1523, n. 3).

7. i. e., into worshipping others who are only created beings, in lieu of Allah. تؤفكون *tu'fakûna* = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from 'afaka ['*ifk/ afk/ afak/ ufûk*], to lie, to deceive. See at 35:3, p. 1390, n. 9).

8. i. e., just as many of you do not heed the signs of Allah and express gratitude for His graces and thus be deluded, likewise others before you were deluded. يؤفك *yu'faku* = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from 'afaka. See n. 7 above).

9. آيات *'âyât* (sing. 'ayah) = signs, miracles, revelations. See at 40:23, p. 1517, n. 9.

10. يجهلون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd/juhûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

الْأَرْضَ فَكَرًّا	the earth as a resting place ¹	1. اقرار <i>qarâr</i> = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:39, p. 1523, n. 13.
وَالسَّمَاءَ بِنَاءً	and the sky as a setup; ²	2. بناء <i>binâ'</i> (s.; pl. <i>bannâ'ûn</i>) = building, setup, structure, edifice also verbal noun of <i>banâ</i> , to build. See at 2:21, p. 11, n. 8)
وَصَوَّرَكُمْ	and He has shaped ³ you	3. صور <i>ṣawwara</i> = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in, form II from the root <i>ṣûrah</i> , shape. See <i>ṣawwarnâ</i> at 7:11, p. 468, n. 3).
فَأَحْسَنَ	and has perfected ⁴	4. أحسن <i>'ahsana</i> = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of <i>hasuna</i> [<i>husn</i>], to be good. See at 32:7, p. 1326, n. 1).
صُورَكُمْ	your makes; ⁵	5. صور <i>ṣuwar</i> (pl., s. <i>ṣûrah</i>) = shapes, makes, forms, figures, pictures, statues, copies.
وَرَزَقَكُمْ	and He has provided ⁶ for you	6. i. e., with the means of subsistence, nourishment and wellbeing. رزق <i>razaqa</i> = he provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. iii. m. s. past from <i>razaq</i> , to provide, bestow. See at 16:114, p. 866, n. 13).
مِنَ الطَّيِّبَاتِ	of the good things. ⁷	7. طيبات <i>ṭayyibât</i> (f.; pl.; sing. <i>ṭayyibah</i> , m. <i>ṭayyib</i>) = good women, good things, agreeable things, pleasant things (things lawful and salutary). See at 24:26, p. 1114, n. 9.
ذَٰلِكُمْ اللَّهُ	Such is Allah,	8. تبارك <i>tabâraka</i> = he became blessed, praised, exalted (v. iii. m. s. past in form VI of <i>baraka</i> , to kneel down. See at 25: 61, p. 1156, n. 6).
رَبُّكُمْ	your Lord.	9. عالمين <i>'âlamîn</i> (acc./gen. of المعلوم <i>'âlamûn</i> ; sing. عالم <i>'âlam</i> , i.e., any being or object that points to its Creator; sing. <i>'âlam</i>) = all beings, creatures. See at 39:75, p. 1508, n. 7).
فَتَبَارَكَ اللَّهُ	So Blessed ⁸ is Allah,	10. ادعوا <i>ud'û</i> = you (all) pray, call, invoke, beseech (v. ii. m. pl. imperative from <i>da'û</i> [<i>du'û</i>], to call. See at 40:60, p. 1530, n. 9).
رَبِّ الْعَالَمِينَ	Lord of all beings. ⁹	11. i. e., without associating anyone with Him. مخلصين <i>mukhlisîn</i> (pl.; acc./gen. of <i>mukhlisûn</i> ; sing. <i>mukhlis</i>) = those who make (something) exclusive and pure, sincere, loyal, (act. participle from <i>'akhlasha</i> , form IV of <i>khalasha</i> [<i>khulâṣ</i>], to be pure. See at 40:14, p. 1514, n. 7).
هُوَ الْحَيُّ	65. He is the Ever-Living.	12. نهيت <i>nuhîtu</i> = I was forbidden, prohibited, banned, interdicted (v. i. s. past passive from <i>nahâ</i> [<i>nahy</i>], to forbid).
لَا إِلَهَ إِلَّا هُوَ	There is no deity except He.	
فَادْعُوهُ	So invoke ¹⁰ Him,	
مُخْلِصِينَ لَهُ	making exclusive ¹¹ for Him	
الذِّينَ	the worship.	
الْحَمْدُ لِلَّهِ	All the praise is for Allah,	
رَبِّ الْعَالَمِينَ	Lord of all beings.	
قُلْ إِنِّي	66. Say: "Indeed I have been	
نُهَيْتُ	forbidden ¹²	
أَنْ أَعْبُدَ الَّذِينَ	to worship those whom	

تَدْعُونَ مِنْ دُونِ اللَّهِ
لَمَّا جَاءَنِي
الْبَيِّنَاتُ
مِنْ رَبِّي
وَأَمِرْتُ
أَنْ أَسْلِمَ
رَبِّ الْعَالَمِينَ

you invoke¹ besides Allah,
since there has come to me
the clear evidences²
from my Lord
and I have been commanded³
that I surrender⁴
to the Lord of all beings.

هُوَ الَّذِي
خَلَقَكُمْ مِنْ تُرَابٍ
ثُمَّ مِنْ نُطْفَةٍ
ثُمَّ مِنْ عَلَقَةٍ
ثُمَّ يُخْرِجُكُمْ
أَسْفَلَ
ثُمَّ لَتَبْلُغُوا
أَشَدَّكُمْ

67. He it is Who
created you of dust;⁵
then out of a drop,⁶
then of a sticking clot,⁷
then He produces⁸ you
as a baby;⁹
then that you may attain¹⁰
your maturity,¹¹

ثُمَّ لَتَكُونُوا شُيُوخًا
وَمِنْكُمْ مَنْ
يُتَوَفَّى
مِنْ قَبْلِ
وَلَتَبْلُغُوا
أَجَلًا مُّسَمًّى
وَلَعَلَّكُمْ
تَعْقِلُونَ

then that you become old;
and among you are those
that are made to die¹²
earlier;
and that you may reach
a term specified¹³
and in order that you may
undersand.

1. i. e., worship. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'â* [du'â'], to call. See at 40:42, p. 1525, n. 2).
2. بَيِّنَاتٌ *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:50, p.1527, n. 5).
3. أَمِرْتُ *'umirtu* = I was bidden, commanded, ordered, (v. i. s. past passive from *'amara* ['*amr*], to command. See at 39:12, p. 1486, n. 1).
4. i. e., completely and with undivided loyalty, shunning all imaginary gods and goddesses. أسلم *'uslima(u)* = I surrender, submit, commit myself, resign myself (v. i. s. impfct. from *'aslama*, from IV of *salima* [*salâmah/salâm*], to be safe, secure. See *'aslantu* at 27:44, p. 1215, n. 13).
5. تُرَابٌ *turâb* (s.; pl. *atribah/ tirbân*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.
6. i. e., of the parents. نطفة *nufah* (s.; pl. *nufah*) = drop, sperm. See at 36:77, p. 1427, n. 10.
7. i. e., as the next stage in the development. علقه *'alaqah* = sticking clot. See at 23:14, p. 1077, n. 12.
8. يخرجه *yukhriju* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out, to leave. See at 30:19, p. 1295, n. 6).
9. طفلاً *tifl* (s.; pl. *'afâl*) = infant, baby, child. See at 24:31, p. 1117, n. 13.
10. Then Allah makes you grow. تَبْلُغُوا *tablughû* (*na*) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [*bulâgh*], to reach, to attain. The terminal *nân* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 22:5, p. 1046, n. 11).
11. أَشَدَّكُمْ *'ashudd* = physical maturity, virility, majority. See at 28:14, p. 1235, n. 7.
12. يُتَوَفَّى *yutawaffâ* = he is taken fully, received in full, caused to die (v. iii. m. s. impfct. passive from *tawaffâ*, from V of *wafâ* [*wafâ'wafy*], to be perfect, to fulfil. See at 22:5, p. 1046, n. 13).
13. مَسْمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s.} from *sammâ* {to name}, form II of *samâ* [*sumâw/ samâ*], to be high. See at 39:42, p. 1496, n. 10).

هُوَ الَّذِي يُحْيِي 68. He it is Who gives life¹

وَيُمِيتُ and causes to die.²

فَإِذَا قَضَىٰ أَمْرًا 69. So when He decrees³ a matter

فَأِنَّمَا يَقُولُ لَهُ كُنْ

فَيَكُونُ and it comes into being.

Section (Rukû') 8

أَلَمْ تَرَ إِلَى الَّذِينَ 69. Do you not see those

يُجَادِلُونَ

who dispute⁴

فِي آيَاتِ اللَّهِ

about the signs of Allah?⁵

أَن يَصْرِفُونَ 69. How are they deluded?⁶

الَّذِينَ كَذَّبُوا 70. Those who disbelieve⁷

بِالْكِتَابِ وَبِمَا

أَرْسَلْنَا بِهِ

which We have sent out⁹

رُسُلَنَا

Our Messengers —

فَسَوْفَ يَعْلَمُونَ 70. but soon they will know.¹⁰

إِذَا الْأَغْلَالُ 71. When the fetters¹¹ will be

فِي أَعْنَاقِهِمْ

at their necks,¹²

وَالسَّلْسِلُ

and the chains,

يُسْحَبُونَ 71. they will be dragged¹³

1. *yuhyî* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from 'ahyâ, form IV of hayiya [hayah], to live. See at 36:78, p. 1428, n. 1).

2. *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawt], to die. See at 30:40, p. 1304, n. 3).

3. *qaḍâ* = he decreed, decided, judged, executed, fulfilled, terminated, concluded (v. iii. m. s. past from *qaḍâ'*, to conclude. See at 39:42, p. 1496, n. 8).

4. *yujâdilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jâdala*, form III of *jadala* [جادل], to tighten. See at 40:56, p. 1529, n. 5).

5. It is a question of surprise, i. e., how do they dispute about the signs of Allah while they are so obvious?

6. i. e., from the right course of monotheism to the error of polytheism. *yusrafûna* = they are deluded, diverted, turned away (v. iii. m. pl. impfct. passive from *ṣarafa* [ṣarf], to turn, to turn away. See *tusrafûna* at 39:6, p. 1483, n. 3).

7. *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhib* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 37:127, p. 1450, n. 4).

8. i. e., the Qur'ân.

9. Allah sent the same message through all the previous Prophets. So a Muslim must believe in all the previous Prophets and the message they delivered. *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasala* [rasal], to be long and flowing. See at 37:147, p. 1453, n. 1).

10. i. e., the consequences of their unbelief and polytheism.

11. *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles. See at 36:8, p. 1410, n. 7.

12. i. e., on the Day of Judgement. *'a'nâq* (pl.; s. eq. *'unuq*) = necks. See at 38:33, p. 1468, n. 11.

13. *yushabûna* = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *shabâ* [shahb], to drag, to trail on the ground).

72. Into the boiling water;¹
 ثُمَّ فِي النَّارِ then in the fire
 ﴿٧٢﴾ يَسْجُرُونَ they will be burned.²
73. Then it will be said to
 أَيْنَ مَا them: "Where are those that
 ﴿٧٣﴾ كُنْتُمْ تَشْرِكُونَ you used to set as partners³
74. "Besides Allah?"
 قَالُوا They will say:
 صَلَّوْا عَنَّا "They have strayed⁴ from us.
 بَل لَّعَنَّا Nay, we did not use to
 نَدْعُو مِنْ قَبْلُ شَيْئًا invoke⁵ afore anything."
 كَذَلِكَ يُضِلُّ اللَّهُ Thus Allah makes go astray⁶
 ﴿٧٤﴾ الْكَافِرِينَ the unbelievers.⁷
75. That is so because
 ﴿٧٥﴾ كُنْتُمْ تَفْرَحُونَ you had been rejoicing⁸
 فِي الْأَرْضِ in the earth
 بِغَيْرِ الْحَقِّ without justification⁹
 وَإِذَا كُنْتُمْ and because you used to
 ﴿٧٥﴾ تَمْرَحُونَ be exultant.¹⁰

1. حميم *hamim* = boiling water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 40:18, p. 1515, n. 11.

2. يسجرون *yusjarūna* = they are burned, fired up, heated (v. iii. m. pl. impfct. from *sajara*, to fire up).

3. i. e., in your worship. تشركون *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk*/*sharikah*], to share. See at 11:54, p. 697, n. 6).

4. ضلوا *dallū* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *dalla* [*dalāl*/*dalālah*], to loose one's way. See at 20:92, p. 998, n. 9).

5. ندعوا *nad'ua* ('*ū*) = we call, invoke, invite (v. i. pl. impfct. from *da'ā* [*du'ā'*], to call, to summon. See at 17:71, p. 896, n. 6).

6. i. e., because of their unbelief and setting partners with Allah. يضل *yudillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*dalāl*/*dalālah*], to go astray. See *yudilla* at 38:26, p. 1466, n. 6).

7. كافرين *kāfirin* (pl.; acc./genitive of *kāfirān*; s. *kāfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufr*/*kufrān* / *kufūr*], to disbelieve, to cover. See at 39:59, p. 1502, n. 6).

8. i. e., at what you did of sins and misdeeds. تفرحون *tafrahūna* = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*farah*], to be glad. See at 27:36, p. 1212, n. 13).

9. حق *haqq* = right, truth, liability, justice, just cause. See at 39:41, p. 1495, n. 11.

10. i. e., at your unbelief and disobedience to Allah. تمرحون *tamrahūna* = you be exultant/merry/hilarious (v. ii. m. pl. impfct. from *mariḥa* [*marah*], to be merry, exultant. See *marah* at 31:18, p. 1317, n. 4).

أَدْخُلُوا	76. Enter you all ¹
أَبْوَابَ جَهَنَّمَ	the gates ² of hell
خَالِدِينَ فِيهَا	abiding for ever ³ therein.
فَيْسُ	So bad is ⁴
مَثْوَى الْمُتَكَبِّرِينَ	the abode ⁵ of the arrogant. ⁶
﴿٧٦﴾	
فَاصْبِرْ	77. So be patient. ⁷
إِنَّ وَعْدَ اللَّهِ	Verily Allah's promise
حَقٌّ	is true.
فَأَيُّا نُرِيكَ	So whether We show ⁸ you
بَعْضَ الَّذِي	some of what
وَعَدْنَاهُمْ	We have promised ⁹ them
أَوْ تَوَفَّيْنَاكَ	or We make you die, ¹⁰
﴿٧٧﴾ فَأَلَيْنَا يَرْجِعُونَ	to Us they will be returned. ¹¹
وَلَقَدْ أَرْسَلْنَا	78. And indeed We had sent
رُسُلًا مِّن قَبْلِكَ	Messengers before you.
مِنْهُمْ مَّن	Of them are those that
قَصَصْنَا عَلَيْكَ	We have narrated ¹² to you
وَمِنْهُمْ مَّن	and of them are those that
لَمْ نَقْصُصْ عَلَيْكَ	We have not narrated to you.
وَمَا كَانَ لِرَسُولٍ	And it lies not with a Mes-
أَنْ يَأْتِيَ بِآيَةٍ	senger that he brings a sign

1. i. e., it will be said to them. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhûl*], to enter. See at 39:72, p. 1506, n. 12).

2. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 39:71, p. 1506, n. 4.

3. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidîn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 39:72, p. 1506, n. 13).

4. فیس *bi's* = evil, wretched, bad. See at 39:72, p. 1507, n. 1.

5. مَثْوَى *mathwan* (s.; pl. مَثَاوٍ *mathâwîn*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide). See at 39:72, p. 1507, n. 2.

6. متكبرین *mutakabbirîn* (pl.; acc./gen. of *mutakabbirîn*) = proud, haughty, arrogant (act. participle from *takabbara*, from V of *kabara/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).

7. i. e., have patience over the unbelievers' opposition and ridiculing. اصبر *ishbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 40:55, p. 1528, n. 10).

8. نرين *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'â* [*ra'y/ru'yah*], to see at 13:40, p. 782, n. 1).

9. i. e., of disgrace and punishment. وعد *na'ida* = we promise, assure, threaten, (v. i. s. impfct. from *wada'a* [*wa'da*], to promise. See at 23:95, p. 1098, n. 6).

10. توفين *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffâ*, from V of *wafâ* [*wafâ/wafy*], to be perfect, to fulfil. See at 13:40, p. 782, n. 3).

11. i. e., after death and resurrection for final judgement and requital. يرجعون *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *rajâ'a* [*rujû'*], to return. See at 28:39, p. 1246, n. 4).

12. قصصنا *qasasnâ* = we related, narrated, gave an account, told (v. i. pl. past from *qasasa* [*qasas*], to relate, narrate. See at 16:118, p. 868, n. 6).

إِلَّا بِإِذْنِ اللَّهِ except by the leave¹ of Allah.

فَإِذَا جَاءَ So when there comes

أَمْرٌ مِنَ اللَّهِ the command² of Allah

فُضِيَ decree will be given³

بِالْقَوِي with justice

وَحَسِرَ هُنَالِكَ⁴ and thereat will suffer loss⁴

الْمَبْطُلُونَ⁵ the followers of falsehood.⁵

Section (Rukû') 9

اللَّهُ الَّذِي 79. Allah is He Who

جَعَلَ لَكُمْ has made for you

الْأَنْعَامَ the grazing livestock⁶ that

لَتَرْكَبُوا مِنْهَا you may ride⁷ on some of them

وَمِنْهَا تَأْكُلُونَ and of some of them you eat.

﴿٧٩﴾

وَلَكُمْ فِيهَا 80. And you have in them

مَنْفَعٍ uses,⁸

وَلِتَبْلُغُوا and that you may reach⁹

عَلَيْهَا حَاجَةً on them an object¹⁰

فِي صُدُورِكُمْ you have in your hearts;

وَعَلَيْهَا and on them

وَعَلَى الْفُلْكِ and on the ships¹¹

تُحْمَلُونَ¹² you are carried.¹²

1. The Messengers have no power to perform a miracle. It is Allah Who causes miracles to happen at their hands. اذن 'idhn (pl. اذون 'udhûn /اذونات 'udhûnât) = leave, permission. See at 34:12, p. 1372, n. 1).

2. i. e., for the punishment of the disbelievers. أمر 'amr (s.; pl. أوامر 'awâmir / أمور 'umûr) = order, command, decree / matter, issue, affair. See at 40:44, p. 1525, n. 9.

3. أمر قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from *qaḍâ* [qaḍâ'], to settle, to decide. See at 39:75, p. 1508, n. 6).

4. خسر *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khsr* /khasâr /khasârah /khsrân. See at 22:11, p. 1049, n. 4).

5. مبطلون *mubṭilân* (pl.; s. *mubṭil*) = lying ones, followers of falsehood, prattlers (act. participle from 'abṭala, form IV of *baṭala* [buṭl /baṭlân], to be null/false. See at 30:58, p. 1310, n. 3).

6. أنعام 'an'âm (pl.; s. نعام *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 39:6, p. 1482 n. 10.

7. تركبوا *tarkabû*(na) = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [rukûb], to ride, mount. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb, See at 16:8, p. 829, n. 11).

8. i. e., other uses, such as of their wool, hyde, bones, etc. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 36:73, p. 1426, n. 9.

9. تبلغوا *tablughû* (na) = you (all) attain, reach, arrive at (v. ii. m. pl. impfct. from *balagha* [bulûgh], to reach, to attain. The terminal *nûn* is dropped for the reason stated at n. 8 above. See at 40:67, p. 1533, n. 10).

10. i. e., of carrying something to a distant destination. حاجة *hâjah* (s.; pl. *hâjât/hawâ'ij*) = need, object, desire, wish, concern. See at 12:68, p. 747, n. 7.

11. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 35:12, p. 1394, n. 12.

12. تحمّلون *tuhmalûna* = you (all) are carried, borne (v. ii. m. pl. impfct. passive from *hamala* [haml], to carry. See at 23:21, p. 1080, n. 6).

وَيُرِيكُمْ آيَاتِهِ فَأَيُّ آيَاتِ اللَّهِ تُكْفَرُونَ ﴿٨١﴾	81. And He shows ¹ you His signs. Then which of Allah's signs do you deny? ²
أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ كَانُوا أَكْثَرُ مِنْهُمْ وَأَشَدَّ قُوَّةً وَمَا نَأْرَافِي الْأَرْضِ فَمَا أَغْنَى عَنْهُمْ مَا كَانُوا يَكْسِبُونَ ﴿٨٢﴾	82. Do they not travel ³ in the earth and see ⁴ how was the end ⁵ of those before them? ⁶ They had been more numerous than they and stronger ⁷ in power and vestiges ⁸ in the land; but there availed ⁹ them not what they used to acquire. ¹⁰
فَلَمَّا جَاءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَاتِ فَرِحُوا بِمَا عِنْدَهُمْ مِنَ الْعِلْمِ	83. Then when there came to them their Messengers with the clear evidences they rejoiced ¹¹ at what they had with them of knowledge; ¹²

1. يَرِي *yurî* = he shows, makes see (v. iii. m. s. impfct. from 'arâ, form IV of ra'â [ra'y/ru'yah], to see. See at 40:13, p. 1514, n. 1.
2. تُكْفَرُونَ *tunkirûna* = you disavow, deny, pretend not to know (v. ii. m. pl. impfct. from 'ankara, form IV of nakira [nakar/ nukr/ nukûr/ nakîr], not to know. See *yunkirûna* at 16:83, p. 855, n. 4).
3. i. e., in connection with their trade journeys. يَسِيرُوا *yasîrû(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sâra* [sayr /sayrûrah /masîr /masîrah /tasyâr] to move, to travel. The terminal *nûn* is dropped for the particle *lam* being before the verb. See at 40:21, p.1516, n. 7).
4. يَنْظُرُوا *yanẓurû(na)* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/manẓar], to see, view, look at. The terminal *nûn* is dropped because of an implied 'an in the causal *fâ'* coming before the verb. See at 40:21, p. 1516, n. 8).
5. عَاقِبَةُ *'âqibah* (s.; pl. عَوَاقِبُ *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:21, p. 1516, n. 9.
6. i. e., of the disbelieving nations, such as the 'Ad, Thamûd, the people of Lût, etc.
7. أَشَدَّ *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadîd*). See at 40:67, p. 1533, n. 11.
8. نَأْرَافِي *'âthâr* (pl.; s. أَثَرٌ *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:21, p. 1516, n. 11.
9. i. e., at the time of Allah's retribution. أَغْنَى *'aghna* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan / ghanâ'], to be free from want, to be rich. See at 39:50, p. 1499, n. 6).
10. i. e., of wealth, power and grandeur. يَكْسِبُونَ *yaksîbûna* = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from *kasaba* [kasb], to gain, to acquire. See at 39:50, p. 1499, n. 8).
11. فَرِحُوا *farihû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [farḥ], to be glad. See 30:36, p. 1301, n. 10).
12. i. e., the knowledge of theirs regarding the conduct of life running counter to the message delivered to them.

وَحَاقَ بِهِمْ and there encircled¹ them
مَا كَانُوا بِهِ that at which which they had
بِئْسَ هُزْءٌ لَّهُمْ been mocking.²

فَلَمَّا رَأَوْا 84. So when they saw
بِأَسْنَأَقَالُوا Our punishment³ they said:
ءَامَنَّا بِاللَّهِ وَحَدُّهُ "We believe in Allah Alone
وَكَفَرْنَا and we disbelieve⁴
بِمَا كُنَّا in all that we had been
بِهِ مُشْرِكِينَ with Him setting partners."⁵

فَلَمْ يَكُ 85. But there was not to
يَنْفَعُهُمْ إِيحَانُهُمْ benefit⁶ them their believing
لَمَّا رَأَوْا when they had seen
بِأَسْنَأُ Our punishment —
سُنَّتَ اللَّهِ the practice⁷ of Allah
الَّتِي قَدْ خَلَّتْ which had already passed⁸
فِي عِبَادِهِ regarding His servants.⁹
وَخَسِرَ هُنَالِكَ And thereat suffered loss¹⁰
الْكٰفِرُونَ the disbelievers.

1. حَاقَ *hâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawq*, to surround. See at 40:45, p. 1525, n. 13).
2. i. e., the punishment of which they had been warned but which they used to mock at. بِئْسَ هُزْءٌ *yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzu'/ huzâ'/mahza'ah], to mock, to make fun. See at 39:48, p. 1498, n. 9).
3. بِأَسْنَأُ *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *bâ'sa*, hurt, harm, violence). See at 40:29, p. 1520, n. 2.
4. وَكَفَرْنَا *kufarnâ* = we disbelieved, denied, became ungrateful, covered (v. i. pl. past from *kafara* [kufri], to cover. See at 14:9, p. 789, n. 5).
5. بِمَا كُنَّا مُشْرِكِينَ *mushrikîn* (m. pl.; accusative /genitive of *mushrikân*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 33:73, p. 1366, n. 4).
6. يَنْفَعُهُمْ *yaf'û* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 40:52, p. 1528, n. 1).
7. سُنَّتَ *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 35:43, p. 1406, n. 11).
8. خَلَّتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [khalû'/khalû']. See at 35:24, p. 1398, n. 7).
9. فِي عِبَادِهِ *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 40:31, p. 1520, n. 12).
10. خَسِرَ *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr* /*khasûr* /*khasârah* /*khasrân*. See at 40:78, p. 1537, n. 5).

41. *Sûrat Fuṣṣilat* (Elucidated)

[Also called *Ḥâ-Mîm al-Sajdah*]

Makkan: 54 'āyahs

This is another Makkan *sûrah* which, like the other Makkan *sûrahs* deals with the fundamentals of the faith — *tawḥîd* (monotheism), Prophethood of Muḥammad, peace and blessings of Allah be on him, the truth of the Qur'ân, Resurrection, reward and punishment. It starts with an emphasis that the Qur'ân has been sent down by Allah and that its 'āyahs are elucidated and set out in detail. It then refers to the attitude of the unbelievers and draws attention to Allah's creation of the heavens and the earth by way of bringing home the theme of monotheism ; and to the fate of the Thamûd and 'Ād peoples who, despite their being the most powerful nations of the time, met with destruction and ruin because of their unbelief and rejection of the truth. It then points out that on the Day of Judgement the eyes, ears and skins of the sinful will bear testimony against them because Allah will enable these to speak out. This is followed by an indication of the fate and position that await the righteous and the believers . The *sûrah* ends by pointing out that Allah will show men His signs in the universe and in themselves and will prove that the Qur'ân is the truth ('āyah 53).

The *sûrah* is named *Fuṣṣilat* (Elucidated) after its second 'āyah which states that the 'āyahs of the Qur'ân have been elucidated and set out in detail. It is also called *Ḥâ-Mîm al-Sajdah* because it starts with the disjointed letters *Ḥâ-Mîm*, the expression *al-Sajdah* being added to distinguish it from the other *sûrahs* that have the same disjointed letters at their respective beginnings.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. **Ḥâ-Mîm.**¹

2. A sent-down² from
the Most Compassionate,
the Most Merciful.

3. A Book,³
elucidated⁴ have been
its 'āyahs,⁵
as a Qur'ân in Arabic
for people that know.⁶

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. *tanzîl* = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of *nazala* [*nuzûl*], to come down. See at 32:2, p. 1324, n. 2.

3. i. e., the Qur'ân.

4. i. e., its instructions are made clear and distinct; and many a statement or expression is repeated and explained at different places. *fuṣṣilat* = she or it was set out in detail,

elaborated, elucidated, explained (v. iii. f. s. past from *fassala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

5. i. e., the statements and texts of the Qur'ân. *āyât* 'āyât (sing. 'āyah) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7.

6. i. e., those who have understanding and also knowledge of the Arabic language.

بَشِيرًا 4. Conveying good tidings¹
وَنَذِيرًا and giving warning;²
فَاعْرَضَ أَكْثَرَهُمْ but most of them turn away,³
فَهُمْ لَا يَسْمَعُونَ so they listen not.⁴

وَقَالُوا 5. And they say:
قُلُوبُنَا فِي أَكِنَّةٍ "Our hearts are in coverings"⁵
مِمَّا نَدْعُونَكَ إِلَيْهِ against what you call us to,
وَفِي آذَانِنَا وَقْرٌ and in our ears is deafness;⁶
وَمِنْ بَيْنِنَا وَبَيْنِكَ and between us and you
حِجَابٌ is a screen."⁷
فَاعْمَلْ So you act;⁸

إِنَّا عَمِلُونَ we indeed are going to act.

قُلْ إِنَّمَا أَنَا 6. Say: "I am but
بَشَرٌ مِّثْلُكُمْ a human being⁸ like you.
يُوحَىٰ إِلَيَّ It is communicated⁹ to me
أَنَّمَا إِلَهُكُمُ that your god is but
إِلَهُ وَاحِدٌ One God.
فَاسْتَقِيمُوا إِلَيْهِ So be upright¹⁰ to Him
وَأَسْتَغْفِرُوا and seek His forgiveness.¹¹
وَوَيْلٌ And woe
لِلْمُشْرِكِينَ to the polytheists.

1. i. e., for the righteous, of bliss and rewards in the hereafter. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 39:17, p. 1487, n. 9).

2. i. e., of Allah's displeasure and retribution. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhîr* / *nudhûr*], to vow, to pledge). See at 38:70, p. 1476, n. 1.

3. i. e., most of men. أعرض *'a'rada* = he turned away, averted, evaded (v. ii. m. pl. past in form IV of *'aruḍa* [*'arḍ*], to be broad, wide, to appear, to show. See at 32:22, p. 1330, n. 11).

4. i. e., do not pay heed to. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam*' / *samâ*' / *samâ'ah* / *masma'*], to hear. See at 32:26, p. 1332, n. 5).

5. أكنة *'akinnah* (pl.; s. كنة *kann/kinnah*) = covers, coverings, shelters, nests, veils. See at 18:57, p. 933, n. 4.

6. وقْر *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

7. حجاب *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 38:32, p. 1468, n. 6.

8. This is an instruction to the Prophet, peace and blessings of Allah be on him. بشر *bashar* = man, human being. See at 36:15, p. 1412, n. 8.

9. يوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahî* [*wahy*], to communicate. See at 33:2, p. 1334, n. 6).

6. Technically *wahy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

10. i. e., worship Him Alone and obey His injunctions. استقيموا *istaqimû* = be steadfast, upright, straight, proper (v. ii. m. s. imperative from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See *istaqim* at 11:112, p. 717, n. 11).

11. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ وَهُمْ بِالْآخِرَةِ هُمْ كَافِرُونَ ﴿٧﴾	7. Those who pay ¹ not the <i>zakâh</i> , ² and they are in the hereafter the ones disbelieving. ³
إِنَّ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ ﴿٨﴾	8. Verily those who believe and do the good deeds ⁴ they shall have a reward ⁵ without cessation. ⁶
Section (Rukû') 2	
قُلْ أَيْنَ كُنْتُمْ لَتَكْفُرُونَ بِالَّذِي خَلَقَ الْأَرْضَ فِي يَوْمَيْنِ وَجَعَلُونَ لَهُ أَنْدَادًا ذَٰلِكَ رَبُّ الْعَالَمِينَ ﴿٩﴾	9. Say: "Do you then really disbelieve in Him Who created the earth in two days and set ⁷ for Him equals? ⁸ That is the Lord of all beings. ⁹
وَجَعَلَ فِيهَا رُءُوسَ مِن فَوْقِهَا وَوَدَّكَ فِيهَا وَقَدَّرَ فِيهَا ﴿١٠﴾	10. And He set therein firm and high mountains ¹⁰ above it ¹¹ and gave blessings in it, and assigned ¹² therein

- يُؤْتُونَ *yu'tûna* = they give, pay, bestow, grant (v. iii. m. pl. impfct. from 'âtâ, form IV of 'atâ [ityân/ ary/ ma'tâh], to come. See at 23:60, p. 1090, n. 1).
- زَكَاةً *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 27:3, p. 1203, n. 2.
- i. e., they neither believe in resurrection nor in reward and punishment. كَافِرُونَ *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [kufr/ kufrân/ kufûr], to disbelieve, to cover. See at 30:8, p. 1292, n. 6).
- صَالِحَاتٍ *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 40:58, p. 1530, n. 4.
- أَجْرٌ *'ajr* (pl. *'ujûr*) = reward, recompense, remuneration, due. See at 38:87, p. 1479, n. 2).
- i. e., it will neither be exhausted nor stopped. *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [mann], to be kind, to bestow favour, to cut off, to be weak. See *manannâ* at 37:114, p. 1448, n. 5).
- تَجْعَلُونَ *taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'l] to make, to put. See at 6:91, p. 428, n. 1).
- i. e., by worshipping others as gods and goddesses. أَنْدَادٌ *andâd* (sing. *nidd*) = equals, compeers, partners, rivals. See at 34:33, p. 1380, n. 7.
- i. e., that Creator is the Lord of all beings. عَالَمِينَ *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'alam*, i.e., any being or object that points to its Creator; sing. *'alam*) = all beings, creatures. See at 39:75, p. 1508, n. 7).
- i. e., to stabilize the earth's crust. رُءُوسٍ *rawâsîn* (pl.; s. *râsîn/râsiyah*) = firm, anchored, fixed, towering mountains. See at 27:61, p. 1220, n. 10.
- i. e., on its surface.
- قَدَّرَ *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, assigned. (v. iii. m. s. past in form II of *qadara* [qadr], to estimate, to decree, to have power. See at 25:2, p. 1138, n. 2).

أَقْوَاتَهَا its nutriments¹
 فِي أَرْبَعَةِ أَيَّامٍ in four days.
 سَوَاءً لِّلسَّالِئِلِينَ ﴿١١﴾ This is for those that ask.²

ثُمَّ أَسْتَوَىٰ 11. Moreover He turned His
 إِلَى السَّمَاءِ attention³ to the sky
 وَوَجَّى دُخَانٌ and it was then smoke,⁴
 فَقَالَ لَهَا وَاللَّأَرْضِ and said to it and the earth:
 أَتَيْنَا "You two come on
 طَوْعًا أَوْ كَرْهًا willingly⁵ or unwillingly."⁶
 قَالَتَا They said:
 أَتَيْنَا طَائِعِينَ ﴿١٢﴾ "We come willingly."⁷

فَقَضَّسَهُنَّ 12. Then He decreed⁸ them
 سَبْعَ سَمَوَاتٍ into seven skies
 فِي يَوْمَيْنِ in two days;
 وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ and ordered⁹ in every sky
 أَمْرَهَا its affair.¹⁰
 وَزَيَّنَّا And We adorned¹¹
 السَّمَاءَ الدُّنْيَا the nearest sky
 بِمَصْبُوحٍ وَحِفْظًا with lights¹² and as protection.
 ذَلِكَ تَقْدِيرُ That is the ordaining¹³
 الْعَزِيزِ of the All-Mighty,
 الْعَلِيمِ the All-Knowing.

1. أَقْوَاتٌ 'aqwât (pl.; s. qût) = foods, nutriments, means of subsistence.

2. سَائِلِينَ sâ'ilîn (accusative/genitive of sâ'ilân, sing. sâ'il; active participle from sa'ala [su'âl/ mas'alah/tas'âl], to ask) = beggars, petitioners, questioners, enquirers, those that ask. See at 12:7, p. 724, n. 6.

3. اسْتَوَى istawâ = he became even (i. e., took position), well balanced, straight, equal, regular, upright; followed by 'ilâ this form of the verb means "to intend, to turn attention to" (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal. See at 32:4, p. 1325, n. 2).

4. دُخَانٌ dukhân (s.; pl. 'adkhinah) = smoke, fume, vapour.

5. طَوْعًا taw'an = willingly, obediently (from taw', to obey, be obedient. See at 13:15, p. 770, n. 3).

6. كَرْهًا karhan = against will, unwillingly, grudgingly (from karh, to feel disgust, to hate, to abhor). See at 13:15, p. 770, n. 4.

7. طَائِعِينَ tâ'i'in (pl.; acc./gen. of tâ'i'ûn; s. tâ'i') = obedient, submissive, willing (act. participle from tâ'a {taw'}, to obey. See n. 5 above. Also see yastati'ûna at 36:75, p. 1427, n. 3).

8. قَضَى qaḍâ = he decreed, decided, judged, executed, fulfilled, terminated, concluded, consummated (v. iii. m. s. past from qaḍâ', to conclude. See at 40:68, p. 1534, n. 3).

9. أَوْحَى 'awhâ = he communicated, ordered, signalled (v. iii. m. s. past in form IV of wahâ [wahy], to communicate. See at 19:11, p. 953, n. 3).

10. أَمْرٌ 'amr (s.; pl. أوامر 'awâmir / أمور 'umûr) = order, command, decree / matter, issue, affair. See at 40:78, p. 1537, n. 2.

11. زَيْنًا zayyannâ = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from zayyana, form II of zâna [zayn], to decorate, adorn. See at 37:6, p. 1431, n. 2).

12. i. e., stars. مَسَابِيحٌ (pl.; s. misbâh) = lamps, lights. See misbâh at 24:35, p. 1120, n. 4.

13. تَقْدِيرٌ taqḍîr = ordaining, determining, estimation, appraisal, decree (verbal noun in form II of qadara [qadr/ qadar qudrah/ maqdurah], to decree, to have power. See at 36:38, p. 1418, n. 3).

فَإِنْ أَعْرَضُوا فَقُلْ أَنْذَرْتَكُمْ صَوِّعَةً مِثْلَ صَوِّعَةٍ عَادٍ وَثَمُودَ ﴿١٣﴾	13. So if they turn away ¹ then say: "I have warned ² you of a thunderbolt ³ like the thunderbolt of the 'Ād and the Thamūd."
إِذْ جَاءَهُمُ الرُّسُلُ مِنْ بَيْنِ أَيْدِيهِمْ وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوا إِلَّا اللَّهَ قَالُوا لَوْ شَاءَ رَبُّنَا لَأَنْزَلَ مَلَائِكَةً فَأَنَّا بِنَا أُرْسِلْتُمْ بِهِ كُفْرُونَ ﴿١٤﴾	14. When there came to them the Messengers from their front ⁴ and from their rear ⁵ that you worship not ⁶ but Allah, they said: "If our Lord willed He would have sent down ⁷ angels. ⁸ So we indeed are in what you have been sent ⁹ with disbelievers." ¹⁰
فَأَمَّا عَادُ فَأَسْتَكْبَرُوا فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَقَالُوا	15. Then as regards the 'Ād, they turned arrogant ¹¹ in the land unjustly and said:

1. أَعْرَضُوا 'a'raqū = they turned away, averted, evaded (v. iii. m. pl. past from 'a'raqa, form IV of 'aruqa ['arq], to be broad, wide, to appear, to show. See at 34:16, p. 1373, n. 10).

2. The address is to the Prophet, peace and blessings of Allah be on him. أَنْذَرْتُ 'andhartu = I warned, cautioned (v. i. s. past from 'andhara, form IV of nadhara [nadh'r /nudhūr], to dedicate, to vow. In its form IV ('indhâr) the verb means to warn with a mention of the consequences of disregarding the warning. See 'andhartu at 36:10, p. 1411, n. 2).

3. i. e., a terrible and devastating punishment. صَوِّعَةٌ ṣawī'iqah (s.; pl. ṣawa'iq) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

4. بَيْنَ أَيْدِيهِمْ bayna 'aydihim [lit. between their hands] is an idiom meaning "before or in front of them". See at 22:76, p. 1073, n. 1.

5. i. e., from all sides and attempting to guide them to the right way in all possible ways. خَلْفٌ khalf = rear, rear part, behind, successors, those behind. See at 36:45, p. 1419, n. 9.

6. لَا تَعْبُدُوا lā ta'budū = you (all) worship not, never worship (v. ii. m. pl. imperative [prohibition] from 'abada ['ibādah /'ubādah /'ubūdiyah), to worship, to serve. See at 36:60, p. 1423, n. 5).

7. أَنْزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV ['inzāl] of nazala [nuzāl], to come down, get down. See at 35:27, p. 1399, n. 3).

8. This they said because of their peculiar notion that no human being could be a Messenger of Allah. مَلَائِكَةٌ malā'ikah (sing. malak) = angels. See at 39:75, p. 1508, n. 1.

9. أُرْسِلْتُمْ 'ursiltum = you were sent, despatched (v. ii. m. pl. past passive from 'arsala, from IV of rasila [rasal], to be long and flowing. See 'arsalnā at 40:70, p. 1534, n. 9).

10. كُفْرُونَ kāfirūn = unbelievers, disbelievers, infidels, ungrateful (active participle from kafara [kuf'r /kuf'rān / kufūr], to disbelieve, to cover. See at 41:7, p. 1542, n. 3).

11. اسْتَكْبَرُوا istakbarū = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabārah/kabr], to become great, to be older. See at 40:27, p. 1526, n. 8).

مَنْ أَشَدُّ "Who are the stronger¹
 مِنَّا أَشَدُّ
 وَسِنَاقُوتُهُ "than us in might?"
 أَلَمْ يَرَوْا أَنَّ اللَّهَ
 الَّذِي خَلَقَهُمْ
 هُوَ أَشَدُّ مِنْهُمْ
 قُوَّةً "Who created them,
 He is the Stronger than they
 in might?"
 وَكَانُوا يَتَنَبَّأُوا
 بِمُجْرَمَاتِهِمْ "And they had been at Our
 signs² hurling rejection.³
 فَأَرْسَلْنَا عَلَيْهِمْ
 رِيحًا صَرْصَرًا "16. So We sent⁴ on them a
 wind⁵ quite cold and furious⁶
 فِي أَيَّامٍ مَحْصَاتٍ "during days very disastrous,⁷
 لِنَذِيقَهُمْ "that We might make them taste⁸
 عَذَابِ الْآخِرَةِ "the punishment of disgrace⁹
 فِي الْحَيَاةِ الدُّنْيَا "in the worldly life;
 وَلَعَذَابُ
 الْآخِرَةِ "of the hereafter will be
 أَخْزَى "more disgraceful,¹⁰
 وَهُمْ لَا يُنصَرُونَ "and they will not be helped.¹¹
 وَأَمَّا ثَمُودُ "17. And as for the Thamûd,
 فَهَدَيْنَاهُمْ "we had given them guidance
 فَاسْتَحَبُّوا الْعَمَى "but they preferred¹² blindness¹³

1. *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/toughest, (elative of *shadid*). See at 40:82, p. 1538, n. 7.

2. *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 40:63, p. 1531, n. 9.

3. *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse, refuse to acknowledge, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd/juhûd*], to reject, to deny. See at 7:51, p. 485, n. 7).

4. *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 40:170, p. 1534, n. 9).

5. *rih* (s.; pl. *riyâh/arwâh/aryâh*) = wind, smell, spirit. See at 34:12, p. 1371, n. 9).

6. See 69:6. *ṣarṣar* = shrill, piercing sound, violently noisy, extremely cold. *rih ṣarṣar* = icy gale, extremely cold and furious stormy wind.

7. *naḥisât* (pl., s. *nahiṣ*) = ominous, luckless, calamitous, disastrous.

8. *nudhîqa(u)* = we make (someone) taste (v. i. pl. impfct. from *adhâqa*, form IV of *dhâqa* [*dhawq/ madhâq*], to taste. The final letter takes *fathah* because of an implied 'an in li (of motivation) coming before the verb. See *nudhîqa* at 22:9, p. 1045, n. 6).

9. *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 39:26, p. 1491, n. 3.

10. *'akhzâ* = more disgraceful/ humiliating/ degrading/ abasing.

11. i. e. none will be able to help them. *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr /nuṣûr*], to help. See at 28:41, p. 1246, n. 10).

12. *istahabbû* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *ḥabba* [*ḥubb*], to love. See at 16:107, p. 864, n. 4).

13. i. e., blindness to the truth and unwilling to see it. *'aman* = blindness. See at 27:80, p. 1226, n. 6).

عَلَى الْمُدَى	to guidance.
فَأَخَذَتْهُمُ	So there siezed ¹ them
صَاعِقَةً	the thunderbolt ² of
الْعَذَابِ الْهُونِ	the punishment of ignominy ³
بِمَا	because of what
كَانُوا يَكْسِبُونَ ﴿١٧﴾	they had been acquiring. ⁴
وَنَجَّيْنَا	18. And We saved ⁶⁵
الَّذِينَ آمَنُوا	those who believed and
وَكَانُوا يَنْقُوتُونَ ﴿١٨﴾	used to be on their guard. ⁶
Section (Rukû') 3	
وَيَوْمَ	19. And on the day ⁷
يُحْشَرُ	herded will be ⁸
أَعْدَاءَ اللَّهِ	the enemies ⁹ of Allah
إِلَى النَّارِ	towards the fire,
فَهُمْ يُوزَعُونَ ﴿١٩﴾	then they will be restrained. ¹⁰
حَتَّىٰ إِذَا مَا جَاءَهُمْ	20. Till when they come to it
شَهِدَ عَلَيْهِمْ	there will testify ¹¹ against them
سَمْعُهُمْ وَأَبْصَرُهُمْ	their ears ¹² and their eyes ¹³
وَجُلُودُهُمْ	and their skins ¹⁴
بِمَا كَانُوا يَعْمَلُونَ ﴿٢٠﴾	about what they used to do.

1. أَخَذَتْ 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhadh, to take. See at 7:78, p. 496, n. 5).
2. i. e., the devastation. صَاعِقَةٌ ṣā'iqah (s.; pl. ṣawa'iq) = thunderbolt, bolt of lightning. See at 41:13, p. 1544, n. 3.
3. هُونٌ hūn = disgrace, degradation, abasement, ignominy. See at 16:59, p. 846, n. 4.
4. i. e., of sins and displeasure of Allah. يَكْسِبُونَ yaksībūna = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 40:82, p. 1538, n. 10).
5. نَجَّيْنَا najjaynā = we rescued, saved, delivered (v. i. pl. past from najjā, form II of najā [najw/najā' /najāh], to make for safety, to be saved. See at 37:115, p. 1448, n. 6).
6. i. e., by fearing Allah and following His guidance and injunctions. يَنْقُوتُونَ yattaqūna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to protect. See at 39:28, p. 1491, n. 11).
7. i. e., on the Day of Judgement.
8. يُحْشَرُ yuḥsharu = he is gathered, rallied, mustered, collected, assembled, herded (v. iii. m. s. impfct. passive from ḥashara [hashr], to gather. See yuḥsharu at 20:59, p. 988, n. 9).
9. i. e., the sinful disbelievers and polytheists. أَعْدَاءُ 'a'dā' (pl.; s. عدو 'adūw) = enemies, foes, adversaries. See at 7:150, p. 522, n. 1.
10. يُوزَعُونَ yūza'ūna = they are set in battle array, restrained (v. iii. m. pl. impfct. passive from waza'a [waz'], to restrain). See at 27:83, p. 1227, n. 5).
11. شَهِدَ shahida = he bore witness, testified, witnessed (v. iii. m. s. past from shuhūd, to witness. See at 12: 26, p. 731, n. 4).
12. سَمِعَ sam' = hearing, to listen, sense of hearing, ears. See at 32:9, p. 1326, n. 12.
13. أَبْصَارٌ 'abṣār (sing. بصر baṣar) = visions, sights, eyes, insight, discernment, perception. See at 38:45, p. 1471, n. 6).
14. جُلُودٌ julūd (pl.; s. جلد jild) = skins, hides. See at 39:23, p. 1490, n. 2.

وَقَالُوا 21. And they will say

لِجُلُودِهِمْ to their skins:

لِمَ شَهِدْتُمْ "Why did you testify¹

عَلَيْنَا against us?"

قَالُوا They will say:

أَنْطَقَنَا اللَّهُ "There made us speak² Allah

الَّذِي أَنْطَقَ Who gives speech

كُلَّ شَيْءٍ to everything;

وَهُوَ خَلَقَكُمْ and He created³ you

أَوَّلَ مَرَّةٍ وَرَوَّلَ إِلَيْهِ for the first time;⁴ and to Him

تُرْجَعُونَ you were to be taken back."⁵

وَمَا كُنْتُمْ 22. "And you did not use to

تَسْتَعِرُونَ cover yourselves⁶

أَنْ يَشْهَدَ that there will not testify⁷

عَلَيْكُمْ بِمَعْرِكُمْ against you your ears,⁸

وَلَا أَبْصَارَكُمْ nor your eyes⁹

وَلَا جُلُودَكُمْ nor your skins;¹⁰

وَلَكِنْ ظَنَنْتُمْ but you thought¹¹

أَنَّ اللَّهَ لَا يَعْلَمُ that Allah knew not

كثيراً مما تعملون much of what you did."

﴿٢٢﴾

وَذَلِكَ 23. "And that is

1. شهدتم *shahidtum* = you bore witness, witnessed, attested, testified (v. ii. m. pl. past from *shahida*, [shuhūd], to witness. See *shahida* at 41:20, p. 1546, n. 11.

2. أنطق *'anṭaqa* = he made (someone) speak, caused to speak, gave the power of speech (v. iii. m. s. past in form IV of *naṭaqa* [nuṭq /nuṭiq /mantiq], to talk, speak, articulate. See *tanṭiqūna* at 37:92, p. 1444, n. 9).

3. خلق *khalaqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 32:4, p. 1325, n. 1).

4. مرة *marrah* (s.; pl. *marrāt/mirār*) = time, turn, once. See at 36:79, p. 1428, n. 5.

5. ترجعون *turja'ūna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujū], to return. See at 39:44, p. 1497, n. 3).

6. i. e., from your limbs and skins thinking that they cannot speak out and therefore will not testify. تسترون *tastatirūna* = you cover/hide yourselves, be covered/ veiled (v. ii. m. pl. impfct. from *istatara*, form V of *satara* [satr], to cover, to hide. See *mastār* at 17:45, p. 887, n. 5).

7. يشهد *yash-hada(u)* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhūd], to witness. The final letter takes *fathah* because of the particle 'an coming before the verb. See n. 1 above and *yashhadu* at 9:107, p. 624, n. 5).

8. سمع *sam'* = hearing, to listen, sense of hearing, ears. See at 41:20, p. 1546, n. 12.

9. أبصار *'abṣār* (sing. *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 40:20, p. 1546, n. 13).

10. جلود *julūd* (pl.; s. *jild*) = skins, hides. See at 41:20, p. 1546, n. 14.

11. ظنتم *ẓanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [ẓann], to firmly believe, to suppose. See *'azunnu* at 40:37, p. 1523, n. 1).

ظَنُّكُمْ الَّذِي	the surmise of yours which	1. أَرَدَى 'ardâ = he ruined, destroyed, brought about the fall (v. iii. m. s. past in form IV of radiya [ردى radan], to perish, be destroyed. See turdû at 37:56, p. 1439, n. 7).
ظَنَنْتُمْ بَرِيكُمْ	you thought about your Lord	2. أَصَحْتُمْ 'asbahtum = you (all) became, became in the morning (v. ii. m. pl. past from 'asbaḥa, form IV of ṣabaḥa [ṣabḥ], to be in the morning. See at 3:103, p. 196, n. 9).
أَرَدْنَاكُمْ	ruined ¹ you;	3. الْخَاسِرِينَ khâsirîn (acc./gen. of khâsirîn, sing. khâsir) = losers, those in loss (active participle from khasara [khusr /khasâr /khasârah /khusrîn] to lose. See at 39:65, p. 1504, n. 5).
فَأَصْبَحْتُمْ مِنَ	so you have become ² of	4. يَصْبِرُوا yaṣbirû (na) = they be patient, persevere, bear calmly (v. iii. m. pl. impfct. from ṣabara [ṣabr], to be patient, to bind. The terminal nûn is dropped because the verb is in a conditional clause preceded by 'in. See iṣbir at 40:77, p. 1536, n. 7).
الْخَاسِرِينَ ﴿١٣﴾	those in loss. ³	5. مَثْوَى mathwā (s.; pl. مَثَاوٍ mathâwīn) = abode, dwelling place, resting place (noun of place from thawiya [thawâ'], to stay, abide). See at 40:76, p. 1536, n. 5.
فَإِن يَصْبِرُوا	24. So if they bear calmly, ⁴	6. i. e., by being allowed to go back to the worldly life for doing good deeds. يستعابوا yasta'tibû(na) = they seek to please (after being censured), they seek to make amends, seek to propitiate, seek to appease (v. iii. m. pl. impfct. from ista'taba, form X of 'ataba ['atb/ma'tab], to blame, censure. See yasta'tabûna at 30:57, p. 1309, n. 8).
فَأَلْهَامٌ مِّثْوَى	the fire will be an abode ⁵	7. الْمُعْتَبِينَ mu'tabīn (pl.; acc./gen. of mu'tabīn; s. mu'tab) = those allowed to appease/ propitiate/ please (pass. participle from 'a'taba, form IV of 'ataba. See n. 6 above).
لَهُمْ	for them;	8. قَيَّأَدْنَا qayyadnâ = we foreordained, destined (v. i. pl. past from qayyada, form II of qâda [qayd], to break, to crack).
وَإِن يَسْتَعْتَبُوا	and if they seek to appease, ⁶	9. قُرَانًا quranâ' (pl.; s. qarīn) = associates, comrades, consorts, connected, joined (act. participle in the scale of fa'il from qarana [qarīn], to connect, to associate. See qarīn at 37:51, p. 1438, n. 9).
فَمَا هُمْ مِنَ	they shall not be of those	10. زَيَّنُوا zayyanû = they adorned, embellished, decorated, ornamented, beautified (v. iii. m. pl. past from zayyana, form II of zâna [zayn], to decorate, adorn. See zayyanâ at 41:12, p. 1543, n. 11).
الْمُعْتَبِينَ ﴿١٤﴾	allowed to appease. ⁷	11. the word of punishment.
﴿١٥﴾ وَقَيَّضْنَا	25. And We destined ⁸ for	
لَهُمْ قُرَانًا	them close associates ⁹	
فَزَيَّنَّا لَهُمْ	and they decorated ¹⁰ for them	
مَا بَيْنَ أَيْدِيهِمْ	what was in front of them	
وَمَا خَلْفَهُمْ	and what was behind them.	
وَحَقَّ عَلَيْهِمُ	And due became against	
الْقَوْلُ	them the word ¹¹	
فِي أُمُورِهِمْ	as in regard to the nations	
فَدَخَلَتْ مِنْ قَبْلِهِمْ	that had passed before them	
مِنَ الْجِنِّ وَالْإِنْسِ	of jinn and men.	

إِنَّهُمْ كَانُوا خَاسِرِينَ Indeed they will be losers.¹

﴿٤٥﴾

Section (Rukû') 4

وَقَالَ الَّذِينَ
كَفَرُوا لَا تَسْمَعُوا
لِهَذَا الْقُرْآنِ
وَالغَوَا فِيهِ
لَعَلَّكُمْ تَعْلَمُونَ 26. And there say those who
disbelieve : "Do not lend ear²
to this Qur'ân
and make noise³ in its midst
so that you may subdue."⁴

فَلَنذِيقَنَّ
الَّذِينَ كَفَرُوا
عَذَابًا شَدِيدًا
وَلَنَجْزِيَنَّهُمْ
أَسْوَأَ الَّذِي
كَانُوا يَعْمَلُونَ 27. So We shall surely give a
taste⁵ to those who disbelieve
of a punishment very severe
and shall surely requite⁶ them
for the worst⁷ of what
they use to do.

ذَٰلِكَ جَزَاءُ
أَعْدَاءِ اللَّهِ النَّارِ
لَهُمْ فِيهَا
دَارُ الْخُلْدِ
جَزَاءً
بِمَا كَانُوا
يَكْفُرُونَ 28. That is the requital for the
enemies⁸ of Allah: the fire.
They shall have therein
the abode⁹ of eternity;¹⁰
as a requital,
for they use to
deny¹¹ Our signs.

1. حاسرين *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 41:23, p. 1548, n. 3).

2. The 'ayah refers especially to the attitude of the Makkan unbelievers. لا تسمعوا *lâ tasma'û* = do not hear/ lend ear/ listen/ pay attention (v. ii. m. pl. imperative {prohibition} from *sami'a* [*sam'* /*samâ'* / *samâ'ah* /*masma'*], to hear. See *yasma'âna* at 41:4, p. 1541, n. 4).

3. The Makkan unbelieving leaders used to ask their followers to create noise in the midst of the recitation of the Qur'ân to prevent its being heard and understood by the audience. الغوا *ilghaw* = make noise, talk nonsense, talk at random (v. ii. m. pl. imperative from *laghiya* [*laghan* /*lâghiyah* /*malghah*], to talk nonsense. See *laghaw* at 28:55, p. 1251, n. 9).

4. i. e., subdue the recitation and make yourselves prevail. تغلبون *taghlîbûna* = you (all) defeat, overcome, overpower, subdue, conquer, vanquish (v. ii. m. pl. impfct. from *ghalaba* [*ghalib* /*ghalbah*], to conquer, to defeat. See *ghalabû* at 18:21, p. 418, n. 8).

5. لنذيقن *la nudhiqanna* = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from 'adhâqa, form IV of *dhâqa* [*dhawq* /*madhâq*], to taste. See at 32:21, p. 1330, n. 7).

6. لنجزين *la najziyanna* = we shall surely award/reward, recompense, requite, repay, punish (v. i. pl. emphatic impfct. from *jazâ* [*jazâ'*], to recompense. See at 29:7, p. 1267, n. 3).

7. أسوأ *'aswâ'* = worse, worst (relative of *sayyi'*). See *sayyi'* at 39:35, p. 1493, n. 8.

8. أعداء *'a'dâ'* (pl.; s. *'aduww*) = enemies, foes, adversaries. See at 41:19, p. 1546, n. 9.

9. دار *dâr* (s.; pl. *diyâr*) = abode, home, house, edifice, habitation, land, country. See at 40:52, p. 1528, n. 6.

10. خلد *khuld* = eternity, endless duration, perpetuity. See at 32:14, p. 1328, n. 8.

11. يحدون *yajhâdûna* = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd* /*juhûd*], to reject, to deny. See at 41:15, p. 1545, n. 3).

29. وَقَالَ الَّذِينَ 29. And there will say those
 كَفَرُوا رَبَّنَا who disbelieve: "Our Lord,
 أَرْنَا الَّذِينَ show¹ us those who
 أَضَلَّانَا led us astray²
 مِنَ الْجِنَّ وَالْإِنْسِ of *jinn* and men,
 نَجْعَلُهُمَا we shall put them
 تَحْتَ أقدامنا under³ our feet⁴
 لِيَكُونَا so that they be
 مِنَ الْأَسْفَلِينَ of the most degraded ones.⁵

30. إِنَّ الَّذِينَ قَالُوا 30. Verily those who say:
 رَبَّنَا اللَّهُ "Our Lord is Allah"
 ثُمَّ اسْتَقَمُوا and then remain upright,⁶
 نَسَزَلْ عَلَيْهِمْ there will descend⁷ on to
 الْمَلَائِكَةَ them the angels,
 أَلا تَخَافُوا that you fear not⁸
 وَلَا تَحْزَنُوا nor grieve⁹
 وَأَبشُرُوا and get the good tidings¹⁰
 بِالْجَنَّةِ الَّتِي of the garden which
 كُنتُمْ تُوعَدُونَ you had been promised."¹¹

31. مِّنْ أَوْلِيَاءِكُمْ 31. "We are your friends
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life

1. اَرْنَا 'ari + nâ = show + us (v. ii. m. s. imperative from ra'û [ra'y/ru'yah], to see, notice. See at 4:153, p. 312, n. 7).
2. اضَلَّا 'aḍallâ they (two) led astray, misguided, misled, made go astray (v. iii. m. dual. past from 'aḍalla, from IV of ḍalla [ḍalâl/ ḍalâlah], to go astray. See 'aḍallû at 33:67, p. 1364, n. 5).
3. تَحْتَ taḥt = under, below, beneath, underneath. See at 39:16, p. 1487, n. 2.
4. اَقْدَامِ 'aqḍâm (pl.; sing. qadam) = feet, steps. See at 3:147, p. 212, n. 12.
5. اَسْفَلِينَ 'asfalîn (pl.; acc./gen. of 'asfalûn; s. 'asfal) = lowest, most degraded, at the bottom, deepest; also (as preposition) below, under. Elative of sāfil (low/base/mean). See at 37:98, p. 1415, n. 9.
6. i. e., in their faith and deeds استقاموا istaqâmû = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from istaqâma, form X of qâma [qawmah/qiyâm], to get up, to stand up. See at 9:7, p. 579, n. 8).
7. i. e., at the time of death. تنزل tanazzalu = she descends, gets down, lowers herself, gives up (v. iii. f. s. impfct. from tanazzala, form V of nazala [nuzûl], to come down, get down. See tanazzalat at 26:210, p. 1198, n. 6).
8. i. e., saying that you fear not, etc. لا تَخَافُوا la takhâfû = you (all) do not fear/ be afraid of/ be frightened of (v. ii. m. pl. imperative {prohibition} from takhâfûna, khâfa [khawf], to fear. See at 3:175, p. 224, n. 7).
9. i. e., لا تَحْزَنُوا la taḥzanû = (you all) do not grieve, be not sad (v. ii. m. pl. imperative [prohibition] from ḥazina [ḥuzn/ ḥazan], to grieve. See at 29:33, p. 1276, n. 12).
10. اَبشُرُوا 'abshirû = (you all) get the good tidings, rejoice, be delighted (v. ii. m. pl. imperative from 'abshara, form IV of basharu/ bashira [bishr/ bushr], to rejoice, be happy. See bashshir at 41:4, p. 1541, n. 1).
11. تَوَعَدُونَ ta'adûna = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from wa'ada [also from 'aw'ada, form IV of wa'ada] [wa'd], to make a promise. See at 38:53, p. 1472, n. 12).

وَفِي الْآخِرَةِ and in the hereafter.

وَلَكُمْ فِيهَا And you shall have therein

مَا تَشْتَهُ أَنْفُسُكُمْ whatever your selves desire;¹

وَلَكُمْ فِيهَا and you shall have therein

مَا تَدْعُونَ² whatever you ask for."²

تُرَاقِبُونَ 32. "As hospitality³ from

الْعَفُورِ the One Most Forgiving,

رَحِيمِ Most Merciful."

Section (Rukû') 5

وَمَنْ أَحْسَنُ 33. And who is the better⁴

قَوْلًا مِمَّنْ in speech than the one who

دَعَا إِلَى اللَّهِ calls⁵ towards Allah

وَعَمِلَ صَالِحًا and acts rightly⁶

وَقَالَ إِنِّي مِنَ and says: "Verily I am of

الْمُسْلِمِينَ the Muslims."⁷

وَلَا تَسَوَّى 34. And there equalize⁸ not

الْحَسَنَةَ وَالْأَسِيئَةَ the good⁹ and the bad.¹⁰

أَدْفَعْ بِأَلْفِي Repel¹¹ with that which is

هِيَ أَحْسَنُ the better;

فَإِذَا الَّذِي then lo, the one

1. تشهى *tashtahî* = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from *ishtahâ*, form VIII of *shahû/ shahiya* [*shahw/ shahy/ shahwah*], to desire, to wish. See *yashtahûna* at 34:54, p. 1388, n. 5).

2. تدعون *tadda'ûna* = you (all) ask for, claim, maintain, allege (v. ii. m. pl. impfct. from *idda'û*, for VIII of *da'û* [*du'û*], to call, to summon. See *yadda'ûna* at 36:57, p. 1422, n. 13).

3. نزل *nuzul* = hospitality, food and lodge prepared for guest.. See at 3:198, p. 234, n. 4.

4. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 29:7, p.1267, n. 4.

5. دعا *da'û* = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from *du'û*, to call, to summon. See at 39:8, p. 1484, n. 3).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صالح *âlih* = good, right, proper (act. participle from *salaha/saluha* [*salâh/ şulûh/ maşlahah*], to be good, right. See at 40:40, p. 1524, n. 4).

7. مسلمين *Muslimin* (pl.; acc./gen. of *Muslimûn*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and exclusively to Allah. (active participle from *'aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 39:12, p. 1486, n. 3).

8. تستوى *tastawî* = she becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. f. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *yastawî* at 40:50, p. 1530, n. 8).

9. حسنة *hasanah* (f. s.; pl. حسنات *hasanât*; m. *hasan*) = nice, excellent, exquisite, good thing, merit, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 39:10, p. 1485, n. 6.

10. سيئة *sayyi'ah* (pl. سيئات *sayyi'ât*) = sin, offence, bad deed, evil. See at 40:40, p. 1524, n. 1.

11. i. e., the evil and wrong. ادفع *idfa'* = ward off, repel, defend, push back, drive away, repel; also pay, deliver, make over (v. ii. m. s. imperative from *dafa'a* [*daf'*], to push, push away. See at 23:96, p. 1098, n. 8).

بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٧١﴾	between whom and you is enmity ¹ has become as if he is a friend ² most intimate. ³	1. عداوة 'adâwah = enmity, hostility, animosity, antagonism. See at 5:90, p. 374, n. 14. 2. ولي waly (s.; pl. أَوْلِيَاءُ 'awliyâ') = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 34:41, p. 1383, n. 8. 3. i. e., if you return a bad deed or behaviour on the part of another with good behaviour and kind consideration he will turn your close friend. حميم hamim = boiling water, close friend, intimate friend. (act. participle in the scale of fa'il from hamma [hamm], to heat, make hot. See at 40:72, p. 1535, n. 1.)
وَمَا يُلْقَىٰهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلْقَىٰهَا إِلَّا ذُو حِظٍّ عَظِيمٍ ﴿٧٢﴾	35. And none is granted ⁴ it save those who bear calmly ⁵ and none is granted it save the one having a great luck. ⁶	4. i. e., none is granted such good outcome. يلقى yulaqqâ = he or it is caused to meet/receive, granted, allotted (v. iii. m. s. impfct. passive from laqqâ, form II of laqiya [liqâ'/ luqyân/ luqy /luqyah/ luqan] to meet. See at 25:8, p. 1140, n. 1). 5. صبروا şabarû = they bore calmly, had patience, persevered, endured (v. iii. m. pl. past from şabara [şabr], to be patient. See at 32:24, p. 1331, n. 9). 6. حظ hazz (s.; pl. huzûz) = portion, share, lot, good luck, good thing, fortune. See at 28:79, p. 1260, n. 13.
وَمَا يَزَعْرَعُكَ مِنَ الشَّيْطَانِ نَزْعٌ فَاسْتَعِذْ بِاللَّهِ إِنَّهُ هُوَ السَّمِيعُ الْعَلِيمُ ﴿٧٣﴾	36. And if ever there urges ⁷ on you from Satan any prompting, ⁸ seek refuge ⁹ with Allah. Verily He is the All-Hearing, the All-Knowing.	7. يزغ yanzaghanna = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from nazagha [nazgh], to incite evil / discord. See at 7:200, p. 543, n. 1). 8. نزغ nazgh = incitement to evil, evil prompting. See at 7:200, p. 543, n. 2. 9. استعذ ista'idh = seek protection, take refuge (v. ii. m. s. imperative from ista'adha, form X of 'adha [awdh/'iyâdh / ma'âdh], to seek protection. See at 40:56, p. 1519, n. 10).
وَمِنْ آيَاتِهِ الْيَلُّ وَالنَّهَارُ وَالشَّمْسُ وَالْقَمَرُ لَا تَسْجُدُوا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَأَسْجُدُوا لِلَّهِ الَّذِي خَلَقَهُنَّ إِنْ كُنْتُمْ إِيَّاهُ تَعْبُدُونَ ﴿٧٤﴾	37. And of His signs ¹⁰ are the day and the night, and the sun and the moon. Do not prostrate yourselves ¹¹ to the sun nor to the moon; but prostrate yourselves to Allah Who created them, if it is Him you use to worship.	10. آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, evidences. See at 39:71, p. 1506, n. 7. 11. This is directed specially to the worshippers of Nature, of the sun, the moon and the stars in general. لا تسجدوا lâ tasjudû = do not prostrate yourselves, do not bow respectfully/ pay obeisance (v. iii. m. pl. imperative [prohibition] from sajada [sujûd], to prostrate oneself. See tasjudâ at 38:75, p. 1477, n. 2).

فَإِنْ أَسْتَكْبَرُوا 38. So if they turn arrogant¹
 فَالَّذِينَ then those who are
 عِنْدَ رَبِّكَ near your Lord²
 يُسَبِّحُونَ لَهُ. proclaim His sanctity³
 بِاللَّيْلِ وَالنَّهَارِ by night and day
 وَهُمْ لَا يَسْتَمُؤْنُوا* and they feel not bored.^{4*}

﴿٣٨﴾
 وَمِنْ آيَاتِهِ 39. And of His signs are
 أَنَّكَ تَرَى الْأَرْضَ that you see the earth
 خَشِيعَةً dry and barren;⁵
 فَإِذَا أَنْزَلْنَا but when We send down⁶
 عَلَيْهَا الْمَاءَ on it water⁷
 أَهْزَزَتْ وَرَبَّتْ it pulsates⁸ and grows.⁹
 إِنَّ الَّذِي أَحْيَاهَا Verily He Who gives life¹⁰ to it
 لَمْ يَحْيِ الْمَوْتَى can surely make alive the dead.
 إِنَّهُ عَلَى كُلِّ شَيْءٍ Verily He is over everything
 قَدِيرٌ ﴿٣٩﴾ Omnipotent.

﴿٤٠﴾ 40. Verily those who distort¹¹
 فِي آيَاتِنَا Our signs
 لَا يَخْفَوْنَ عَلَيْنَا cannot hide¹² from Us.
 أَفَمَنْ يُلْقَى Is the one who is thrown
 فِي النَّارِ خَيْرٌ into the fire better

1. استكبروا *istakbarû* = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 41:14, p. 1544, n. 11).

2. i. e., the angels.

3. يسبحون *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaha* [*sabih/ sibâhah*] to swim, to float. See at 40:7, p. 1511, n. 7).

4. يمشون *yas'amûna* = they detest, loathe, dislike, be weary of, be fed up, be bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm/ sa'âmah*], to be weary, to dislike. See *lâ tas'amû* at 2:282, p. 148, n. 10).

* One should prostrate oneself on reading this 'ayah

5. خاشعة *khâshi'ah* = submissive, humble, dry and barren (active participle from *khasha'a* [*khushû*], to be submissive, humble, dry and barren. See *khâshi'in* at 33:35, p. 1349, n. 7).

6. أنزلنا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 39:41, p. 1495, n. 9).

7. i. e., rains.

8. اهتزت *ihtazzat* = she or it shook up, was agitated/ animated/enlivened, pulsated (v. iii. f. s. past from *ihtazza*, form VIII of *hazza* [*hazz*], to shake, to rock. See at 22:5, p. 1047, n. 2).

9. i. e., it produces plants and crops. ربت *rabat* = she or it grew, swelled, increased (v. iii. f. s. past from *rabâ* [*rabû/rubûw*], to increase, to grow. See at 22:5, p. 1047, n. 3).

10. أحيا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 29:63, p. 1387, n. 6).

11. يلحدون *yulhidûna* = blaspheme, deviate, digress, pervert, twist, distort, profane, unjustly hint, insinuate (v. iii. m. pl. impfct. from *alhadâ*, form IV of *lahada*, [*lahd*], to dig a grave, to deviate, to apostatize. See at 16:103, p. 862, n. 8.).

12. يخفون *yukhfawna* = they hide, be concealed, disappear (v. iii. m. pl. impfct. from *khafta* [*khafâ/khifah/khufyah*], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

<p>أَمْ مَن يَأْتِي آمِنًا يَوْمَ الْقِيَامَةِ أَعْمَلُوا مَا شِئْتُمْ إِنَّهُ يَمَّا تَعْمَلُونَ بَصِيرٌ ﴿٤١﴾</p>	<p>or the one who comes safe¹ on the Day of Judgement? Do whatever you wish.² Verily He is of what you do All-Seeing.³</p>	<p>1. i. e., safe from punishment. آمن 'âmin (s.; pl. 'âminân) = peaceful, safe and secure (act. participle from 'âmana, form IV of 'amina ['amn/ 'amân/ 'amânah], to be safe. See at 14:35, p. 800, n. 6). 2. This is a threat to the unbelievers. شئتم shi'tum = you (all) wished, wanted (v. ii. m. pl. past from shâ'a [mashi'ah], to wish. See at 39:15, p. 1486, n. 8). 3. i. e., of all deeds and events, open or secret. بصير basîr = one who sees/observes, All-Seeing (act. participle in the scale of fa'il from başura/başira [başar], to see). See at 35: 45, p. 1408, n. 1.</p>
<p>إِنَّ الَّذِينَ كَفَرُوا بِالذِّكْرِ لَمَّا جَاءَهُمْ وَأَنَّهُ لَكِن كِتَابٌ عَزِيزٌ ﴿٤٢﴾</p>	<p>41. Verily those who disbelieve in the Reminder⁴ when it has come to them — and indeed it is a Book most distinguished.⁵</p>	<p>4. i. e., the Qur'ân. The sense is made further clear in the next clause where it is stated that it is indeed a Book. The Qur'ân is repeatedly referred to as dhikr. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 54:25, 68:51-52 and 81:27. ذكر dhikr = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 39:22, p. 1489, n. 9. 5. عزيز 'azîz = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.</p>
<p>لَا يَأْتِيهِ الْبَاطِلُ مِن بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ حَكِيمٌ حَمِيدٌ ﴿٤٣﴾</p>	<p>42. There cannot approach it falsehood⁶ from the front of it nor from behind⁷ it. It is a sent-down⁸ from the All-Wise, All-Praiseworthy.</p>	<p>6. باطل bâṭil = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 38:27, p. 1466, n. 10. 7. i. e., from any direction and in any way. 8. This is a reiteration that the Qur'ân was sent down by Allah. It is no composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else. تنزيل tanzîl = sending down, bringing down, something sent down, a sent-down (verbal noun in form II of nazala [nuzâl]), to come down. See at 32:2, p. 1324, n. 2.</p>
<p>مَا يَقَالُ لَكَ إِلَّا مَا قَدْ قِيلَ لِلرُّسُلِ مِنْ قَبْلِكَ إِنَّ رَبَّكَ</p>	<p>43. Nothing is said to you⁹ save what had been said to the Messengers before you. Verily your Lord is</p>	<p>9. This is addressed to the Prophet, peace and blessings of Allah be on him, consoling him that what the unbelievers said about him and his mission was the same as the unbelievers of the past had said about their respective Messengers.</p>

لَذُوْمَغْفِرٍ
وَذُوْعِقَابٍ
الْأَلِيمِ ﴿١٧﴾

the Owner of Forgiveness
and the Owner of retribution¹
most painful.²

وَلَوْ جَعَلْنَاهُ
قُرْءَانًا أَعْجَمِيًّا
لَقَالُوا
لَوْلَا فَصَّلَتْ
آيَاتُهُ
أَعْجَمِيًّا
وَعَرَبِيًّا

44. And had We made³ it
a Qur'ân non-Arabic⁴
they⁵ would surely have said:
"Why are not explained⁶
its 'âyahs?⁷
Is it non-Arabic
and an Arab?"⁸

قُلْ هُوَ لِلَّذِينَ
آمَنُوا
هُدًى وَشِفَاءً

Say: "It is for those who
believe
a guidance⁹ and a remedy.¹⁰

وَالَّذِينَ
لَا يُؤْمِنُونَ
فِي آذَانِهِمْ وَقْرٌ
وَهُوَ عَلَيْهِمْ عَمًى
أُولَئِكَ يُنَادَوْنَ
مِنْ مَكَانٍ بَعِيدٍ ﴿١٨﴾

And those who
do not believe,
in their ears is deafness;¹¹
and it is on them blindness.¹²
Such ones are called¹³
from a place far away.¹⁴

Section (Rukû') 6

وَلَقَدْ آتَيْنَا

45. And We indeed had given

1. عِقَاب *'iqâb* = infliction of punishment, punishment, penalty, retribution. See at 40:22, p. 1517, n. 7.

2. أَلِيم *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 34:5, p. 1369, n. 5).

3. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 27:86, p. 1228, n. 1).

4. أَعْجَمِي *'a'jami* = non-Arabic, non-Arab, foreigner.

5. i. e., the Arabs among whom the Prophet, peace and blessings of Allah be on him, was sent.

6. فَصَّلَتْ *fusṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past passive from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

7. i. e., the texts of the Qur'ân. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations. See at 41:15, p. 1545, n. 2.

8. i. e., they would have expressed their surprise that how could a non-Arabic Qur'ân be given to a Prophet who was an Arab.

9. هُدًى *hudan* = guidance, right way, true religion. See at 34:24, p. 1377, n. 3.

10. i. e., for both physical and spiritual ailment. شِفَاءً *shifâ'* = remedy, cure, healing. See at 17:82, p. 900, n. 2.

11. i. e., they are unwilling to listen to the truth. وَقْرٌ *waqr* = deafness, heaviness, hollowness. See at 18:57, p. 933, n. 6.

12. i. e., the Qur'ân is for them blindness, for they shut their eyes at it. عَمًى *'aman* = blindness. See at 41:17, p. 1545, n. 13).

13. i. e., they are like those who are called from a distant place so cannot hear the call. يُنَادَوْنَ

yunâdawna = they are addressed, called, summoned (v. iii. m. pl. impfct. passive from *nâda*, form III of *nada* [*nadw*], to call. See at 40:10, p. 1512, n. 10).

14. بَعِيدٍ *ba'id* = (s.; pl. *bu'udâ' /bu'ūd /bu'dân /bi'ād*) = far, far away, far-reaching, distant, remote, unlikely. See at 34:52, p. 1387, n. 11).

مُوسَى الْكِتَابَ	Mūsâ the Book;
فَاخْتَلَفَ	but disagreement arose ¹
فِيهِ	about it.
وَلَوْلَا كَلِمَةٌ	And had not a word ²
سَبَقَتْ مِنْ رَبِّكَ	preceded ³ from your Lord
لَقَضَىٰ	decided would have been ⁴
بَيْنَهُمْ	between them.
وَإِنَّهُمْ	And they were indeed
لَفِي شَكٍّ مِنْهُ	in doubt ⁵ about it,
مُرِيبٍ	arousing suspicion. ⁶
مَنْ عَمِلَ صَالِحًا	46. Whoever acts rightly, ⁷
فَلِنَفْسِهِ	it is for himself; ⁸
وَمَنْ أَسَاءَ	and whoever does evil ⁹
فَعَلَيْهَا	it is against himself. ¹⁰
وَمَا رَبُّكَ	And your Lord is not
بِظُلْمٍ لِّلْعَالَمِينَ	unjust ¹¹ to the servants.
PART (JUZ') 25	
إِلَيْهِ يُرَدُّ	47. To Him is referred ¹²
عِلْمَ السَّاعَةِ	the knowledge of the Hour. ¹³
وَمَا تَخْرُجُ مِنْ	And there come out ¹⁴ not of
ثَمَرَاتٍ مِنْ أَكْمَامِهِا	fruits from their covers ¹⁵
وَمَا تَحْمِلُ مِنْ أُنثَىٰ	nor there carry ¹⁶ of females,

1. اختلف *ukhtulifa* = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 11:110, p. 717, n. 2).
2. i. e., for giving them respite till a time.
3. سبقت *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See at 37:171, p. 1456, n. 7).
4. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍā* [*qaḍā'*], to settle, to decide. See at 40:78, p. 1537, n. 3).
5. شك *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving. See at 40:34, p. 1521, n. 9.
6. This expression is used to emphasize the fact and intensity of their doubt. مرِب *murib* = that which arouses suspicion, suspicious (act. participle from *'arāba*, form IV of *rāba* [*rayb*], to doubt, disquiet. See at 34:54, p. 1388, n. 7).
7. i. e., does deeds approved by the Qur'ān and *sunnah*. صالح *ṣāliḥ* = good, right, proper (act. participle from *ṣalaha/ṣaluḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right. See at 41:33, p. 1551, n. 6).
8. i. e., its good effects will be for his benefit.
9. أساء *'asā'a* = he did evil, committed foulness (v. iii. m. s. past from in form IV of *sā'a* [*saw*], to be bad/foul/evil. See *'asā'ā* at 30:10, p. 1293, n. 3).
10. i. e., its effects will be to his detriment.
11. ظلام *ẓallām* = unjust, oppressor (act. participle in the scale of *fa'āl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 22:10, p. 1048, n. 9).
12. i. e., Allah Alone has the knowledge of the hour of Resurrection. يرد *yuraddu* = he or it is repulsed, returned, reverted, referred (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See at 18:87, p. 942, n. 10).
13. i. e., the Hour of Resurrection.
14. تخرج *takhruju* = she comes out, goes out, leaves (v. iii. m. f. impfct. from *kharaja* [*khurāj*], to go out, to leave. See at 23:20, p. 1089, n. 9).
15. أكمام *'akmām* (pl.; s. *kumm*) = covers.
16. تحمل *tahmilu* = she carries, bears, transports mounts (v. iii. f. s. impfct. from *ḥamala* [*ḥamī*], to carry. See at 35:11, p. 1393, n. 13).

وَلَا تَضَعُ إِلَّا بِعِلْمِهِۦ	nor do they give birth to ¹ except with His knowledge.
وَيَوْمَ يُنَادِيهِمْ	And the day He will call out ² to them:
أَيْنَ شُرَكَآئِي	"Where are My partners?" ³
قَالُوا	They will say:
ءَاذْنَاكَ	"We declare ⁴ to You,
مَآئِنَا	there is none among us
وَمِن شَهِيدٍ	any witness." ⁵
وَضَلَّ	48. And there shall get lost ⁶
عَنَّهُمْ مَا كَانُوا	to them all that they used
يَدْعُونَ مِن قَبْلُ	to invoke ⁷ before,
وَوَطَّنُوا	and they will realize ⁸
مَا لَهُم مِّن مَّجِيصٍ	they have no escape. ⁹
لَا يَسْتَمُ الْإِنْسَانُ	49. Man is not weary ¹⁰
مِن دُعَاؤِ الْخَيْرِ	of asking for well-being;
وَإِن مَّسَّهُ	but if there afflicts him
الْقَرُّ	the adversity
فَيُؤَسِّسُ	he becomes despaired, ¹¹
فَقَوُطٌ	despondent. ¹²

1. تضع *taḍa'u* = she lays down, gives birth to, unburdens, gets rid of, places, puts down (v. iii. f. s. impfct. from *wada'a* [*wad'*], to place, to put down. See at 35:11, p. 1393, n. 14).

2. ينادى *yunādī* = he calls, calls out, summons (v. iii. m. s. impfct. from *nāda*, form III of *nadā* [*nadw*], to call. See at 28:74, p. 1258, n. 4).

3. i. e., the partners you used to set with Me. شركاء *shurakā'* (pl.; s. *sharik*) partners, sharers, associates. See at 35:40, p. 1404, n. 10.

4. ماذنا *'ādhanā* = we made known, announced, declared, notified (v. i. pl. past from *'ādhana*, form IV of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'ādhantu* at 21:109, p. 1042, n. 8).

5. i. e., none of us now testifies that there is any partner with You. شهيد *shahīd* (s.; pl. *shuhadā'*) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of *fa'īl* from *shahida* [*shuhūd*], to see, to witness. See at 29:53, p. 1283, n. 10).

6. i. e., they will not appear to them. ضل *dalla* = he got lost, lost way, went astray, strayed (v. iii. m. s. past from *dalāl/dalālah*, to loose one's way. See at 39:41, p. 1495, n. 1).

7. i. e., of imaginary gods and goddesses they used to invoke. يدعون *yad'ūna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'ā* [*du'ā*], to call, to summon. See at 40:20, p. 1516, n. 5).

8. ظنوا *ẓannū* = they thought, thought for certain, supposed, believed, presumed, realized (v. iii. m. pl. past from *ẓanna* [ظن *ẓann*], to think, to suppose. See at 28:39, p. 1246, n. 3).

9. مجيص *maḥīṣ* = escape, flight, place of retreat, sanctuary (verbal noun, also noun of place, of *hāṣa*, [*ḥays/ḥaysah/maḥīṣ*], to escape, to flee).

10. يئس *yas'amu* = he detests, loathes, dislikes, is weary of, is fed up, is bored (v. iii. m. pl. impfct. form *sa'ima* [*sa'm* /*sa'āmah*], to be weary, to dislike. See *ys'amāna* at 41:38, p. 1553, n. 4).

11. يئس *ya'ūs* = despondent, despairing, hopeless. See at 17:84, p. 900, n. 8.

12. قنوط *qanūṭ* = despondent, disheartened, discouraged, despairing. See *lā taqnaṭū* at 39:53, p. 1500, n. 6.

وَلَيْنَ أَذَقْنَاهُ	50. And if We give him a
رَحْمَةً مِنَّا	taste ¹ of mercy from Us
مِّنْ بَعْدِ ضَرَّاءَ	after an adversity ²
مَسَّتْهُ	that afflicted ³ him,
لَيَقُولَنَّ	he indeed says:
هَذَا لِي	" This is my due;
وَمَا أَظُنُّ السَّاعَةَ	and I do not think ⁴ the Hour ⁵
قَائِمَةً	shall take place.
وَلَيْنَ	And if indeed
رُجِعْتُ إِلَىٰ رَبِّي	I am taken back ⁶ to My Lord
إِنِّي لِي عِنْدَهُ	I shall have for me with Him
لَلْحَسَنَىٰ	indeed the best thing." ⁷
فَلَنُنَبِّئَنَّ	But We shall certainly inform ⁸
الَّذِينَ كَفَرُوا	those who disbelieve
بِمَا عَمِلُوا	of what they do and shall
وَلَنُذَيِّقَنَّهُمْ	surely make them taste ⁹
مِنْ عَذَابٍ غَلِيظٍ	some punishment very tough. ¹⁰
وَإِذَا أَنْعَمْنَا	51. And if We bestow grace ¹¹
عَلَىٰ الْإِنْسَانِ	on man he turns away ¹²
وَنَآءٍ بِجَانِبِهِ	and leans aloof ¹³ on his side;
وَإِذَا مَسَّهُ الشَّرُّ	but if the evil afflicts him
فَذُوذِعَآءُ	he is full of supplication
عَرِيضٍ	continuing for long. ¹⁴

1. أَذَقْنَا 'adhâqna = we made (someone) taste, gave taste (v. i. pl. past from 'adhâqa, form IV of dhâqa [dhawq / madhâq], to taste. See at 17:75, p. 897, n. 11).

2. ضَرَّاءَ 'darrâ' = affliction, suffering, illness, distress. See at 11:10, p. 681, n. 2.

3. مَسَّتْ massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masât], to feel, to touch. See at 21:46, p. 1025, n. 6).

4. أَظُنُّ 'azunnu = I think, suppose, conjecture; also, firmly believe, deem, consider (v. i. s. impfct. from zanna [zann], to firmly believe, to suppose. See at 40:37, p. 1523, n. 1).

5. i. e., the Hour of Resurrection and Judgement.

6. رُجِعْتُ ruji'tu = I was returned, taken back (v. i. s. past passive from raja'a [rujû'], to return. See turja'ûna at 41:21, p. 1547, n. 5).

7. i. e., paradise. حَسَنَىٰ husnâ (f.; m. 'ahsan) the best, most beautiful. See at 20:8, p. 977, n. 9.

8. لَنُنَبِّئَنَّ la nunabbi'anna = we will surely inform, notify, make know (v. i. pl. impfct. emphatic from nabba'a, form II of naba'a [nab'nubû'], to be prominent. See la tunabbi'ann at 12:15, p. 726, n. 11).

9. لَنُذَيِّقَنَّهُمْ la nudhiqanna = we shall surely make (someone) taste, give a taste (v. i. pl. impfct. emphatic from 'adhâqa, form IV of dhâqa [dhawq/ madhâq], to taste. See n. 1 above).

10. غَلِيظٍ ghaliẓ (s.; pl. ghilāẓ) = sacred, inviolable, solid, tough, harsh, severe, dire. See at 33:7, p. 1337, n. 7.

11. أَنْعَمْنَا 'an'annâ = we bestowed grace, graced, blessed (v. i. pl. past from 'an'ama, form IV of na'ama/na'ima [na'mah/man'am], to be happy, to be in ease. See at 17:83, p. 900, n. 5).

12. أَعْرَضَ 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'aruḍa ['arḍ], to be broad, wide, to appear, to show. See at 41:4, p. 1541, n. 3).

13. نَآءٍ na'a' = he moved away, remained aloof (v. iii. m. s. past from ناى na'y, to keep away. See at 17:83, p. 900, n. 7).

14. عَرِيضٍ 'ariḍ = extensive, prolonged, continuing for long (act. participle in the scale of fa'il from 'arada/aruda ['ard], to be visible, to be broad. See n. 12 above.

<p>قُلْ أَرَأَيْتُمْ 52. Say: "Do you see إِنْ كَانَ if it is مِنْ عِنْدِ اللَّهِ from Allah ثُمَّ كَفَرْتُمْ بِهِ then you disbelieve¹ in it, مَنْ أَضَلَّ who is more astray² مِنْ هُوَ فِي than the one who is in شِقَاقٍ بَعِيدٍ discord³ far away?"⁴</p> <p>سَنُرِيهِمْ 53. We shall show⁵ them آيَاتِنَا فِي الْأَفَاقِ Our signs in the horizons⁶ وَفِي أَنْفُسِهِمْ and in themselves حَتَّىٰ يَبَيِّنَ لَهُمْ till evident becomes⁷ to them أَنَّهُ الْحَقُّ that it⁸ is the truth. أَوَلَمْ يَكْفِ Does it not suffice⁹ بِرَبِّكَ أَنَّهُ with your Lord that He is عَلَىٰ كُلِّ شَيْءٍ over everything شَهِيدٌ All-Witnessing?¹⁰</p> <p>أَلَا إِنَّهُمْ 54. O yes, they indeed are فِي مِرْيَةٍ in doubt¹¹ مِنْ لِقَاءِ رَبِّهِمْ about meeting¹² their Lord. أَلَا إِنَّهُ O yes, He indeed is بِكُلِّ شَيْءٍ of everything مُحِيطٌ All-Encompassing.¹³</p>	<p>1. <i>kafartum</i> = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from <i>kafara</i> [kufr], to disbelieve, to cover. See at 14:7, p.788, n. 6).</p> <p>2. <i>aḍallu</i> = further astray, worst astray, more misguided (relative of ضال <i>ḍāll</i>). See at 25:34, p. 1148, n. 6.</p> <p>3. i. e., with the truth. <i>shiqāq</i> = discord, dissension, schism, rift, breach, split. See at 22:53, p. 1064, n. 11).</p> <p>4. <i>ba'īd</i> = (s.; pl. <i>bu'adā' /bu'ād /bu'dān /bi'ūd</i>) = far, far away, far-reaching, distant, remote, unlikely. See at 41:44, p. 1555, n. 14).</p> <p>5. <i>nurī</i> = we show (v. i. pl. impfct. in form IV of <i>ra'ā</i> [ra'y/ru'yah], to see at 6:75, p. 421, n. 10).</p> <p>6. i. e., in the universe. <i>'āfāq</i> (pl.; s. <i>'ufuq</i>) = horizons, distant lands, remote regions.</p> <p>7. <i>yatabayyana(u)</i> = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from <i>tabayyana</i>, form V of <i>bāna</i> [bayn/bayān], to be clear, evident. The final letter takes <i>fathah</i> because of a hidden 'an in <i>hattā</i> coming before the verb. See at 9:43, p. 596, n. 9).</p> <p>8. i. e., this Qur'ān.</p> <p>9. <i>yakfi(i)</i> = he or it suffices, is enough (v. iii. m. s. impfct. from <i>kafā</i> [kifāyah], to be enough. The final <i>yā'</i> is dropped because of the particle <i>lam</i> coming before the verb. See at 29:51, p. 1283, n. 6).</p> <p>10. <i>shahīd</i> (s.; pl. <i>shuhadā'</i>) = All-Witnessing, on-looker, spectator, witness, martyr, (act. participle in the scale of <i>fa'il</i> from <i>shahida</i> [shuhūd], to see, to witness. See at 41:47, p. 1557, n. 5).</p> <p>11. <i>miryah</i> = doubt, misgivings. See at 32:23, p. 1331, n. 3.</p> <p>12. <i>liqā'</i> = meeting, encounter. See at 39:71, p. 1506, n. 9.</p> <p>13. i. e., in knowledge and power. So none can escape His judgement and requital. <i>muḥīṭ</i> = one who or that which closes in on, surrounds, encompasses, comprehensive, All-Encompassing (active participle from <i>'ahāta</i>, form IV of <i>hāta</i> [hawṭ/hūṭah/hiyāṭah], to encircle, enclose, guard. See at 11:84, p. 708, n. 6).</p>
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42. SŪRAT AL-SHŪRĀ (CONSULTATION)

Makkan: 53 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, monotheism, the truth of *wahy* and *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah sent *wahy* to the Prophet Muḥammad, peace and blessings of Allah be on him, as He had sent *wahy* to the previous Prophets and that it is the same message of monotheism and Islam which had been delivered through all the Prophets. It then draws attention to the Absolute Oneness and Uniqueness of Allah – "There is not the like of Him anything" ('*āyah* 11) and that to Him belongs the keys of the heavens and the earth. This theme of monotheism is further illustrated with reference to His favours and graces upon His creation and His signs visible throughout the universe. The facts of Resurrection, Judgement, reward and punishment are reiterated and man is called upon to respond to Allah's message before the coming of the day when there will be neither any defence against it nor any refuge from it. The *sūrah* ends by indicating the nature of Allah's communication to His Prophets and Messengers: "It is not for any human being that Allah should speak to him except by *wahy*, or from behind a veil or by sending a messenger (an angel) who communicates by His leave what He wills." ('*āyah* 51).

The *sūrah* is called *al-shūrā* (consultation) with reference to its '*āyah* 38 wherein Muslims are required to conduct their affairs by mutual consultation.



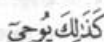
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ



1. *Hâ-Mîm*.



2. '*Ayn-Sîn-Qâf*.'¹



3. Thus does communicate²

إِلَيْكَ وَإِلَى الَّذِينَ

مِنْ قَبْلِكَ اللَّهُ الْعَزِيزُ



the All-Wise.⁵

4. To Him belongs

مَا فِي السَّمَوَاتِ

وَمَا فِي الْأَرْضِ

all that is in the heavens
and all that is in the earth;⁶

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. This is an emphasis on the fact that Allah had sent Messengers from time to time and that the coming of *wahy* to Prophet Muḥammad, peace and blessings of Allah be on him, was nothing unprecedented. *yūḥî* = he prompts,

communicates, inspires (v. iii. m. s. impfct. from '*awḥâ*, form IV of *wahâ* [*wahy*], to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, no. 2-4]. See at 34:50, p. 1387, n. 3).

3. i. e., of Prophets and Messengers.

4. *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 39:37, p. 1494, n. 6.

5. i. e., in His creation, commandments and decrees. *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participate in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. i. e., His is the absolute ownership, possession, dominion and Lordship and sovereignty.

وَهُوَ الْعَلِيُّ and He is the All-Exalted,¹

الْعَظِيمُ the All-Great.²

تَكَادُ السَّمَوَاتُ 5. The skies are about to³

يَتَفَطَّرْنَ be rent asunder⁴

مِنْ فَوْقِهِمْ from above them;

وَالْمَلَائِكَةُ and the angels

يُسَبِّحُونَ proclaim the sanctity⁵

بِحَمْدِ رَبِّهِمْ with the praise of their Lord

وَيَسْتَغْفِرُونَ and seek forgiveness⁶

لِمَنْ فِي الْأَرْضِ for those in the earth.⁷

أَلَا إِنَّ اللَّهَ O yes, verily Allah,

هُوَ الْعَفُورُ He is the Most Forgiving,

الرَّحِيمُ the Most Merciful.

وَالَّذِينَ اتَّخَذُوا 6. And those who take⁸

مِنْ دُونِهِ أَوْلِيَاءَ besides Him protectors,⁹

اللَّهُ حَفِيفٌ عَلَيْهِمْ Allah is guard over¹⁰ them;

وَمَا أَنْتَ عَلَيْهِمْ and you are not over them

بِوَكِيلٍ a guardian.¹¹

وَكَذَلِكَ 7. And suchwise

أَوْحَيْنَا إِلَيْكَ We have communicated to you

1. *'alîy* = high, lofty, elevated, sublime, All-Exalted. See at 40:12, p. 1513, n. 15.

2. *'aẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 39:13, p. 1486, n. 6).

3. *takâdu* = she or it is close to, about to (v. iii. f. s. impfct. from *kâda* [*kawd*] to be about to. See at 19:90, p. 973, n. 9).

4. i. e., due to His Glory and on account of the enormity of what the unbelievers and polytheists say about Allah's having sons and daughters (see 19:88-90, at p. 973). *yatafattarna* = they (fem.) are rent asunder, split, broken into pieces (v. iii. f. pl. impfct. from *tafattara*, form V of *fatara* [*fatr*], to split, to create. See at 19:90, p. 973, n. 10).

5. *yusabbihûna* = they sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha*, form II of *sabaha* [*sabh/sibâḥah*] to swim, to float. See at 41:38, p. 1553, n. 2).

6. *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafir/maghfirah/ghufrân*], to forgive. See at 40:7, p. 1511, n. 8).

7. i. e., those who are believers in the Oneness of Allah and who act according His commandments.

8. *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 39:3, p. 1481, n. 2).

9. i. e., gods and goddesses. *'awliyâ'* (pl.; sing. *walîy*) = friends, allies, patrons, legal guardians, protectors. See at 39:3, p. 1481, n. 3.

10. i. e., He keeps watch over them and causes their deeds to be recorded. *hafîẓ* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'il* from *hafîza* [*hifz*], to preserve, to guard. See at 12:55, p. 742, n. 10).

11. *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian (act. participle in the scale of *fa'il* from *wakala* [*wakl/wukâl*], to entrust. See at 39:62, p. 1503, n. 4).

قُرْءَانًا عَرَبِيًّا	a Qur'ân in Arabic
لِنُنذِرَ	that you may warn ¹
أُمَّ الْقُرَىٰ	the Mother of Habitations ²
وَمَنْ حَوْلَهَا	and those around ³ it,
وَنُنذِرَ	and may warn about
يَوْمَ الْجَمْعِ	the Day of Gathering ⁴
لَا رَيْبَ فِيهَا	in which there is no doubt. ⁵
فَرِيقٌ فِي الْجَنَّةِ	A group ⁶ will be in the garden
وَفَرِيقٌ	and a group will be
فِي السَّعِيرِ ﴿٧﴾	in the blazing furnace. ⁷
وَلَوْ شَاءَ اللَّهُ	8. And were Allah to will
لَجَعَلَهُمْ	He would have made them ⁸
أُمَّةً وَاحِدَةً	a single community, ⁹
وَلَكِنْ يَدْخُلِ	but He admits ¹⁰
مَنْ يَشَاءُ فِي رَحْمَتِهِ	whom He wills to His mercy.
وَالظَّالِمُونَ	And the transgressors
مَا لَهُمْ	shall not have
مِنْ وَلِيٍّ وَلَا نَصِيرٍ	any protector ¹¹ nor any helper. ¹²
﴿٨﴾	
أَمْ اتَّخَذُوا	9. Or do they take ¹³
مِنْ دُونِهِ أَوْلِيَاءَ	in lieu of Him protectors.
فَاللَّهُ هُوَ الْوَلِيُّ	But Allah is the Protector

1. تذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr /nudhûr*], to dedicate, to vow. The final letter takes *fathah* because of a hidden 'an in the *li* (of motivation) coming before the verb. See at 36:6, p. 1410, n. 1.

2. i. e., Makka. قرى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 34:18, p. 1374, n. 11.

3. i. e., the people of all other peoples. حول *hawl* = around, about, roughly; also year, might, power, change. See 39:75, p. 1508, n. 3.

4. i. e., the Day of Resurrection and Judgement. جمع *jam'* = amassment, accumulation, gathering, collection, aggregation. See at 28:78, p. 1260, n. 5.

5. ريب *rayb* = doubt, suspicion, misgivings. See at 40:59 p. 1530, n. 8.

6. i. e., the believers and righteous. فريق *fariq* (s.; pl. *furûq* *afriqah*) = section, group, faction, party, band. See at 33:26, p. 1345, n. 7).

7. i. e., hell. سعير *sa'îr* = burning blaze, blazing furnace, inferno. See at 35:6, p. 1391, n. 9.

8. i. e., all the creatures.

9. i. e., in guidance and righteousness. أمة *'ummah* (pl. *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 35:24, p. 1398, n. 6.

10. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* (*dukhûl*), to enter, to go in. See at 22:23, p. 1053, n. 1).

11. ولي *walîy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 41:34, p. 1552, n. 2.

12. نصير *naşîr* = (s.; pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron (act. participate in the scale of *fa'il* from *naşara* [*naşr /nuşâr*], to help. See at 33:65, p. 1363, n. 12).

13. اتخذوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha [*'akhdh*], to take. See at 42:6, p. 1561, n. 8).

وَهُوَ يُحْيِي الْمَوْتَىٰ and He gives life¹ to the dead
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything
 قَدِيرٌ Omnipotent.

وَمَا اخْتَلَفْتُمْ فِيهِ 10. And whatever you differ²
 مِن شَيْءٍ in of anything,
 فَحُكْمُهُ its decision³ is
 إِلَى اللَّهِ to Allah.

ذَٰلِكُمْ اللَّهُ رَبِّي Such is Allah, my Lord.

عَلَيْهِ تَوَكَّلْتُ On Him I rely⁴

وَالَيْهِ and to Him

أُنِيبُ I turn in penitence.⁵

Section (Rukû') 2

فَاطِرُ السَّمٰوٰتِ 11. The Creator⁶ of the heavens

وَالْأَرْضِ and the earth,

جَعَلَ لَكُم He has made⁷ for you

مِّنْ أَنْفُسِكُمْ from amongst yourselves

أَزْوَاجًا spouses,⁸

وَمِنَ الْأَنْعَامِ and of the grazing livestock⁹

أَزْوَاجًا pairs.

يَذْرُؤْكُمْ فِيهِ He multiplies¹⁰ you thereby.

لَيْسَ كَمِثْلِهِ There is not the like¹¹ of Him

شَيْءٌ anything;

1. i. e., in the matter of the *dîn*. *اختلقتُم* *ikhtalaftum* = you differed, disagreed, failed (v. ii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See at 8:42, p. 562, n. 6).

3. i. e., to be referred to the Book of Allah and the *sunnah* of His Messenger. *حُكْمٌ* *ḥukm* (pl. *أحكام* *'ahkām*) = judgement, order, decree, command, authority, rule, law, decision. See at 28:88, p. 1264, n. 6.

4. *تَوَكَّلْتُ* *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl/wukūl*], to entrust. See at 13:30, p. 777, n. 3).

5. *أُنِيبُ* *'unību* = I turn, turn in repentance/penitence (v. i. s. impfct. from *'anāba*, form IV of *nāba* [*nawb/niyābah*], to return, to come near, to represent. See at 11:88, p. 710, n. 2).

6. *فَاطِرٌ* *fāṭir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being (active participle from *fatara* [*faṭr*], to split, to create). See at 39:46, p. 1497, n. 7.

7. *جَعَلَ* *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'a*, to make, to put. See at 40: 61, p. 1531, n. 1).

8. *أَزْوَاجٌ* *'azwāj* (sing. *زوج* *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 40:8, p. 1512, n. 4.

9. *أَنْعَامٌ* *'an'ām* (pl.; s. *نَمٌ* *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 40:79, p. 1537, n. 6.

10. *يَذْرُؤُ* *yadhra'u* = he creates, scatters, grows (v. iii. m. s. impfct. from *dhara'a* [*dhar'*], to create, scatter, grow. See *dhara'a* at 23:79, p. 1094, n. 12).

11. i. e., no created being can be like Him, neither in self, nor in attributes, names and deeds. *مِثْلٌ* *mithl* (s.; pl. *أمثال* *'amthāl*) = like, similar, equivalent. See at 40:40, p. 1524, n. 3.

وَهُوَ السَّمِيعُ and He is the All-Hearing,
 ۞ ٱلْبَصِيرُ ۞ the All-Seeing.

لَهُ مَقَالِيدُ 12. To Him belong the keys¹
 السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth.

يَبْسُطُ الرِّزْقَ He spreads² the provision³
 لِمَن يَشَاءُ for whomsoever He will
 وَيَقْدِرُ and measures out.⁴

إِنَّهُ بِكُلِّ شَيْءٍ He indeed is of everything
 ۞ عَلِيمٌ ۞ All-Knowing.

۞ شَرَعَ لَكُم 13. He has enacted⁵ for you
 مِّنَ الدِّينِ of the religion

مَا وَصَّى what he had commissioned⁶
 بِهِ نُوحًا Nûh with,

وَالَّذِي and that which
 أَوْحَيْنَا إِلَيْكَ We have communicated⁷ to you
 وَمَا وَصَّيْنَا بِهِ and what We had committed

إِبْرَاهِيمَ وَمُوسَى to Ibrâhîm and Mûsâ
 وَعِيسَى and 'Îsâ —

أَنْ أَقِيمُوا الدِّينَ that you establish⁸ the religion
 وَلَا تَنفَرُوا and be not divided⁹
 فِيهِ about it.

1. i. e., He possesses the powers of regulating and disposing of the affairs and treasures of the heavens and the earth مقاليد *maqâlîd* (pl.; s. *miqlâd*) = keys, reins, powers. See at 39:63, p. 1503, n. 6.

2. i. e., He gives in profusion and without measure. يبسط *yabsutu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [bait], to spread. See at 39:52, p. 1500, n. 1).

3. rizq *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 39:52, p. 1500, n. 2.

4. i. e., gives in limited measures. يقدر *yaqdiru* = he measures out, ordains, is able to (v. iii. m. s. impfct. from *qadara* [qadr/qadar], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

5. شرع *shara'a* = he introduced, enacted, prescribed, ordained (v. iii. m. s. past from *shar'*, to enact [laws], to introduce).

6. Here is an emphasis on the fact that Allah communicated the same religion of *tawhid* and *Islam* through all His Messengers. وصى *wasî* = he enjoined, made a behest, directed, made incumbent, committed, commissioned (v. iii. m. s. past in form II of *wasâ* [wasy], to be joined, lightened, degraded. See at 6:151, p. 457, n. 9).

7. أوحينا *'awhaynâ* = we communicated, prompted, inspired (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [wahy], to communicate. [Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4]. See at 35:31, p. 1400, n. 12).

8. أقموا *'aqimû* = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from *'aqama*, form IV of *qâma*, [qawmah/qiyâm], to stand up. See at 30:31, p. 1300, n. 3).

9. i. e., do not be divided into different sects and factions. لا تنفروا *lâ tafarraqu* = you (all) be not divided, separated from one another (v. ii. m. pl. imperative [prohibition] from *tafarraqa*, form V of *faraqa* [farq/furqân], to separate. See *lâ tafarraqu* at 3:103, p. 196, n. 6).

كَبُرَ عَلَى الْمُشْرِكِينَ Grave¹ is on the polytheists
 مَا نَدَعُوهُمْ إِلَيْهِ what you call² them to.
 اللَّهُ يَجْتَبِي إِلَيْهِ Allah selects³ for Him⁴
 مَنْ يَشَاءُ whom He will
 وَيَهْدِي إِلَيْهِ and guides towards Him
 مَنْ يُنِيبُ ۗ ۝۱۲ any that turns in penitence.⁵

وَمَا نَفَرُوا 14. And they were not divided⁶
 إِلَّا مِنْ بَعْدِ مَا جَاءَهُمْ but after that there had come
 لَهُمُ الْعِلْمُ to them the knowledge,⁷
 بَعِيًا out of transgression⁸
 بَيْنَهُمْ amongst themselves.
 وَلَوْلَا كَلِمَةٌ And had not a word
 سَبَقَتْ مِنْ رَبِّكَ preceded⁹ from your Lord
 إِلَىٰ آجَلٍ مُّسَمًّى up to a time¹⁰ specified,¹¹
 لَفُضِّقُوا between them.
 وَلِلَّذِينَ أُوْرثُوا And verily those who
 الْكِتَابِ were given inheritance¹²
 مِنْ بَعْدِهِمْ of the Book
 لَيْسَ سَلَكٌ مِنْهُ are in doubt about it
 مُّرِيبٌ ۗ ۝۱۳ arousing suspicion.¹³

1. كبر *kabura* = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibâr/kabûrah*, to be big. See at 10:71, p. 669, n. 1)
2. i. e., monotheism and the abandonment of the imaginary gods and goddesses to which they are called is a grave matter for the polytheists. تدعو *tad'û* = you (all) call, call upon, invoke, invite (v. ii. m. s. impfct. from *da'â [du'â]*, to call, to summon. See at 23:73, p. 1093, n. 4).
3. يَجْتَبِي *yajtabî* = he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabâ*, form VIII of *jabâ [jibâyah]*, to collect. See at 12:6, p. 723, n. 10).
4. i. e., for monotheism (*tawhîd*).
5. يَنْيِبُ *yunibu* = he turns in repentance, deposes (v. iii. m. s. impfct. from *'anâba*, form IV of *nâba [nawb/manâb/niyâbah]* to represent, to return often. See at 40:13, p. 1514, n. 6).
6. i. e., divided into followers of different religions. تَفَرَّقُوا *tafarrqû* = they became divided, separated (v. iii. m. pl. past from *tafarrqa*, form V of *faraqa [farq/furqân]*, to divide, to separate. See at 3:105, p. 197, n. 9).
7. i. e., knowledge of the true *dîn* — Islam and monotheism, through their respective Prophets.
8. بَعِيًا *baghy* = oppression, injustice, outrage, defiance, transgression. See at 16:90, p. 857, n. 14.
9. سَبَقَتْ *sabaqat* = she or it preceded, happened before (v. iii. f. s. past from *sabaqa [sabq]*, to be or act before. See at 41:45, p. 1556, n. 3).
10. i. e. respite up to a time. آجَلٍ *'ajal* (pl. *'âjâl*) = appointed time, period, term, date, deadline. See at 39:43, p. 1496, n. 9.
11. مُّسَمًّى *musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammâ* {to name}, form II of *samâ [sumâw/ samâ]*, to be high. See at 40:67, p. 1433, n. 13).
12. i. e., the Jews and the Christians. أُوْرثُوا *'ûrithû* = they were made to inherit, given inheritance (v. iii. m. pl. past passive from *'awratha*, form IV of *waritha ['irith/ 'irithah/ wirâthah/ rithah/ turâth]*, to be heir, to inherit. See *'ûrithum* at 7:43, p. 481, n. 12).
13. مُّرِيبٌ *murîb* = that which arouses suspicion (act. participle from *'arâba*, form IV of *râba [rayb]*, to doubt. See at 34:54, p. 1388, n. 7).

فَلْيَدْعُ قَادِرٌ	15. So to this ¹ make the call ²
وَأَسْتَقِمْ	and be steadfast ³
كَمَا أُمِرْتُ	as you are commanded; ⁴
وَلَا تَتَّبِعْ أَهْوَاءَهُمْ	and follow not ⁵ their whims ⁶
وَقُلْ ءَأَمِنْتُ	and say: " I believe
بِمَا أَنْزَلَ اللَّهُ	in what Allah has sent down
مِنْ كِتَابٍ	of a Book;
وَأُمِرْتُ	and I have been bidden
لَأَعْدِلَ بَيْنَكُمُ	that I do justice ⁷ between you.
اللَّهُ رَبُّنَا	Allah is our Lord
وَرَبُّكُمْ	and your Lord.
لَنَا أَعْمَلُنَا	For us are our deeds ⁸
وَلَكُمْ أَعْمَلُكُمْ	and for you are your deeds.
لَا حِجَّةَ	There is no plea ⁹
بَيْنَنَا وَبَيْنَكُمُ	between us and you.
اللَّهُ يَجْمَعُ بَيْنَنَا	Allah will get us together ¹⁰
وَإِلَيْهِ الْمَصِيرُ ﴿١٥﴾	and to Him is the destination. ¹¹
وَالَّذِينَ يَحْتَجِبُونَ	16. And those who dispute ¹²
فِي اللَّهِ	about Allah ¹³
مِنْ بَعْدِ مَا	after that
أَسْتَجِيبَ لَهُ	He was responded ¹⁴ to,
مُحْتَجِبِينَ دَاحِضَةً	their plea will be invalid ¹⁵

1. i. e., to this *din* of Islam and monotheism.
2. ادع *ud'u* = you call, make the call, pray, invite (v. ii. m. s. imperative from *da'a* [*du'a*'], to call, to summon. See at 28:87, p. 1264, n. 2).
3. i. e., in your mission. استقم *istaqim* = be steadfast, upright (v. ii. m. s. imperative from *istaqama*, form X of *qama* [*qawmah/qiyam*], to stand up. See at 11:112, p. 717, n. 11).
4. أمرت *'umirta* = you were bidden, commanded, ordered, (v. ii. s. past passive from *'amara* [*'amr*], to command. See *'umirtu* at 40:66, p. 1533, n. 3).
5. لا تتبع *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative [prohibition] from *itaba'a*, form VIII of *tabi'a* [*taba'/taba'ah*], to follow. See at 38:26, p. 1466, n. 5).
6. أهواء *'ahwa'* (sing. موى *hawān*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).
7. أعدل *'a'dila(u)* = I make equal, equalize, equate, act justly, do justice (v. iii. m. pl. impfct. from *'adala* [*'adl/'adlāh*], to be just/equal. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *ya'dilāna* at 27:60, p. 1220, n. 11).
8. i. e., to our accounts will be our deeds and to your account will be your deeds.
9. i. e., dispute. حجة *hujjah* (s.; p. جمع *hujaj*) = argument, pretext, pretence, proof, plea. See at 6:149, p. 456, n. 1.
10. i. e., on the Day of Judgement, and will decide between us.
11. مَصِير *mašīr* = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).
12. يَحْتَجِبُونَ *yuhājjūna* = they dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hājja*, form III of *hajja* [*hajj/hijj*], to defeat, to intend, to aim at. See *yuhājjū* at 3:73, p. 183, n. 10).
13. i. e., about the *din* of Allah, Islam.
14. i. e., people embraced Islam. استجيب *ustujiba* = he was responded to, answered (v. iii. m. s. past passive from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajibū* at 28:64, p. 1255, n. 5).
15. دَاحِضَةً *dāhiḍah* (f. s.) = invalid, void, disproved, refuted (act. participle from *dahaḍa*, to be invalid, to disprove, refute. See *yud-ḥiḍū* at 40:5, p. 1510, n. 11).

عِنْدَ رَبِّهِمْ before their Lord,
وَعَلَيْهِمْ غَضَبٌ and on them shall be wrath¹
وَلَهُمْ and they shall have
عَذَابٌ شَدِيدٌ a punishment most severe.²

اللَّهُ الَّذِي 17. Allah is He Who
أَنْزَلَ الْكِتَابَ has sent down³ the Book
بِالْحَقِّ with the truth,⁴
وَالْمِيزَانَ and the balance;⁵
وَمَا يَذُرُكَ and what will make you know⁶
لَعَلَّ السَّاعَةَ that perhaps the Hour
قَرِيبٌ is close by.⁷

يَسْتَعْجِلُ بِهَا 18. There seek to hasten⁸ it
الَّذِينَ لَا يُؤْمِنُونَ those who do not believe
بِهَا in it;
وَالَّذِينَ آمَنُوا but those who believe
مُتَشَفِّقُونَ مِنْهَا are apprehensive⁹ of it
وَيَعْلَمُونَ and they know
أَنَّهَا الْحَقُّ that it is the truth.
أَلَا إِنَّ الَّذِينَ Oh yes, verily those who
يَمَارُونَ wrangle¹⁰
فِي السَّاعَةِ about the Hour

1. i. e., wrath of Allah. غضب *ghaḍab* = wrath, fury, anger, indignation. See at 24:9, p. 1108, n. 8.

2. شديد *shadīd* (pl. أشد *'ashiddā'*/شداد *shidād*) = most severe, stern, rigorous, hard, harsh, strong. See at 40:22, p. 1517, n. 6).

3. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV ['inzāl] of *nazala* [nuzāl], to come down, get down. See at 36:15, p. 1412, n. 9).

4. i. e., true guidance. حق *haqq* = right, truth, liability, justice, just cause. See at 40:75, p. 1535, n. 9.

5. i. e., equity and justice. ميزان *mīzān* (s.; pl. *mawāzīn*) = balance, scales, measure, weight (noun of instrument from *wazana* [wazn/zīnah], to balance, to weigh out. See at 11:84, p. 708, n. 4).

6. يذُر *yudrī* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from 'adrā, form IV of *darā* [dirāyah], to know. See at 63:1363, 642, n. 5).

7. قريب *qarīb* = near, proximate, not far away, close by, Ever Near. See at 34:50, p. 1387, n. 5.

8. i. e., the unbelievers ask, by way of mocking at it, for hastening the Day of Judgement. يستعجل *yasta'jilu* = he seeks to hasten, expedites (v. iii. m. s. impfct. from *ista'jala*, form X of 'ajila ['ajal/ajalah], to hasten. See at 10:50, p. 655, n. 10).

9. متشفقون *mushfiqūn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from 'ashfaqa, form IV of *shafaqa* [shafaq], to fear, to pity. See at 23:57, p. 1089, n. 10).

10. يمارون *yumârūna* = they wrangle, argue, dispute, resist (v. iii. m. pl. impfct. from *mârā*, form III from *mirā'*).

لَفِي ضَلَالٍ بَعِيدٍ	are indeed astray ¹ far away. ²
اللَّهُ لَطِيفٌ بِعِبَادِهِ	19. Allah is Gracious ³ to His servants.
يَرْزُقُ مَنْ يَشَاءُ	He gives provision ⁴ to whomsoever He will;
وَهُوَ الْقَوِيُّ الْعَزِيزُ	and He is the All-Powerful, ⁵ the All-Mighty. ⁶
Section (Rukû') 3	
مَنْ كَانَتْ يُرِيدُ حَرْثَ الْآخِرَةِ	20. Whoever is wont to desire ⁷ the tilth ⁸ of the hereafter
زِدْنَاهُ فِي حَرْثِهِ وَمَنْ كَانَتْ يُرِيدُ حَرْثَ الدُّنْيَا	We increase for him in his tilth; and whoever is wont to desire the tilth of this world,
تَوْفِينَاهُ وَمَا لَهُ	We give him thereof, and he will not have
فِي الْآخِرَةِ مِنْ نَصِيبٍ	in the hereafter any share. ⁹
أَمْ لَهُمْ شُرَكَاءُ شَرَعُوا لَهُمْ مِنَ الدِّينِ	21. Or do they have partners ¹⁰ that have enacted ¹¹ for them of the religion ¹²

1. ضلال *ḡalâl* = error, straying from the right path. *fi ḡalâl* = in error, astray, in vain. See at 40:50, p. 1527, n. 6.
2. i. e., from the truth. بعيد *ba'îd* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 41:52, p. 1559, n. 4).
3. لطيف *laţîf* = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'îl* from *laţafu/laţufa [luţf/laţâfah]*), to be kind and friendly, to be fine, delicate. See at 33:34, p. 1348, n. 11).
4. i. e., in profusion. يرزق *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa[razaq]*, to provide, bestow. See at 24:38, p. 1122, n. 4).
5. قوی *qawîy* (s.; pl. *aqwiya'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya [qâwa]*, to be strong, powerful).
6. عزيز *'azîz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:3, p. 1560, n. 4.
7. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV of *râda [rawd]*, to walk about. See at 40:31, p. 1520, n. 11).
8. i. e., merit and benefits. حرث *harth* = tillage, cultivation, tilth, crops. See at 21:78, p. 1033, n. 5.
9. i. e., of merit and benefits. نصيب *naşîb* (s.; pl. *nuşub /anşibâ' /anşibah*) = share, portion, luck, chance, fate, dividend. See at 40:47, p. 1226, n. 11.
10. i. e., partners in their misguidance. شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates (act. participle in the scale of *fa'îl* from *shariaka [shirk]*, to share, to be a partner. See at 41:47, p. 1557, n. 3).
11. شرعوا *shara'û* = they introduced, enacted, prescribed, ordained (v. iii. m. pl. past from *shara'a [shar']*, to enact [laws], to introduce. See *shara'a* at 42:13, p. 1564, n. 5).
12. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 39:11, p. 1485, n. 10.

مَا لَمْ يَأْذُنْ بِهِ اللَّهُ

which Allah did not allow¹ of?

وَلَوْلَا

And had there not been

كَلِمَةٍ الْفَصْلِ

a word of decree,²

لَقَضَى

adjudged³ would have been

بَيْنَهُمْ

between them;

وَإِنَّ الظَّالِمِينَ

and verily the transgressors⁴

لَهُمْ عَذَابٌ

shall have a punishment

أَلِيمٌ

very painful.⁵

22. You will see⁶ the trans-

gressors apprehensive⁷

بِمَا كَسَبُوا

because of what they earn,⁸

وَهُوَ وَاقَعُ بِهِمْ

and it will befall⁹ them;

وَالَّذِينَ آمَنُوا

and those who believe

وَعَمِلُوا الصَّالِحَاتِ

and do the good deeds¹⁰

فِي رَوْضَاتِ

will be in the meadows¹¹

الْجَنَّاتِ

of the gardens.¹²

لَهُمْ مَا

They will have whatever

يَشَاءُونَ

they wish for¹³

عِنْدَ رَبِّهِمْ

with their Lord.

ذَلِكَ هُوَ الْفَضْلُ

That is the grace

الْكَبِيرُ

most magnificent.

1. يَأْذُنُ *ya'dhan(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from *'adhina [idhn]*, to allow, to listen. The final letter is vowelless because of the particle *lam* coming before the verb. See *ya'dhana* at 12:80, p. 752, n. 4).

2. i. e., had not a word for giving respite till a time been decreed.

2. فصل *faṣl* (s.; pl. *fuṣūl*) = parting, discharge, decision, final decision, decree, section, chapter.

3. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍā [qaḍā']*, to settle, to decide. See at 41:45, p. 1556, n. 4).

4. i. e., the polytheists (note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*).

ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers (active participle from *ẓalama [ẓulm]*, to transgress, do wrong. See at 39:24, p. 1490, n. 11).

5. أليم *'alīm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima ['alam]*, to be in pain, to feel pain. See at 41:43, p. 1555, n. 2).

6. i. e., on the Day of Judgement.

7. مشفقين *mushfiqīn* (pl.; acc./gen. of *mushfiqān*; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa* from *shafaqa [shafaq]*, to fear, to pity. See at 18:49, p. 929, n. 5).

8. i. e., of sins. كسبوا *kasabū* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba [kasb]*, to gain. See at 39:48, p. 1498, n. 7).

9. i. e., the punishment shall befall them. واقع *wāqi'* = that which falls/befalls, is about to fall, is going to occur (act. participle from *waqa'a [waqu']*, to fall. See at 7:171, p. 532, n. 11).

10. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ān and *sunnah*). See at 41:8, p. 1542, n. 4.

11. روضات *rawdāt* (f. pl.; s. *rawdāh*) = meadows, gardens.

12. i. e., paradise.

13. يشاءون *yashā'ūna* = they wish, desire, want (v. iii. m. pl. impfct. from *shā'a [mashī'ah]*, to wish. See at 39:34, p. 1493, n. 4).

ذَٰلِكَ الَّذِي	23. That is whereof	1. يَبشُرُ <i>yubashshiru</i> = he gives good tidings (v. iii. m. s. impfct. from <i>bashshara</i> , form II of <i>bashara/bashira</i> [<i>bishr/bushr</i>], to rejoice, to be happy. See at 3:39, p. 171, n. 1).
يُبَشِّرُ اللَّهُ	Allah gives the good tidings ¹	2. عِبَادَ <i>'ibâd</i> (sing. عبد <i>'abd</i>) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 41:46, p. 1556, n. 11).
عِبَادَهُ الَّذِينَ آمَنُوا	to His servants ² who believe	3. The address is to the Prophet, peace and blessings of Allah be on him. آمَسْ <i>'as'alu</i> = I ask, beg, enquire (v. i. m. s. impfct. from <i>sa'ala</i> [<i>su'âl/mas'alah/tas'âl</i>]), to ask. See at 38:86, p. 1478, n. 9).
وَعَمِلُوا الصَّالِحَاتِ	and do the good deeds.	4. i. e., for this work of preaching and delivering the Qur'ân. أَجْرٌ <i>'ajr</i> (pl. أُجُور <i>'ujûr</i>) = reward, recompense, remuneration, due. See at 41:8, p. 1542, n. 5).
قُلْ لَا أَسْأَلُكُمْ	Say: "I ask ³ of you not	5. مَوَدَّةٌ <i>mawaddah</i> = love, affection, friendship. See at 30:21, p. 1296, n. 6.
عَلَيْهِ أَجْرًا	for it a remuneration ⁴	6. Those of the Makkan leaders who opposed the Prophet, peace and blessings of Allah be on him, were related to the Prophet by blood or by marriage. They were asked to treat him with the consideration due to kinship. قُرْبَى <i>qurbâ</i> = near relationship kinship. See 'âlî al-qurbâ at 24:22, p. 1113, n. 4.
إِلَّا الْمَوَدَّةَ	except the love ⁵	7. يَقْتَرِفُ <i>yaqtarif(u)</i> = he commits, performs, acquires (v. iii. m. s. impfct. from <i>iqtarafa</i> , form VIII of <i>qarafa/ qarifa</i> [<i>qarf/ qaraf</i>], to peel, to feel disgust. The final letter is vowelless because the verb is in a conditional clause preceded by <i>man</i> . See <i>yaqtarifûna</i> at 6:120, p. 442, n. 1).
فِي الْقُرْبَىٰ	in respect of kinship." ⁶	8. نَزَدٌ <i>nazid</i> (<i>nazidu</i>) = we increase, enhance, give more (v. i. pl. impfct. from <i>zâda</i> [<i>ziyâdah</i>], to grow, to increase. The final letter is vowelless (and hence the medial <i>yâ</i> ' is dropped) because the verb is conclusion of a conditional clause. See <i>nazidu</i> at 7:161, p. 528, n. 5).
وَمَنْ يَقْرِبْ	And whoever acquires ⁷	9. اِفْتَرَى <i>iftarâ</i> = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of <i>farâ</i> [<i>fary</i>], to cut lengthwise. See at 34:8, p. 1370, n. 3).
حَسَنَةً	a merit,	10. i. e., by saying that the Qur'ân has been sent down to him.
نَزَدًا لَهَا	We increase ⁸ for him in it	11. يَمْحُو <i>yamhu</i> = he effaces, obliterates, erases, blots out, wipes off, eliminates, eradicates (v. iii. m. s. impfct. from <i>mahâ</i> [<i>mahw</i>], to wipe off. See <i>mahawnâ</i> at 17:12, p. 876, n. 7).
حَسَنًا	handsomely.	
إِنَّ اللَّهَ غَفُورٌ	Verily Allah is Most Forgiving,	
شَكُورٌ ﴿٣٢﴾	Most Appreciative.	
أَمْ يَقُولُونَ	24. Or do they say:	
أَفَرَأَىٰ	"He has fabricated ⁹	
عَلَى اللَّهِ كَذِبًا	against Allah a lie" ¹⁰	
فَإِنْ يَشَاءُ اللَّهُ	But if Allah wills	
يَخْتِمَ	He may put a seal	
عَلَىٰ قَلْبِكَ	on your heart.	
وَيَمْحُ اللَّهُ الْبَاطِلَ	And Allah effaces ¹¹ falshood	
وَيُحِقُّ الْحَقَّ	and establishes the truth	

بِكَلِمَاتِهِ by His words.

إِنَّهُ عَلِيمٌ Verily He is All-Knowing

بِذَاتِ الصُّدُورِ of the secrets of hearts.¹

وَهُوَ الَّذِي 25. And He it is Who

يَقْبَلُ التَّوْبَةَ accepts² repentance³

عَنْ عِبَادِهِ of His servants

وَيَعْفُو عَنِ السَّيِّئَاتِ and forgives⁴ the sins;⁵

وَيَعْلَمُ and He knows

مَا تَفْعَلُونَ all that you do.

وَسَيَجِيبُ 26. And He responds⁶ to

الَّذِينَ آمَنُوا those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁷

وَيَزِيدُهُمْ and gives them more⁸

مِنْ فَضْلِهِ of His grace;⁹

وَالْكَافِرُونَ and the unbelievers

هُمْ عَذَابٌ shall have a punishment

شَدِيدٌ very severe.¹⁰

﴿ وَلَوْ سَئَطَ اللَّهُ 27. And were Allah to spread¹¹

الرِّزْقَ لِعِبَادِهِ the provision for His servants

لَبَعُثُوا they would have outraged¹²

1. صدر *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 40:56, p. 1529, n. 7.

2. يقبل *yaqbalu* = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*], to accept. See at 9:104, p. 622, n. 11).

3. توبة *tawbah* = repentance, penitence, to return with repentance [Technically *tawbah* means, for man, to turn to Allah in penitence and for Allah, to turn in forgiveness]. See *tâbû* at 40:7, p. 1511, n. 10).

4. يعفوا *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from 'afâ [*'afw/afâ*], to be effaced. See at 5:15, p. 336, n. 4).

5. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 40:45, p. 1525, n. 11.

6. i. e., to the prayers of. يستجيب *yastajibu* = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from X of *jâba* [*jawab*], to travel, to explore. See at 6:36, p. 405, n. 1).

7. صالحات *ṣâlihât* (f.; sing. *ṣâlihah*; m. *ṣâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:22, p. 1569, n. 10.

8. يزيد *yazīdu* = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at 35:39, p. 1404, n. 6).

9. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 40:61, p. 1531, n. 4.

10. شديد *shadîd* (pl. أشداء *'ashiddâ'* / شدائد *shidâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:16, p. 1567, n. 2).

11. i. e., for all in profusion and without measure. يسط *yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basata* [*basf*], to spread. See at 42:12, p. 1564, n. 2).

12. بعثوا *baghaw* = they committed outrage, oppressed, wronged (v. iii. m. pl. past from *baghâ* [*baghy*], to wrong, oppress. See *baghâ* at 38:22, p. 1464 n. 7).

فِي الْأَرْضِ in the earth;

وَلَكِنْ يُزِيلُ¹ but He sends down¹

بِقَدَرٍ مَّا يَشَاءُ² in a measure² as He wills.

إِنَّهُ يَعْبَادُهُ Verily He is of His servants

خَيْرٌ بَصِيرٌ³ All-Aware,³ All-Seeing.⁴

وَهُوَ الَّذِي 28. And He it is Who

يُنزِلُ الْغَيْثَ⁵ sends down the rain⁵

مِن بَعْدِ مَا قَنَطُوا⁶ after that they give up hope⁶

وَيَنْشُرُ رَحْمَتَهُ⁷ and spreads out⁷ His mercy.

وَهُوَ الْوَلِيُّ⁸ And He is the Lord-Protector,⁸

الْحَمِيدُ⁹ the All Praiseworthy.

وَمِنْ آيَاتِهِ 29. And of His signs are

خَلْقَ السَّمَوَاتِ the creation of the heavens

وَالْأَرْضِ and the earth

وَمَا بَثَّ فِيهِمَا⁹ and all that He spreads⁹ in

مِنْ دَابَّةٍ¹⁰ them of a moving creature.¹⁰

وَهُوَ عَلَىٰ جَمْعِهِمْ¹¹ And He is on gathering them

إِذَا يَشَاءُ¹² whenever He wills

قَدِيرٌ¹¹ All-Competent.¹¹

Section (Rukû') 4

وَمَا أَصَابَكُمْ 30. And whatever afflicts¹² you
مِنْ مُصِيبَةٍ¹³ of misfortune¹³

1. ينزل *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 40:13, p. 1414, n. 3).

2. قدر *qadar* = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

3. عليم *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 35:31, p. 1401, n. 3.

4. i. e., of all deeds and events, open or secret. بصير *başîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *başura*/*başira* [*başar*], to see). See at 41: 41, p. 1554, n. 3.

5. غيث *ghayth* (s.; pl. *ghuyûth*) = rain, rain in profusion. See at 31:34, p. 1323, n. 8.

6. قنطوا *qanaţû* = they despaired, gave up hope, became disheartened, were hopeless, disappointed (v. iii. m. pl. past from *qanîţal* /*qanaţal* /*qanuta* [*qanaţ* /*qunûţ* /*qanâţah*], to despair. See *lâ taqnaţû* at 39:53, p. 1500, n. 6.

7. ينشر *yanshuru* = he spreads out, unfolds (v. iii. m. s. impfct. from *nashara* [*nashr*], to spread out. See *yanshur* at 18:16, p. 915, n. 3).

8. ولي *walîy* (s.; pl. *awliyâ*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:8, p. 1562, n. 11.

9. بَثَّ *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 31:10, p. 1313, n. 10).

10. دابة *dabbah* (pl. *dawâbb*) = animal, riding beast, crawling/moving creature/worm. See at 35:45, p. 1407, n. 9.

11. قدير *qadîr* = Omnipotent, All-Powerful. See at 35:1, p. 1389, n. 7.

12. أصاب *aşaba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *şaba*. See at 39:51, p. 1499, n. 9).

13. مصيبة *muşîbah* (pl. *maşâ'ib*) = calamity, disaster, misfortune, affliction. See at 9:50, p. 599, n. 3.

فِيمَا that is due to what
 كَسَبَتْ أَيْدِيكُمْ your hands acquire;¹
 وَيَعْفُو عَنْ كَثِيرٍ and He forgives² a lot.³
 ﴿٣٠﴾
 وَمَا أَنْتُمْ 31. And you cannot
 بِمُعْجِزِينَ فِي الْأَرْضِ frustrate⁴ in the earth,
 وَمَا لَكُمْ nor is there for you
 مِنْ دُونِ اللَّهِ besides Allah
 مِنْ وَكِيلٍ any Guardian-Protector
 وَلَا نَصِيرٍ nor any helper.⁵
 ﴿٣١﴾
 وَمِنْ آيَاتِهِ 32. And of His signs are
 الْجَوَارِ فِي الْبَحْرِ the ships⁶ in the sea
 كَالْأَعْلَامِ like mountains.⁷
 ﴿٣٢﴾
 إِنْ يَشَأْ 33. If He wills
 يُسَكِّنِ الرِّيحَ He can make still⁸ the wind
 فَتَظْلَنَ so they would become⁹
 رَوَاكِدَ عَلَى ظَهْرِهِ immobile¹⁰ on its surface.¹¹
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs
 لِكُلِّ صَبَّارٍ for everyone persevering,
 شَكُورٍ grateful.

1. i. e., of sins and misdeeds. كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 40:17, p. 1515, n. 5).

2. يَعْفُو *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from '*afâ* [*'afw/afâ*'], to be effaced. See at 42:25, p. 1571, n. 4).

3. i. e., He forgives and does not take to task for many sins.

4. i. e., the plans of Allah, escaping His retribution. مُعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, frustrate, weaken, paralyze, cripple (active participle from '*a'jaza*, from IV of '*ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 39:51, p. 1499, n. 13).

5. i. e., against Allah's retribution, neither in this world nor in the hereafter. نَصِيرٍ *našîr* = (s.; pl. *nušarâ*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'il* from *našara* [*našr/nušûr*], to help. See at 42:8, p. 1562, n. 12).

6. جَوَارٍ *jawâr* (f. pl.; s. *jâriyah*) = ships, those that move on/flow (act. participle from *jarâ* [*jary*], to flow. A ship is called *jâriyah* because it flows on the surface of the sea. See *tajrî* at 39:20, p. 1488, n. 7).

7. أَعْلَامٍ '*a'lâm* (pl.; s. '*alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains.

8. يُسَكِّنُ *yuskin* (*u*) = he makes still, lodges, settles, makes (someone) inhabit (v. iii. m. s. impfct. from '*askana*, form IV of *sakana* [*sukân*], to be calm, still. The final letter is vowelless because the verb is conclusion of a conditional clause. See '*askannâ* at 23:18, p. 1079, n. 3).

9. يَظْلَنُ *yaẓalna* = they (fem.) become, continue to be, remain, stay (v. iii. f. pl. impfct. from *zalla* [*zall/zulûl*], to be, to continue. See *zallû* at 30:51, p. 1307, n. 8).

10. رَوَاكِدٍ *rawâkid* (f. pl.; s. *râkidah*; m. *râkid*) = stationary, still, motionless, stagnant, immobile (act. participle from *rakada* [*rukûd*], to be still).

11. ظَهْرٍ *zahr* (s.; pl. *ẓuhûr*) = back, rear, rear side, loin, spine, surface. See at 35:45, p. 1407, n. 8).

أَوْ يُوقِفَهُنَّ 34. Or He may destroy¹ them
بِمَا كَسَبُوا for what they acquire;²
وَيَعْفُ عَنْ كَثِيرٍ but He forgives³ a lot.

وَيَعْلَمُ 35. And let there know
الَّذِينَ يَجِدُلُونَ those who dispute⁴
فِي آيَاتِنَا about Our signs
مَا لَهُمْ that they do not have
مِنْ مَحْجِسٍ any place of escape.⁵

فَمَا أُوتِيتُمْ 36. So whatever you are given
مِنْ شَيْءٍ وَفُتِنْتُمْ of anything is an enjoyment⁶
الْحَيَاةِ الدُّنْيَا of the worldly life;
وَمَا عِنْدَ اللَّهِ but what lies with Allah⁷
خَيْرٌ وَأَبْقَى is better⁸ and more enduring⁹
لِلَّذِينَ آمَنُوا for those who believe
وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ and do on their Lord rely.

وَالَّذِينَ يَجْتَنِبُونَ 37. And who abstain¹⁰ from
كَبِيرَ الْإِثْمِ the enormities¹¹ of sin
وَالْفَوَاحِشِ and the obscenities,¹²
وَإِذَا مَا عَضُّوا and if they get angry
هُمْ يَغْفِرُونَ they forgive.

1. i. e., destroy the ships. يوقف *yûbiqu* = destroys, ruins, annihilates (v. iii. m. s. impfct. from 'awbaqa, form IV of wabaqa [wabaq/ wubûb/ mawbiq], to perish, to go to ruin. See mawbiq at 18:52, p. 931, n. 5).
2. i. e., what the owners and inmates of the ships acquire of sins. كسبوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from kasaba [kasb], to gain. See at 42:22, p. 1569, n. 8).
3. i. e., he waives, excuses, effaces (v. iii. m. s. impfct. from 'afû ['afw/afû], to be effaced. The final waw is dropped because the verb is conjunctive to conclusion of a conditional clause. See ya'fû at 42:30, p. 1573, n. 2).
4. i. e., they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from jādala, form III of jadala [جدل jadl], to tighten. See at 40:69, p. 1534, n. 4).
5. i. e., from Allah's retribution. محجس *maḥīṣ* = escape, flight, place of refuge, retreat (verbal noun; also noun of place from ḥāṣa [ḥayṣ/ḥayṣah/maḥīṣ], to escape, to flee. See at 4:121, p. 297, n. 11).
6. i. e., temporary enjoyment in this worldly life. متاع *matâ'* (pl. 'amti'ah) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 40:39, p. 1523, n. 12.
7. i. e., of rewards and graces in the hereafter.
8. i. e., *khayr* = good/better/best, charity, wealth, property, affluence. See at 38:32, p. 1468, n. 4.
9. i. e., *'abqâ* = more lasting, everlasting, more enduring, more permanent (relative of *bâqin*, act. participle from baqiya [baqâ'], to remain, to continue to be. See at 28:60, p. 1253, n. 11).
10. i. e., they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from ijtanaba, form VIII of janaba [janb], to avert. See ijtanabû at 39:17, p. 1487, n. 5).
11. i. e., major sins, atrocious crimes, enormities. See at 4:30, p. 253, n. 12.
12. i. e., adulteries and fornication. فواحش *fawāḥish* (pl.; s. fāḥishah) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See at 7:33, p. 476, n. 6).

وَالَّذِينَ اسْتَجَابُوا
لِرَبِّهِمْ
وَأَقَامُوا الصَّلَاةَ
وَأَمْرُهُمْ
شُورَىٰ
بَيْنَهُمْ
وَمِمَّا رَزَقْنَاهُمْ
يُقْفُونَ ﴿٣٨﴾

38. And who respond¹
to their Lord
and duly perform the prayer,
and whose affair² is
mutual consultation³
amongst them,
and out of what We provide
for them they spend.⁴

وَالَّذِينَ
إِذَا أَصَابَهُمُ
الْبَغْيُ
هُم يَنْصِرُونَ ﴿٣٩﴾

39. And who,
when there afflicts⁵ them
the oppression,⁶
they defend themselves.⁷

وَجَزَاءُ
سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا
فَمَنْ عَفَا
وَأَصْلَحَ
فَأَجْرُهُ عَلَى اللَّهِ
إِنَّهُ لَا يُحِبُّ
الْفَٰلِٰغِينَ ﴿٤٠﴾

40. And the retribution⁸
for an evil is an evil like it;
but whoever forgives⁹
and effects a reconciliation¹⁰
his reward is on Allah.
Verily He likes¹¹ not
the transgressors.

وَلَمَن
أَنصَرَ

41. And surely he who
defends himself

1. i. e., believe in monotheism (*tawhîd*) and obey His injunctions. استجابوا *istajâbû* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajâba*, form X of *jâba* [jawb], to travel, to explore. See at 35:14, p. 1395, n. 10).

2. أمر *'amr* (s.; pl. الأمر *'awâmir* / امر *'umûr*) = order, command, decree / matter, issue, affair. See at 41:12, p. 1543, n. 10.

3. i. e., they run their affairs by mutual consultation. شورى *shûrâ* = consultation, deliberation, taking counsel. See *shâwir* at 3:159, p. 218, n. 9.

4. i. e., in paying *zakâ* and spending in approved charities. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 32:16, p. 1329, n. 5).

5. أصاب *'aşâba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *şâba*. See at 42:30, p. 1572, n. 12).

6. بغى *baghy* = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

7. i. e., they do not submit to wrong and injustice and defend themselves. يَنْصِرُونَ *yantashirûna* = they help themselves, be helped, defend themselves, be victorious (v. iii. m. pl. impfct. from *intasara*, form VIII of *naşara* [naşr / nuşûr], to help. See at 26:93, p. 1179, n. 3).

8. It is reminded that retribution should not be more than the wrong done. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 39:34, p. 1493, n. 5).

9. عفا *'afâ* = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from *'afw* / *afâ*). See at 9:43, p. 596, n. 7).

10. أصلح *'aşlahâ* = he reformed, made good, made amends, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *şalaha* / *şalûha* [şalâh / şulûh / maşlahah / şalâhiyah], to be good, right).

11. لا يحب *lâ-yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [ḥubb], to love. See at 30:45, p. 1305, n. 4).

بَعْدَ ظُلْمِهِ	after a wrong done to him,
فَأُولَئِكَ	such ones,
مَا ظَلَمَهُمْ	there lies not against them
مِن سَبِيلٍ ﴿٤١﴾	any suit. ¹
إِنَّمَا السَّبِيلُ	42. The suit lies but
عَلَى الَّذِينَ يَظْلِمُونَ	against those who do wrong ²
النَّاسَ وَيَبْغُونَ	to people and commit outrage ³
فِي الْأَرْضِ غَيْرِ الْحَقِّ	in the earth without right. ⁴
أُولَئِكَ لَهُمْ	Such people shall have
عَذَابٌ أَلِيمٌ ﴿٤٢﴾	a punishment most painful. ⁵
وَلَمَن	43. And indeed he who
صَبَرَ وَعَفَرَ	bears calmly ⁶ and forgives, ⁷
إِنَّ ذَلِكَ لَمِنَ	that surely is of the
عَزْمِ الْأُمُورِ ﴿٤٣﴾	definitive ⁸ of affairs. ⁹
Section (Rukû') 5	
وَمَن	44. And whomsoever
يُضِلِلِ اللَّهُ	Allah makes go astray ¹⁰
فَمَا لَهُ مِن وَّلِيٍّ	he shall have no guardian ¹¹
مِن بَعْدِهِ	after Him.
وَرَى	And you will see

1. سَبِيل *sabîl* (pl. *subul/asbilah*) = way, path, road, means, course, course of legal action, suit. See at 33:4, p. 1335, n. 11.

2. يَظْلِمُونَ *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 30:10, p. 1292, n. 1).

3. يَبْغُونَ *yabghûna* = they commit outrage, oppress, wrong (v. iii. m. pl. past from *baghî* [*baghy*], to wrong, oppress. See *baghaw* at 42:27, p. 1571 n. 12).

4. حَقٌّ *haqq* = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.

5. أَلِيمٌ *'alîm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 42:21, p. 1569, n. 5).

6. صَبِرٌ *ṣabara* = he bore calmly, had patience, persevered (v. iii. m. s. past from *ṣabr*, to be patient. See *yaṣbirû* at 41:24, p. 1548, n. 4).

7. عَفَرَ *ghafara* = he forgave, pardoned (v. iii. m. s. past from *ghafira* [*maghfirah ghufirân*], to forgive. See 36:27, p. 1415, n. 4).

8. عَزْمٌ *'ajm* = determination, resolution, decision, firm will, resolute, definitive. See at 31:17, p. 1316, n. 13.

9. i. e., this is of matters definitively enjoined and are desired to be abided by. أُمُورٌ *'umûr* (pl.; s. *'amr*) = affairs, matters, issues, concerns. See at 22:76, p. 1073, n. 4.

10. i. e., because of his unbelief and wrong-doing. يَضِلُّ *yuḍlil* (*yuḍillu*) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by *man*. See at 40:33, p. 1521, n. 6).

11. وَلِيٌّ *walîy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:28, p. 1572, n. 8.

الظَّالِمِينَ	the transgressors
لَمَّا رَأَوْا الْعَذَابَ	when they saw the punishment
يَقُولُونَ	saying:
هَلْ إِلَى مَرَّةٍ	"Is there to a return'
مِّن سَعِيلٍ ﴿٤٤﴾	any way?"
وَرَوَاهُمْ	45. And you will see them
يُعْرَضُونَ عَلَيْهَا	laid ² on it
خَاشِعِينَ مِنَ الذَّلِيلِ	humble ³ in disgrace ⁴
يَنْظُرُونَ	and looking ⁵
مِنْ طَرْفٍ خَفِيٍّ	with a glance ⁶ concealed. ⁷
وَقَالَ الَّذِينَ ءَامَنُوا	And those who believe will
إِنَّ الْخَاسِرِينَ الَّذِينَ	say: "Verily the losers ⁸ are
خَسِرُوا أَنفُسَهُمْ	they who lost ⁹ themselves
وَأَهْلِيهِمْ	and their families
يَوْمَ الْقِيَامَةِ	on the Day of Judgement.
أَلَا إِنَّ الظَّالِمِينَ	Oh yes, the transgressors will
فِي عَذَابٍ مُّقِيمٍ ﴿٤٥﴾	be in a punishment to last." ¹⁰
وَمَا كَانَتْ لَهُمْ	46. And they will not have
مِّنْ أَوْلِيَاءَ	any guardian-friends ¹¹
يَنْصُرُونَهُمْ	helping ¹² them
مِّن دُونِ اللَّهِ	against Allah. ¹³

1. i. e., return to the worldly life for doing good deeds and making amends for past sins. مرد *maradd* = place of return, return, repulsion, resistance. See at 40:43, p. 1325, n. 4.

2. i. e., put on the fire of hell. يعرضون *yu'raḍûna* = they are displayed, exposed, submitted, placed/set before, laid (v. iii. m. pl. impfct. passive from 'arada/aruḍa ['arḍ], to become visible, to be wide. See at 40:46, p. 1526, n. 1).

3. خاشعين *khâshi'in* (m. pl.; acc./ gen. of *khâshi'ân*, sing. *khâshi'*) = the submissive/humble ones, humble (active participle from *khasha'a* [*khushû*], to be submissive, humble. See at 33:35, p. 1349, n. 7).

4. ذل *dhull* = lowness, humility, ignominy, disgrace, humbleness, meekness. See at 17:111, p. 909, n. 11.

5. ينظرون *yanẓurûna* = they look, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 39:68, p. 1505, n. 5).

6. طرف *tarf* = glance, look, eye. See at 38:53, p. 1472, n. 10.

7. i. e., out of fear and disgrace. خفي *khafiy* = secret, unseen, invisible, concealed. See at 19:3, p. 950, n. 5.

8. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khasara* [*khusr/khasâr/khasârah/khusrân*] to lose. See at 41:25, p. 1549, n. 1).

9. خسروا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr/khasâr/khasârah/khusrân*], to lose. See n. 8 above; and also see at 23:102, p. 1100, n. 5).

10. مقِيمٍ *muqîm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, long established, he who sets up, performer (active participle from 'aqama, form IV of *qâma* [*qiyâm/qawmah*], to get up. See at 15:76, p. 823, n. 2).

11. أولياء *'awliyâ'* (pl.; sing. *walîy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:6, p. 1561, n. 9.

12. ينصرون *yanṣurûna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr/nuṣûr*], to help. See at 28:81, p. 1261, n. 8).

13. i. e., against Allah's punishment.

وَمَنْ	And whoever	1. i. e., because of his unbelief and wrong-doing.
يُضِلُّهُ اللَّهُ	Allah makes go astray, ¹	يُضِلُّهُ <i>yuḍillu</i> (<i>yuḍillu</i>) = he lets stray, makes go astray, deludes (v. iii. m. s. impfct. from 'aḡalla, form IV of ḡalla [<i>ḡalālū/ḡalālāh</i>]), to go astray. The last letter is vowelless for the verb is in a conditional clause preceded by <i>man</i> . See at 42:44, p. 1576, n. 10).
فَأَلَّهُ مِنْ سَبِيلٍ	he will not have any way. ²	2. i. e., to the truth. سَبِيل <i>sabil</i> (pl. <i>subul/asbilah</i>) = way, path, road, means, course, course of legal action, suit. See at 42:41, p. 1576, n. 1.
أَسْتَجِيبُوا لِرَبِّكُمْ	47. Respond ³ to your Lord	3. i. e., by believing in His Oneness (<i>tawhîd</i>) and abiding by His guidance. اسْتَجِيبُوا <i>istajîbû</i> = you (all) respond, answer (v. ii. m. pl. imperative from <i>istajâba</i> , form X of <i>jâba</i> [<i>jawb</i>]), to travel. See at 8:24, p. 554, n. 10).
مِن قَبْلِ أَنْ يَأْتِيَ يَوْمٌ	before that there comes a day	4. مرد <i>maradd</i> = place of return, return, repulsion, resistance. See at 42:44, p. 1577, n. 1.
لَا مَرَدَّ لَهُ	no repulsion ⁴ is there for it,	5. ملجأ <i>malja'</i> = refuge, shelter, retreat (adverb of place from <i>laja'a</i> [<i>laj'/lujû'</i>]), to take refuge. See at 9:118, p. 629, n. 11.
مِنْ اللَّهِ	from Allah.	6. نكير <i>nakîr</i> = denial, disapproval, disavowal, disapprobation, rejection. See at 35:26, p. 1399, n. 2.
مَا لَكُمْ مِنْ مَلْجَأٍ	You shall have no refuge ⁵	7. i. e., from the truth and the guidance. أَعْرَضُوا <i>'a'raḡû</i> = they turned away, averted, evaded (v. iii. m. pl. past from 'a'raḡa, form IV of 'aruḡa [<i>'arḡ</i>]), to be broad, wide, to appear, to show. See at 41:13, p. 1544, n. 1).
يَوْمَئِذٍ وَمَا لَكُمْ	that day nor shall you have	8. حافظ <i>hafîz</i> = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of <i>fa'il</i> from <i>hafîza</i> [<i>hifîz</i>]), to preserve, to guard. See at 42:6, p. 1561, n. 10).
مِنْ نَكِيرٍ	any way to disavow. ⁶	9. بلاغ <i>balâgh</i> (pl. <i>balâghât</i>) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 24:54, p. 1128, n. 12.
فَإِنْ أَعْرَضُوا	48. So if they turn away, ⁷	10. أذقنا <i>'adhaqnâ</i> = we made (someone) taste, gave taste (v. i. pl. past from 'adhâqa, form IV of <i>dhâqa</i> [<i>dhawq / madhâq</i>]), to taste. See at 41:50, p. 1558, n. 1).
فَمَا أَرْسَلْنَاكَ	then We have sent you not	11. فرح <i>fariḡa</i> = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from <i>farḡa</i> , to be glad. See at 9:81, p. 612, n. 7).
عَلَيْهِمْ حَفِيفًا	over them as a guard. ⁸	12. سيئة <i>sayyi'ah</i> (pl. <i>sayyi'ât</i>) = sin, bad deed, evil, distress. See at 41:34, p. 1551, n. 10.
إِنْ عَلَيْكَ	Your duty is naught	
إِلَّا الْبَلَّغُ	but to convey. ⁹	
وَإِنَّا إِذَا	And indeed when We	
أَذَقْنَا الْإِنْسَانَ	make man taste ¹⁰	
مِنَّا رَحْمَةً	mercy from Us	
فَرِحَ بِهَا	he rejoices ¹¹ at it;	
وَإِنْ تُصِيبَهُمْ	but if there befalls them	
سَيِّئَةٌ	any evil ¹² because of what	

قَدَمَتِ أَيْدِيهِمْ their hands had advanced,¹

فَإِنَّ الْإِنْسَانَ then indeed man is

كَفُورٌ^{١٨} extremely ungrateful.²

لِلَّهِ 49. To Allah belongs

مُلْكُ السَّمَوَاتِ the dominion of the heavens

وَالْأَرْضِ and the earth.

يَخْلُقُ He creates³

مَا يَشَاءُ whatever He will.

يَهَبُ He bestows⁴

لِمَنْ يَشَاءُ on whomsoever He wills

إِنثًا وَيَهَبُ females⁵ and bestows

لِمَنْ يَشَاءُ on whomsoever He wills

الذَّكَورَ^{١٩} the males.⁶

أَوْ يَزْوِجُهُمْ 50. Or He couples⁷ them

ذَكَرًا وَإِنثًا males and females.

وَيَجْعَلُ And He makes⁸

مَنْ يَشَاءُ عَقِيمًا whomsoever He wills barren.⁹

إِنَّهُ عَلِيمٌ Verily He is All-Knowing,

قَدِيرٌ^{٢٠} Omnipotent.¹⁰

وَمَا كَانَ 51. And it is not
لِبَشَرٍ for a human being¹⁰

1. i. e., of sins. قَدَمَتِ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm / qudâm / qidmân / maqdam*] to precede, to arrive. See at 28:47, p. 1248, n. 11).

2. كَفُورٌ *kafûr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'ûl* from *kafara* [*kufur*], to cover, to be an infidel. See at 35:36, p. 1403, n. 4).

3. يَخْلُقُ *yakhlûqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalâqa* [*khalq*], to create. See at 7:191, p. 540, n. 5).

4. يَهَبُ *yahabu* = he bestows, grants, gifts (v. iii. m. s. impfct. from *wahaba* [*wahb*], to give, to donate. See *wahabnâ* at 38:43, p. 1470, n. 8).

5. إِنثٌ *'inâth* (pl.; s. *'unthâ*) = females. See at 37:150, p. 1453, n. 6.

6. ذَكَورٌ *dhukûr* = (pl.; s. *dhakar*) = males. See at 6:139, p. 450, n. 7.

7. يَزْوِجُ *yuzawwiju* = he couples, pairs, doubles, gives in marriage (v. iii. m. s. impfct. from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See *zawwajnâ* at 33:37, p. 1351, n. 6).

8. يَجْعَلُ *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. See at 10:100, p. 673, n. 2).

9. عَقِيمٌ *'aqim* = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'il* from *'aqama/aquma* [*'aqm/'uqm*], to be barren, sterile. See at 22:55, p. 1065, n. 10).

10. قَدِيرٌ *qadîr* = Omnipotent, All-Powerful. See at 42:29, p. 1572, n. 11.

11. i. e., it neither behoves a human being nor is it necessary for him. بَشَرٌ *bashar* = man, human being. See at 41:6, p. 1541, n. 8.

أَنْ يُكَلِّمَهُ اللَّهُ that Allah speak¹ to him
 إِلَّا وَحْيًا except by communication²
 أَوْ مِنْ وَرَائِ حِجَابٍ or from behind a veil³
 أَوْ يُرْسِلَ رَسُولًا or He sends a messenger⁴
 فَيُوحِي and he communicates⁵
 بِإِذْنِهِ by His leave⁶
 مَا يَشَاءُ what He wills.
 إِنَّهُ عَلِيمٌ Verily He is All-Exalted,
 حَكِيمٌ All-Wise.

52. And thus
 وَأَوْحَيْنَا إِلَيْكَ
 رُوحًا مِنْ أَمْرِنَا We have communicated to you
 a spirit⁷ of Our command.
 مَا كُنْتَ تَدْرِي You did not use to know⁸
 مَا الْكِتَابُ what the Book is
 وَلَا الْإِيمَانُ nor the faith;⁹
 وَلَكِنْ جَعَلْنَاهُ نُورًا but We have made it a light¹⁰
 نَهْدِي بِهِ wherewith We guide¹¹
 مَنْ شَاءَ whomsoever We will
 مِنْ عِبَادِنَا of Our servants.
 وَإِنَّكَ لَتَهْدِي And you indeed do guide¹²
 إِلَى صِرَاطٍ to a way¹³
 مُسْتَقِيمٍ right and straight.¹⁴

1. i. e., in a direct address face to face. *يُكَلِّمُهُ* = he speaks, talks, addresses (v. iii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. The final letter takes *fathah* because of the particle 'an coming before the verb. See *tukallima* at 19:10, p. 952, n. 10).

2. The word *وَحْيٍ* *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets by various means, such as true dreams of the Prophets as was the case with Prophet Ibrâhîm, peace be on him. Some of these means are indicated in this 'ayah and at 2:92, 16:2, 16:102 and 26:193. See also *Bukhârî*, nos. 2-4.

3. As was the case with Allah's address to Mûsâ, peace be on him. *حِجَابٍ* *hijâb* (s.; pl. *hujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil. See at 41:5, p. 1541, n. 7.

4. i. e. an angel messenger, Jibrîl.

5. i. e., the angel messenger communicates by Allah's leave and direction. *يُوحِي* *yûhî* = he

prompts, communicates, inspires (v. iii. m. s. impfct. from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See at 42:3, p. 1560, n. 2.

6. اذْنٌ 'idhn (pl. اذون 'udhûn / اذونات 'udhûnât) = leave, permission. See at 40:78, p. 1537, n. 1).

7. i. e., the Qur'ân. رُوحٌ *rûh* (s.; pl. 'arwâh) = breath of life, soul, spirit, life-giving spirit, *wahy*, Jibrîl. See at 40:46, p. 1514, n. 12.

8. i. e., previously to the receipt of the Qur'anic *wahy*. تَدْرِي *tadrî* = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See *yudrî* at 42:7, 1567, n. 6).

9. i. e., the rules of 'imân and of *sharî'ah* in detail.

10. i. e., made the Qur'ân a light of guidance.

11. نَهْدِي *nahdî* = we guide, show the way (v. i. pl. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. See *yahdî* at 39:23, p. 1490, n. 6).

12. The address is to the Prophet, peace and blessings of Allah be on him, assuring him that he guides by Allah's leave to the straight path, Islam.

13. i. e., Islâm. صِرَاطٌ *shirâṭ* = way, path, road. See at 38:22, p. 1464, n. 11.

14. مُسْتَقِيمٌ *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 37:118, p. 1449, n. 3).

صِرَاطِ اللَّهِ 53. The way of Allah

الَّذِي لَهُ to Whom belongs

مَا فِي السَّمَوَاتِ all that is the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

أَلَا إِلَى اللَّهِ تَصِيرُ¹ Oh yes, to Allah will end up¹

الْأُمُورِ² all affairs.²

1. تصير *taṣīru* = she becomes, gets to the point, comes to, arrives at, ends up (v. iii. f. s. impfct. from *ṣāra* [ṣayr/ṣayrūrah/maṣīr]; to become, to arrive. See *marīr* at 40:3, p. 1510, n. 1).

2. i. e., all affairs and deeds of His creatures and He will judge and requite them accordingly. أمور *'umūr* (pl.; s. امر *'amr*) = affairs, matters, issues, concerns. See at 42:43, p. 1576, n. 9.

43: SŪRAT AL-ZUKHRUF (THE ORNAMENT)

Makkan: 89 'āyahs

This is another Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith — *tawhīd* (monotheism), *wahy* and the truth of the Qur'ān, *risālah* (Messengership of Muhammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts with an emphasis that Allah has sent down the Qur'ān and it is preserved in the Mother of the Book (*al-Lawḥ al-mahfūz*). It is then pointed out that Allah created the heavens and the earth and all things and beings that exist. It is He Who has created the pairs in all living beings and it is He Who provides for all; and we all have to return to Him. Yet man sets partners with Him and attributes sons and daughters to Him. The *sūrah* particularly dispels the wrong notion of the pre-Islamic Arabs that the angels were Allah's daughters. Similarly polytheism and the worship of idols are disapproved and it is emphasized that Prophet Ibrāhīm, whom the Arabs considered as their progenitor, preached against the worship of idols and the objects of nature. It also gives a reply to the misgivings of the then Arabs as to why the Qur'ān was not sent down on someone wealthy and influential among them. It is pointed out that worldly wealth, power and grandeur are not the criteria for greatness and righteousness in the sight of Allah and that He selects for His special favour of Messengership whomsoever He wills. Also the unreasonableness of the unbelievers' opposition to the truth of the Qur'ān is illustrated by a reference to the story of Fir'aun and Mūsa, peace be on him. The fallacy of worshipping 'Īsā, peace be on him, as a god is also mentioned and it is pointed out that he was only a chosen servant of Allah. Towards the end of the *sūrah* mention is made of some aspects of the respective positions of the believers and the unbelievers in the hereafter. The *sūrah* is named *al-zukhruf* (The ornament) with reference to its 'āyah 35 which points out that the ornament of this worldly life is only temporary while the life of the hereafter is permanent for the godfearing (*muttaqīn*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ح م

1. *Hā-Mīm*.¹

وَالْكِتَابِ الْمُبِينِ

2. By the Book most explicit.²

ر

إِنَّا جَعَلْنَاهُ

3. Verily We have made³ it

قُرْآنًا عَرَبِيًّا

a Qur'ān in Arabic

لَعَلَّكُمْ تَعْقِلُونَ

that you may understand.⁴

ر

وَإِنَّهُ

4. And verily it is

فِي أُمِّ الْكِتَابِ

in the Mother of Book⁵

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.
2. i. e., this Qur'ān which is clear and explicit both in text and meaning. *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, that which makes clear (act. participle from 'abāna, form IV of *bāna* [*bayān*], to be clear. See at 39:115, p. 1486, n. 12).
3. *ja'alnā* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 41:44, p. 1555, n. 3).
4. i. e., you may understand, reflect and accept the guidance contained therein. *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impct. from 'aqala [*'aqil*], to be endowed with reason. See at 37:138, p. 1451, n. 10).
5. i. e., *al-Lawḥ al-mahfūz*.

لَدَيْنَا with Us,

لَعَلِّي indeed exalted,¹

حَكِيمٌ full of wisdom.²

أَفَنضْرِبُ عَنْكُمْ 5. Shall We then strike³ off you

الذِّكْرَ رَمَفْصًا the reminder⁴ in a turning

أَنْ كُنْتُمْ قَوْمًا away⁵ because you are a people

مُتْسِرِفِينَ committing excesses.⁶

وَكَمْ أَرْسَلْنَا 6. And how many We sent

مِنْ نَبِيِّ of a Prophet

فِي الْأَوَّلِينَ among the people of old!

وَمَا يَأْتِيهِمْ 7. And there came not to them

مِنْ نَبِيِّ إِلَّا كَانُوا any Prophet but they used to

بِهِ يَسْتَهْزِئُونَ mock⁷ at him.

فَأَهْلَكْنَا 8. So We destroyed⁸

أَشَدَّ مِنْهُمْ those stronger⁹ than they

بَطْشًا in might;¹⁰

وَمَضَى and there has passed

مَثَلُ الْأَوَّلِينَ the instance¹¹ of those of old.

1. علي 'alīy = high, lofty, elevated, sublime, exalted, All-Exalted. See at 42:4, p. 1561, n. 1.

2. i. e., full of wise and right instructions and guidance. حَكِيمٌ ḥakīm (s.; pl. ḥukamā') = All-Wise, judicious, full of wisdom (active participle in the scale of fa'il from ḥakama [ḥukm], to pass judgement. See at 36:2, p. 1409, n. 2).

3. نضرب nadribu = we beat, strike, hit, (v. i. pl. impfct. from ḍaraba [ḍarb], to beat. See ḍarabnā at 29:43, p. 1280, n. 16).

4. i. e., the Qur'ān. The Qur'ān is repeatedly referred to as dhikr. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذِكْرٌ dhikr = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ān. See at 41:41, p. 1554, n. 4.

5. صَفَحٌ ṣafḥ = pardon. ḍaraba 'anhu ṣafḥan is an idiom meaning: to turn away from, ignore or pass over him. See isfah at 15:85, p. 824, n. 12.

6. i. e., persisting in unbelief and evil deeds. مُتْسِرِفِينَ musrifin (pl; acc./gen. of musrifūn; s. musrif) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of sarafa/sarifa [sarff/saraf], to corrode, to spoil, to neglect. See at 40:43, p. 1525, n. 5).

7. يَسْتَهْزِئُونَ yastahzi'ūna = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from istahza'a, from X of haza'a [haz'/huz'/huzu'/huzū'/mahza'ah], to mock, to make fun. See at 40:83, p. 1539, n. 2).

8. أَهْلَكْنَا ahlaknā = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of halaka [halk/hulk/halāk/tahlukah], to perish. See at 38:3, p. 1459, n. 5).

9. i. e., stronger than the Makkan unbelievers. أَشَدَّ ashadd = more/most intense, stronger/strongest, severer/severest, fiercer/fiercest, sterner/sternest, tougher/toughest, (relative of shadid). See at 41:15, p. 1545, n. 1.

10. بَطْشٌ batsh = power, might, strength, force, valour. See yabtiṣha at 28:19, p. 1237, n. 11.

11. i. e., the instance of retribution inflicted on those of old because of their disbelief and intransigence.

وَلَئِن سَأَلْتَهُمْ
 مَن خَلَقَ السَّمَوَاتِ
 وَالْأَرْضَ لَيَقُولُنَّ
 خَلَقَهُنَّ
 ① الْعَزِيزُ الْعَلِيمُ 9. And indeed if you ask them
 who created the heavens
 and the earth they will say:
 "There created these the
 All-Mighty,¹ the All-Knowing.²

الَّذِي جَعَلَ لَكُمُ
 الْأَرْضَ مَهْدًا
 وَجَعَلَ لَكُمُ فِيهَا
 سُبُلًا لَّعَلَّكُمْ
 تَهْتَدُونَ 10. He Who has made for you
 the earth a cradle³
 and has made for you therein
 routes⁴ that you may
 find way.⁵

وَالَّذِي نَزَّلَ
 مِنَ السَّمَاءِ مَاءً
 يَقْدِرُ
 فَأَنْشُرْنَا بِهِ
 بَلْدَةً مَيِّتًا 11. And He Who sends down⁶
 from the sky water⁷
 in a measure.⁸
 Thus We bring to life⁹ therewith
 a dead land.¹⁰

كَذَلِكَ تُخْرَجُونَ 11. Likewise you will be brought out.¹¹

② وَالَّذِي خَلَقَ
 الْأَزْوَاجَ كُلَّهَا
 وَجَعَلَ لَكُمُ
 مِنَ الْفُلُكِ وَالْأَنْعَامِ 12. And He Who has created
 the kinds¹² all of them
 and has made for you
 of the ships¹³ and the livestock

1. عزيز 'azîz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 42:19, p. 1568, n. 6.
2. عليم 'alîm (s.; pl. 'ulamâ') = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 20:53, p. 1429, n. 2.
3. i. e., suitable for residing and resting. مهد mahd (pl. مهد muhûd) = cradle. See at 20:53, p. 986, n. 10.
4. سبل subul (pl.; s. sabîl) = ways, routes, roads, means. See at 21:31, p. 1020, n. 9.
5. i. e., for getting to different destinations. تهتدون tahtadûna = you (all) receive guidance, are on the right track, find way (v. ii. m. pl. impfct. from ihtadâ, form VIII of hadâ [hidâyah/ hudan/ hady], to lead, to guide. See at 16:15, p. 832, n. 4).
6. نزل nazzala = he sent down (v. iii. m. s. past in form II of nazala (nuzâl), to come down. See at 29:63, p. 1287, n. 7).
7. i. e., rain.
8. i. e., the measure needed by the creatures. قدر qadar = measure, quantity, destiny. See at 42:27, p. 1572, n. 2.
9. أنشرنا 'ansharnâ = we spread out, unfolded, published, resurrected (v. i. pl. past from 'anshara, form IV of nashara [nashr/ nushâr], to spread out, to resurrect. See yanshuru at 42:28, p. 1572, n. 7).
10. i. e., a barren and unproductive land. بلدة baldah = town, city, village, land, community. See at 34:15, p. 1373, n. 9.
11. i. e., on the Day of Resurrection. تُخرجون tukhrajûna = you are brought out, produced (v. ii. m. pl. impfct. passive from 'akhraja, form IV of kharaja [khurâuj] to go out. See at 30:19, p. 1295, n. 10).
12. أزواج 'azwâj (sing. زوج zawj) = husbands, wives, spouses, consorts, partners, pairs, kinds. See at 40:8, p. 1512, n. 4.
13. فلك fulk (mas. and fem.; sing. and pl.) = ships, (Noah's) Ark. See at 40:80, p. 1537, n. 11.

مَا تَرْكَبُونَ 12 what you ride on.¹

لَتَسْتَوُوا 13. That you may take position²

عَلَى ظُهُورِهِ on the backs³ thereof

فَتُرْتَدُّونَ and then remember⁴

نِعْمَةَ رَبِّكُمْ the grace of your Lord

إِذَا اسْتَوَيْتُمْ when you have taken position

عَلَيْهِمْ وَقُولُوا on them and say:

سُبْحَانَ الَّذِي "Sacrosanct⁵ is He Who has

سَخَّرَ لَنَا هَذَا brought this to service⁶ for us

وَمَا كُنَّا لَهُ and we are not for this

مُقْرِنِينَ 13 the ones to put under yoke."⁷

وَإِنَّا لَإِنرَبِّنَا 14. "And indeed we are to our

لَمُتَقَلِّبُونَ Lord going to be turned over."⁸

وَجَعَلُوا لَهُ 15. And they set for him

مِنَ عِبَادِهِ from among His servants

جُزْءًا a portion.⁹

إِنَّ الْإِنسَانَ Indeed man is

لَكَفُورٌ 16. Or has He taken very ungrateful, blatantly.

Section (Rukû') 2

أَرَأَيْتُمْ 16. Or has He taken

1. تَرْكَبُونَ *tarkabûna* = you ride, embark, mount, board (v. ii. m. pl. impfct. from *rakiba* [*rukûb*], to ride, mount. See *tarkabû* at 40:79, p. 1537, n. 7).

2. تَسْتَوُوا *tastawû* (*na*) = you equalize, are at par, take position (v. ii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. The terminal *nân* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yastawûna* 32:18, p. 1329, n. 9).

3. ظُهُورٌ *zuhûr* (sing. ظَهْرٌ *zahr*) = backs, rears, rear sides, loins, spines. See at 21:39, p. 1023, n. 2).

4. تَذَكَّرُوا *tadhkurû* (*na*) = you remember, recall, mention, talk about (v. ii. m. pl. impfct. from *dhakara* [*dhikr/ tadhkâr*], to remember, to mention. The terminal *nân* is dropped because the verb is conjunctive to a previous verb governed by a hidden 'an. See *tadhkurûna* at See at 40:44, p. 1525, n. 7).

5. سُبْحَانَ *Subhân* is derived from *sabaha*, form II of *sabaha* [*sabh/sibâhah*], to swim. In its form II the verb means: to declare sanctity, to praise, to sing the glory. *Subhân* is generally rendered as "Glory be to Him"; but "Sacrosanct " conveys the meaning better. See at 39:4, p. 1481, n. 10.

6. سَخَّرَ *sakhkhara* = he brought to submission, subjected, subdued, brought to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/ maskhar*], to ridicule, deride. See at 39:5, p. 1482, n. 3).

7. مُقْرِنِينَ *muqrinîn* (pl.; acc/gen. of *muqrinûn*; s. *muqrin*) = those combining, linking, putting under yoke (act. participle from 'aqrana, form IV of *qarana* [*qarn*], to connect, link, yoke. See *muqarranîn* at 38:38, p. 1469, n. 9).

8. i. e., after resurrection. مُتَقَلِّبُونَ *munqalibûn* (pl.; s. *munqalib*) = those turned over, turned about, upturned, capsized, overturned (act. participle from *inqalaba*, to be turned round, form VII of *qalaba* [*qalb*], to turn round. See at 26:150, p. 1172, n. 4).

9. i. e., they set sons and daughters for Allah.

وَمِمَّا خَلَقَ out of what He has created
 بَنَاتٍ daughters
 وَأَصْفَنَكُمْ and has singled you out¹
 يَا أَبْنِينَ ﴿١٦﴾ to have sons?
 وَإِذَا بَشَّرَ 17. And if news is given² to
 أَحَدَهُمْ بِمَا one of them of that which he
 ضَرَبَ لِلرَّحْمَنِ strikes³ for the Most Merciful
 مَثَلًا a simile,⁴
 ظَلَّ وَجْهَهُ مُسْوَدًّا⁵ his face becomes⁵ blackened⁶
 وَهُوَ كَظِيمٌ⁷ and he is depressed.⁷
 أَوَمَنْ يُنَشَّؤُا⁸ 18. Is then the one brought up⁸
 فِي الْحِلْيَةِ in adornment,⁹
 وَهُوَ فِي الْخِصَابِ and he is in disputation¹⁰
 غَيْرِ مُبِينٍ ﴿١٧﴾ unclear?
 وَجَعَلُوا الْمَلَائِكَةَ 19. And they set the angels,
 الَّذِينَ هُمْ عِبْدُ who are the servants of the
 الرَّحْمَنِ إِنثًا¹¹ Most Merciful, females?¹¹
 أَشْهَدُوا Did they witness¹²
 خَلْقَهُمْ their creation?
 سَتَكُنَّ Written down will be

1. This and the following 'ayah expose the folly of those polytheists who loved to have only sons and alleged that the angels were Allah's daughters.
2. أَصْفَى 'asfâ = he selected, chose, singled out (v. iii. m. s. past in form IV of ṣafâ [ṣafw/ṣufw/ṣafâ], to be clear, pure. See at 17:40, p. 885, n. 7).
3. بَشَّرَ bushshira = he was given glad tidings, was given news, was informed (v. iii. m. s. past passive from bashshara, form II of bashara/bashira [bishr/bushr], to rejoice, be happy. See bashshir at 41:4, p. 1541, n. 1).
4. ضَرَبَ qaraba = he struck, hit, beat (v. iii. m. s. past from qarba, to beat. See at 30:28, p. 1298, n. 9).
5. i. e., their saying that He has daughters. مَثَلٌ mathal (pl. أمثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 39:27, p. 1491, n. 7.
6. ظَلَّ zalla = he or it became, continued, remained, ceased not, (v. iii. m. s. past from zalla/zulâl, to be, to continue. See yazlalna at 42:33, p. 1573, n. 9).
7. i. e., he becomes unhappy. مُسْوَدٌّ muswadd = turned black, blackened (pass. participle from iswadda, form IX of sawida [sawd], to be black. See muswaddah at 39:60, p. 1502, n. 8).
8. كَظِيمٌ kazîm = one who suppresses anger/grief, depressed (act. participle in the scale of fa'il from kazama [kazm/kuzûm], to suppress, conceal. See at 16:58, p. 846, n. 1).
9. i. e., do you then attribute to Allah the one who is brought up in adornment, etc. يُنَشَّؤُا yunashsha'u = he is brought up, reared up, made to grow (v. iii. m. s. impfct passive from nashsha'a, form II of nasha'a [nash'/nushû'/nash'ah], to rise, to emerge. See 'ansha'a at 36:79, p. 1428, n. 4).
10. حِلْيَةٌ hilyah (s.; pl. hîlan) = ornament, decoration. See at 35:12, p. 1394, n. 11.
11. خِصَابٌ kḥiṣâm = controversy, disputation, feud, quarrel, altercation. See at 2:204, p. 99, n. 4.
12. إِنثٌ 'inâth (pl.; s. 'unthâ) = females. See at 42:49, p. 1579, n. 5.
13. شَهِدُوا shahidû = they bore witness, witnessed, testified (v. iii. m. pl. past from shahida, [shuhûd], to witness. See at 3: 86, p. 190, n. 1).

شَهِدْتُمْ	their testimony ¹
وَيُسْأَلُونَ ﴿١١﴾	and they will be questioned. ²
وَقَالُوا	20. And they say:
لَوْ شَاءَ الرَّحْمَنُ	"If the Most Merciful willed,
مَا عَبَدْتَهُمْ	we would not have worshipped ³
مَا لَهُمْ	them." They do not have
بِذَلِكَ مِنْ عِلْمٍ	of it any knowledge.
إِنْ هُمْ إِلَّا يَخْرُصُونَ ﴿١٢﴾	The do naught but tell lies. ⁴
أَمْ آتَيْنَاهُمْ	21. Or have We given them
كِتَابًا مِنْ قَبْلِهِ	a book before it
فَهُمْ بِهِ	so they are to it
مُسْتَمْسِكُونَ ﴿١٣﴾	holding fast? ⁵
بَلْ قَالُوا	22. Nay, they say:
إِنَّا وَجَدْنَا	"Indeed We found ⁶
آبَاءَنَا عَلَىٰ أُمَّتٍ	our fathers on a religion ⁷
وَأِنَّا	and indeed we are
عَلَىٰ أَثَرِهِمْ	by their footsteps ⁸
مُهْتَدُونَ ﴿١٤﴾	guided aright." ⁹
وَكَذَلِكَ مَا أَرْسَلْنَا	23. And thus We sent ¹⁰ not

1. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 39:46, p. 1497, n. 9.

2. i. e., on the Day of Judgement. يسألون *yus'alûna* = the are asked, enquired, questioned (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See *la yus'alunna* at 29:13, p. 1269, n. 7).

3. This argument of the unbelievers is invalid; for Allah has already warned against the grave sin of setting partners with Him through all His Prophets and Messengers. عبدنا *'abadnâ* = we worshipped (v. i. pl. past from *'abada* [*'ibâdah / 'ubûdah / 'ubûdîyah*], to worship, to serve. See *lâ ta'budû* at 41:14, p. 1544, n. 6). at 39:2, p. 1480, n. 4).

4. يخرون *yakhruşûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharuşa* [*kharş*], to guess, to tell an untruth. See at 10:66, p. 661, n. 5).

5. مستمسون *mustamsikûn* (pl.; s. *mustamsik*) = those who hold fast, grasp, grab, clutch, seize, (act. participle from *istamsaka*, form X of *masaka* [*mask*], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

6. وجدنا *wajadnâ* = we found, got (v. i. pl. past from *wajada* [*wujûd*], to find. See at 31:21, p. 1318, n. 4).

7. أمة *'umma* (pl. اسم *'umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 42:8, p. 1562, n. 9.

8. آثار *'âthâr* (pl.; s. أثر *'athar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 40:82, p. 1538, n. 8.

9. Adherence to the religion of the ancestors has ever been an argument of the polytheists in defence of their religion. مهتدون *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudam/hady*], to lead, to guide. See at 36:21, p. 1414, n. 4).

10. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 41:16, p. 1545, n. 4).

مِنْ قَبْلِكَ فِي قَرْيَةٍ
 مِنْ نَذِيرٍ إِلَّا
 قَالَتْ مَرْفُوهَا
 إِنَّا وَجَدْنَا آبَاءَنَا
 عَلَىٰ أُمَّرٍ وَإِنَّا
 عَلَىٰ آثَرِهِمْ
 مُّقْتَدُونَ ﴿٣٦﴾

before you in a habitation¹
 any warner² except
 there said its affluent ones:³
 "Indeed we found our fathers
 on a religion and indeed we
 are by their footsteps
 guided."⁴

قُلْ أَوْلُوا
 حِجَّتُمْ
 بِأَهْدَىٰ
 وَمَا وَجَدْتُمْ
 عَلَيْهِمْ آيَاتٍ
 قَالُوا إِنَّا
 بِمَا أُرْسِلْتُمْ بِهِ
 كَافِرُونَ ﴿٣٧﴾

24. He said: "Even if
 I have come to you
 with a better guide⁵
 than what you found⁶
 your fathers on?"
 They said: "Indeed we are
 in what you have been sent
 with disbelievers."⁷

فَأَنْقَمْنَا
 مِنْهُمْ
 فَأَنْظِرْ كَيْفَ كَانَ
 عَذَابَ الْمُكَذِّبِينَ ﴿٣٨﴾

25. So We inflicted retribution⁸
 on them.
 Then see,⁹ how was
 the end!¹⁰ of the disbelievers.¹¹

Section (Rukū') 3

وَإِذْ قَالَ إِبْرَاهِيمُ

26. And when Ibrāhīm said

1. قرية *qaryah* (s.; pl. قري *quran*) = habitation, town, village, hamlet. See at 36:13, p. 1412, n. 3.
2. i. e., a Messenger or Prophet giving warning against unbelief and Allah's retribution for that.
3. نذير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhri/ nudhûr*], to vow, to pledge). See at 41:4, p. 1541, n. 2.
3. عَنْ مَرْفُو *mutrafû(n)*: (pl.; s. *mutraf* [the terminal *nûn* is dropped because of the genitive construction]; s. *mutraf*) = those made to live in luxury, affluent ones, the opulent (pass. participle from *'atrafa*, form IV of *tarafa*, to live in luxury, opulence). See at 34:34, p. 1381, n. 4).
4. مُقْتَدُونَ *muqtadûn* (pl.; s. *muqtadin*) = emulators, followers, those that are guided (act. participle from *iqdadâ*, form VIII of *qadâ*, [*qadw/ qadan/ qadâwah*], to be tasty. See *iqdadih* at 6:90, p. 406, n. 5).
5. أَهْدَىٰ *'ahdâ* = more in the right, better guided, better guide (elative of *hâdin*). See at 28:49, p. 1249, n. 6.
6. وَجَدْتُمْ *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujâd*], to find. See at 9:5, p. 578, n. 7).
7. كَافِرُونَ *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufr/ kufirân/ kufûr*], to disbelieve, to cover. See at 41:14, p. 1544, n. 10).
8. أَنْقَمْنَا *intaqamnâ* = we revenged, took vengeance, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/ naqima* [*naqm/ naqam*], to revenge. See at 30:47, p. 1306, n. 1).
9. أَنْظِرْ *unzur* = you see, look at, consider (v. ii. m. s. imperative from *nazara* [*nazar/ manzar*], to see. See at 37:102, p. 1446, n. 7).
10. عَاقِبَةٌ *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 40:82, p. 1538, n. 5.
11. The allusion is to the ruins of the previous disbelieving nations. مُكَذِّبِينَ *mukadhdhibîn* (acc/gen. of *mukadhdhibân*, sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb/ kadhîb/ kadhîbah/ kidhbah*], to lie. See at 6:11, p. 395, n. 8).

لِأَبِيهِ وَوَالِدِهِ
to his father and his people:

إِنِّي بَرَاءٌ
"Indeed I am innocent¹ of

مِمَّا تَعْبُدُونَ ﴿١٦﴾
what you worship."²

إِلَّا الَّذِي
27. "Except Him Who

فَطَرَنِي
created³ me.

فَإِنَّهُ سَيَهْدِينِ ﴿١٧﴾
And verily He will guide⁴ me."

وَجَعَلَهَا كَلِمَةً
28. And he made it a word⁵

بَاقِيَةً
enduring⁶

فِي عَقْبِهِ
among his posterity⁷

لَعَلَّهُمْ يَرْجِعُونَ ﴿١٨﴾
that they might return.⁸

بَلْ مَتَّعْتُ هَٰؤُلَاءِ
29. Nay, I gave these to enjoy⁹

وَأَبَاءَهُمْ
and their fathers

حَتَّىٰ جَاءَهُمُ
till there has come to them

الْحَقُّ وَرَسُولٌ
the truth¹⁰ and a Messenger¹¹

مُبِينٌ ﴿١٩﴾
making clear.¹²

وَلَمَّا جَاءَهُمُ الْحَقُّ
30. And when the truth came

قَالُوا
to them they said:

هَٰذَا سِحْرٌ وَإِنَّا
"This is sorcery¹³ and indeed

بِدُونِ كَافِرُونَ ﴿٢٠﴾
we are in it disbelievers."

1. i. e., of all that you worship of gods and goddesses besides Allah. *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship. See at 37:161, p. 1455, n. 1).

2. i. e., of all that you worship of gods and goddesses besides Allah. *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibâdah /'ubûdah /'ubûdiyah], to worship. See at 37:161, p. 1455, n. 1).

3. *fatara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fatr*, to split, to create. See at 36:22, p. 1414, n. 5).

4. *yahdîni* (*yahdî+ni*): يَهْدِي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady*/*hudan*/*hidâyah*], to guide, to lead. See at 37:99, p. 1415, n. 11).

5. i. e., the *kalimah* of *tawhîd* (لا اله الا الله).

6. *bâqiyah* (f. s.; pl. *bâqiyât*; m. *bâqin*) = remaining, lasting, enduring, permanent (act. participle from *baqiya* [*baqâ*], to stay. See *bâqiyât* 18:46, p. 928, n. 2).

7. عقب *'aqib* (s.; pl. *'a'qâb*) = heel, end, that which follows subsequently, offspring, progeny, posterity. See *'a'qâb* at 23:66, p. 1091, n. 6.

8. i. e., from their wrong way to the truth of *tawhîd* (monotheism). يرجعون *yarjû'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to return. See at 36:67, p. 1425, n. 3).

9. i. e., gave the unbelievers to enjoy their worldly life. متعت *matta'tu* = I made (someone) enjoy, gave to enjoy, furnished (v. i. s. past from *matta'a*, form II of *mata'a* [*mat'*/*mut'ah*], to take away. See *matta'nâ* at 37:148, p. 1453, n. 4).

10. i. e., the Qur'ân containing the true guidance.

11. i. e., the Messenger Muhammad, peace and blessings of Allah be on him.

12. i. e., making clear everything for guidance. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 43:2, p. 1582, n. 1).

13. The immediate reference is to what the Makkan unbelievers said. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 37:15, p. 1432, n. 15.

وَقَالُوا لَوْلَا نُزِّلَ هَذَا الْقُرْآنُ عَلَيَّ رَجُلًا مِّنَ الْقَرَمَاتِ عَظِيمٍ ﴿٣١﴾	31. And they say: "Why was not sent down ¹ this Qur'ân on a man of the two habitations, ² a great one?" ³
أَمْ هُمْ يَقْسِمُونَ رَحْمَتَ رَبِّكَ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجَاتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سَخِرِيًّا وَرَحْمَتَ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُونَ ﴿٣٢﴾	32. Do they distribute ⁴ the mercy of your Lord? We do distribute amongst them their livelihood ⁵ in the worldly life; and we raise ⁶ some of them above others in ranks ⁷ that some of them may take ⁸ others in service. ⁹ But the mercy ¹⁰ of your Lord is better ¹¹ than what they accumulate. ¹²
وَلَوْلَا أَن يَكُونَ النَّاسُ أُمَّةً وَاحِدَةً	33. And were it not that mankind would become one community ¹³

1. نزل *nuzzila* = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See at 25:32, p. 1147, n. 8).

2. i. e., Makka and Tâ'if. قرمتين *qaryatayn* (dual; s. *qaryah*) = two habitations, towns, villages, hamlets. See *qaryah* at 43:23, p. 1588, n. 1.

3. The Makkan unbelievers laboured under the wrong notion that a Messenger of Allah should be from among the wealthy and great leaders of society. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

4. The unbelievers do not distribute the office of a Messenger, which is a special mercy of Allah. يقسمون *yaqsimûna* = they distribute, deal out, divide, partrition (v. iii. m. pl. impfct. from *qasama* [*qasm*], to divide. See '*aqsamû* at 35:42, p. 1405, n. 10).

5. معيشة *ma'îshah* (s.; pl. *ma'âyish*) = life, way of living, subsistence, means of living, livelihood. See *ma'âyish* at 20:124, p. 1007, n. 10.

6. رفعا *rafa'nâ* = we raised, lifted up, elevated (v. i. pl. past from *rafa'a* [*raf*], to raise, to lift up. See at 19:56, p. 965, n. 2).

7. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 40:15, p. 1514, n. 10).

8. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 25:57, p. 1155, n. 5).

9. سخرى *sukhrîy* = service, labour, target of ridicule. See *sakhhara* at 43:13, p. 1585, n. 6.

10. i. e., the special mercy of Prophethood as well as rewards in the hereafter.

11. خير *khayr* = good /better/ best, charity, wealth, property, affluence. See at 42:36, p. 1574, n. 8.

12. i. e., of worldly wealth and resources, which are in fact only ephemeral. يجمعون *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam*], to gather, to collect. See at 10:58, p. 658, n. 3).

13. i. e., of unbelievers.

لَجَعَلْنَا We would surely have set¹
لِمَنْ يَكْفُرُ for those that disbelieve
بِالرَّحْمَنِ in the Most Merciful
بِسُيُوتِهِمْ at their houses²
سُقُفًا مِنْ فِضَّةٍ roofs³ of silver⁴
وَمَعَارِجَ عَلَيْهَا and elevators⁵ on which
يَطْهَرُونَ they would ascend.⁶

وَبِسُيُوتِهِمْ 34. And at their houses
أَبْوَابًا وَسُرُرًا doors⁷ and couches⁸ on
عَلَيْهَا يَتَكَبَّرُونَ which they would recline.⁹

وَزُخْرَفًا 35. And ornament of gold;¹⁰
وَأَنْ كُلُّ ذَلِكَ لَمَّا and all these are naught but
مَتَاعٌ enjoyment¹¹
الْحَيَاةِ الدُّنْيَا of the wordly life.
وَالْآخِرَةُ And the herefater
عِنْدَ رَبِّكَ with your Lord
لِلْمُتَّقِينَ is for the righteous.¹²

Section (Rukû') 4

وَمَنْ 36. And whoever
يَعِشْ becomes night-blind¹³
عَنْ ذِكْرِ to the reminder¹⁴

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 43:3, p. 1582, n. 3).

2. بيوت *buyât* (pl.; s. *bayt*) = houses, homes. See at 33:53, p. 1358, n. 3.

3. سقف *suqf* (pl.; s. *saqf*) = roofs, ceilings. See *saqf* at 21:32, p. 1021, n. 1.

4. فضة *fiddah* = silver. See at 3:14, p. 159, n. 14.

5. معارج *ma'ârij* (pl.; s. *mi'râj*) = ladders, stairs, elevators (noun of instrument from *'araja* ['urâj], to ascend, to go up. See *ya'ruju* at 34:2, p. 1368, n. 1).

6. يظهروا *yazharûna* = they become visible, appear, overcome, ascend, mount (v. iii. m. pl. impfct. from *zahara* [zuhûr], to be visible, clear.

7. أبواب *'abwâb* (sing. *bâb*) = doors, gates, sections. See at 40:76, p. 1536, n. 2.

8. سرر *surur* (pl.; s. *sarîr*) = bedsteads, thrones, couches. See at 37:44, p. 1437, n. 7.

9. يتكبرون *yattaki'ûna* = they recline, rest (v. iii. m. pl. impfct. from *ittaka'a*, form VIII of *waka'a*. See *muttaki'in* at 38:51, p. 1472, n. 7).

10. زخرف *zukhruf* (s.; pl. *zakhârif*) = ornament, ornament of gold, decoration, embellishment, finery, adornment. See at 17:93, p. 903, n. 3.

11. متاع *matâ'* (pl. *'amti'ah*) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, utensils, enjoyment. See at 42:36, p. 1574, n. 6.

12. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqâ* [waqy/ wiqâyah], to guard, to protect. See at 39:57, p. 1501, n. 10).

13. يعيش *ya'shu(û)* = he becomes dim-sighted, night-blind (v. iii. m. s. impfct. from *'ashû/ 'ashiya* ['ashw/ 'ashn], to be dim-sighted, night-blind).

14. i. e., the Qur'ân. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:5, p. 1583, n. 4.

الرَّحْمَنِ نَقِضْ لَهُ، شَيْطَانًا فَهُوَ لَهُ، قَرِينٌ ﴿٦٦﴾	of the Most Merciful We destine ¹ for him a Satan so he becomes his comrade. ²	1. نقض <i>nuqayyid(u)</i> = we destine, ordain (v. i. pl. impfct. from <i>qayyaḡa</i> , form II of <i>qāḡa</i> [qayḡ], to break, to cleave. The final waw is dropped for the verb is conclusion of a conditional clause). 2. قرين <i>qarīn</i> (s.; pl. قران <i>quranā'</i>) = connected, linked, companion, associate, mate, fellow, comrade, spouse. See at 4:38, p. 258, n. 1. 3. i. e., Satans. 4. يصدون <i>yaṣuddūna</i> = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from <i>ṣadda</i> [ṣadd/ṣudūd], to turn away. See at 22:25, p. 1053, n. 14). 5. i. e., those who turn away from the Qur'ān. 6. i. e., the way of the truth – <i>tawhīd</i> and Islam. 7. سبيل <i>sabil</i> (pl. <i>subul/asbilah</i>) = way, path, road, means, course. See at 42:46, p. 1578, n. 2. 8. يهتدون <i>yaḡsabūna</i> = they think, consider, deem, suppose (v. iii. m. pl. impfct. from <i>ḡsabā</i> [ḡsabān/maḡsabah/maḡsibah], to consider, to deem. See at 33:20, p. 1342, n. 7). 9. مهتدون <i>muḡtadīn</i> (sing. <i>muḡtadīn</i>) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from <i>iḡtadā</i> , form VIII of <i>ḡadā</i> [ḡdiyāh/ḡdan/ḡday], to lead, to guide. See at 43:22, p. 1587, n. 9). 10. بعد <i>bu'd</i> (s.; pl. 'ab'ād) = distance, remoteness. See at 23:44, p. 1086, n. 11. 11. i. e., the east and the west. The doubling of the term (<i>mashriq</i>) is used to intensify the sense of distance. See (Ibn Kathīr, VII, p. 215). 12. ينفعكم <i>yanfa'ā</i> (u) = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from <i>nafa'a</i> [naf], to be of use. The final letter takes <i>fathah</i> because of the particle <i>lan</i> coming before the verb. See at 33:16, p. 1340, n. 11). 13. مشتركون <i>muṣṡarīkūn</i> (pl.; s. <i>muṣṡarīk</i>) = those sharing, taking part, being partners, (act. participle from <i>iṣṡaraka</i> , form VIII of <i>ṡarīka</i> [ṡirk/ṡirkah/ṡarīkah], to share, to take part. See at 37:33, p. 1435, n. 12). 14. تسمع <i>tusmi'u</i> = you make (someone) hear, pay attention (v. ii. m. s. impfct. from 'asma'a, form IV of <i>sami'a</i> [sam'/samā'/samā'ah/masma'], to hear. See at 30:52, p. 1307, n. 9).
وَأَنَّهُمْ لَيَصُدُّوهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٦٧﴾	37. And indeed they ³ prevent ⁴ them ⁵ from the way, ⁶ and they think ⁷ that they are guided aright. ⁸	
حَتَّىٰ إِذَا جَاءَنَا قَالَ يَنْلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فِيئْسَ الْقَرِينُ ﴿٦٨﴾	38. Till when he comes to Us he says: "Would that there was between me and you the distance ⁹ of the two easts." ¹⁰ So evil is the comrade.	
وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذ ظَلَمْتُمْ أَنْتُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٦٩﴾	39. And it shall avail ¹¹ you not today as you did wrong that you are in the punishment partners. ¹²	
أَفَأَنْتَ تَسْمِعُ الْأَصْمَ	40. Can you then make the deaf hear ¹³	

أَوْتَرِدَى الْعَمَىٰ
وَمَنْ كَانَتْ فِي

and show way to the blind¹
or the one who is in

٤٠ صَلَاحٍ مُّبِينٍ
an error² quite obvious?³

فَأَمَّا أَنْذَرْتَنَّا بِكَ
فَأَنَّا مُتَمِّمٌ

41. So even if We take you
away⁴ We shall surely on

٤١ مُنْقِمُونَ
them inflict retribution.⁵

أَوْزُرِنَاكَ
الَّذِي

42. Or We shall surely show⁶
you that which

وَعَدْتَهُمْ
فَأَنَّا عَلِيمٌ

We have promised⁷ them;
for We indeed are over them

٤٢ مُقْتَدِرُونَ
All-capable.⁸

فَأَسْتَمِيعٌ
بِالَّذِي

43. So hold fast⁹
by that which

أُوحِيَ إِلَيْكَ
إِنَّكَ عَلَىٰ صِرَاطٍ

is communicated¹⁰ to you.

مُسْتَقِيمٍ
رِجَالًا

You indeed are on a way
right and straight.¹¹

وَأَنذَرْتَنَّا
لِذِكْرِكَ

44. And it is indeed
a reminder for you

وَلِقَوْمِكَ
وَسَوْفَ يُسْأَلُونَ

and for your people.

٤٤ وَسَوْفَ يُسْأَلُونَ
عَنْ أَعْمَالِهِمْ

And you shall be questioned.

1. i. e., the blind to the truth and unwilling to see it. *عمى* 'umy (sing. 'a'mâ) = blind. See at 30:52, p. 1307, n. 14).

2. خلال *ḍalâl* = error, straying from the right path. *في ḍalâl* = in error, astray, in vain. See at 42:18, p. 1568, n. 1.

3. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, he who or that which makes clear (act. participle from 'abâna, form IV of *bâna* [bayân], to be clear. See at 43:29, p. 1589, n. 11).

4. نذهب *nadhhabanna* = we surely go [followed by the preposition *bi* the verb means to take away] (v. i. pl. impfct. emphatic from *dhahaba* [dhihâb /madh-hab], to go. See *la nadh-habanna* at 17:86, p. 901, n. 3).

5. منتقمون *muntaqimûn* (pl.; s. *muntaqim*) = those who take revenge, inflict retribution (act. participle from *intaqama*, from VIII of *naqama/naqima* [naqm/naqam], to revenge. See at 32:22, p. 1331, n. 2).

6. نرين *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. from 'arâ, form IV of *ra'â* [ra'y/ru'yah], to see at 40:77, p. 1536, n. 8).

7. i. e., of disgrace and punishment.

8. مقتدرون *muqtadirûn* (pl.; s. *muqtadir*) = capable, All-Capable, All-Competent (act. participle from *iqadara*, form VIII of *qadara* [qadr/qadar/qudrah/mawdurah], to ordain, to measure, to have power. See *qadr* at 42:50, p. 1579, n. 10).

9. استمسك *istamsik* = take/get hold of, hold fast, grasp, seize, (v. ii. m. s. imperative from *istamsaka*, form X of *masaka* [mask], to grab. See *istamsaka* at 31:22, p. 1318, n. 11).

10. أوحى *'âhiya* = he or it was communicated, (v. iii. m. s. past passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See at 39:65, p. 1504, n. 1).

11. The address is to the Prophet, peace and blessings of Allah be on him. مستقيم *mustaqim* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 42:52, p. 1580, n. 14).

<p>وَسَأَلْ 45. And ask¹ مَنْ أَرْسَلْنَا those whom We had sent² مِنْ قَبْلِكَ before you مِنْ رُسُلِنَا of Our Messengers:³ أَجَعَلْنَا Did We appoint⁴ مِنْ دُونِ الرَّحْمَنِ besides the Most Merciful إِلَهَاتٍ يُعْبَدُونَ gods⁵ to be worshipped?⁶</p>	<p>1. <i>is'al</i> = ask, enquire, question (v. ii. m. s. imperative from <i>sa'ala</i> [<i>su'âl/ mas'alah/ tas'âl</i>], to ask. See '<i>as'alu</i>' at 42:23, p. 1570, n. 3). 2. <i>'arsalnâ</i> = we sent out, sent, despatched, discharged (v. i. pl. past from '<i>arsala</i>', form IV of <i>rasila</i> [<i>rasal</i>], to be long and flowing. See at 43:23, p. 1587, n. 10). 3. i. e., the followers of those Messengers who have a knowledge of their teachings. 4. <i>ja'alnâ</i> = we made, set, appointed, rendered (v. i. pl. past from <i>ja'ala</i> [<i>ja'l</i>], to make, to set. See at 43:33, p. 1591, n. 1). 5. <i>'âlihah</i> (pl.); s. '<i>ilâh</i>' = gods, deities, objects of worship. See at 36:74, p. 1427, n. 1. 6. Allah sent the same message of monotheism through all His Messengers. None of them advised the worship of gods other than Allah. <i>tu'badûna</i> = they (fem.) are worshipped, served (v. iii. f. pl. impfct. passive from '<i>abada</i>' [<i>ibâdah/ 'ubâdah/ 'ubûdiyah</i>]), to worship. See <i>ta'budûna</i> at 43:26, p. 1589, n. 2).</p>
<p>Section (Rukû') 5</p>	
<p>وَلَقَدْ أَرْسَلْنَا 46. And indeed We had sent مُوسَىٰ بِآيَاتِنَا Mûsâ with Our signs⁷ إِلَىٰ فِرْعَوْنَ to Fir'aun وَمَلَائِكَةٍ and his chiefs⁸ and he said: إِنِّي رَسُولٌ "Indeed I am the Messenger رَبِّ الْعَالَمِينَ of the Lord of all beings."⁹</p>	<p>7. <i>'âyât</i> (sing. '<i>âyah</i>') = signs, miracles, revelations, evidences. See at 41:37, p. 1552, n. 10. 8. <i>'mala'</i> = crowd, host, grandees, council of elders, chiefs, nobles. See at 38:69, p. 1475, n. 8). 9. <i>'âlamîn</i> (acc./gen. of <i>'âlamân</i>; sing. <i>'âlam</i>, i.e., any being or object that points to its Creator; sing. '<i>âlam</i>') = all beings, creatures. See at 41:9, p. 1542, n. 9).</p>
<p>فَلَمَّا جَاءَهُمْ 47. But when he brought to آيَاتِنَا them Our signs إِذَا هُمْ مِنْهَا lo, they were at them يَضْحَكُونَ laughing.¹⁰</p>	<p>10. <i>yadh-hakûna</i> = they laugh, smile (v. iii. m. pl. impfct. from <i>dahika</i> [<i>dahik/dihik/dahik</i>], to laugh. See <i>tadhakûna</i> at 23:110, p. 1102, n. 4). 11.</p>
<p>وَمَا تَرِيهِمْ 48. And We showed¹¹ them not مِنْ آيَاتِنَا of a sign but it was</p>	<p>11. <i>nuri</i> = we show (v. i. pl. impfct. from '<i>arâ</i>', form IV of <i>ra'â</i> [<i>ra'y/ru'yah</i>], to see. See <i>nuriyanna</i> at 43:42, p. 1593, n. 6).</p>

أَكْبَرُ مِنْ أُخْتِهَا¹ greater than its cognate.¹
 وَأَخَذْنَهُمْ² And We seized² them
 بِالْعَذَابِ with the punishment,
 لَعَلَّهُمْ يَرْجِعُونَ³ might be they would return.³

وَقَالُوا 49. And they said:

يَتَّبِعُ السَّاحِرَ⁴ "O you the magician,⁴
 ادْعُ لَنَا رَبَّكَ⁵ pray⁵ for us to your Lord
 بِمَا عَاهَدَ by what He has committed⁶
 عِنْدَكَ إِنَّا receive guidance."⁷
 لَمَهْتَدُونَ⁸

فَلَمَّا كَشَفْنَا⁸ 50. But when We removed⁸
 عَنْهُمْ الْعَذَابَ from them the punishment
 إِذَا هُمْ يَنْكُثُونَ⁹ lo, they were violating.⁹

وَنَادَى فِرْعَوْنُ¹⁰ 51. And Fir'aun made a call¹⁰
 فِي قَوْمِهِ among his people.
 قَالَ يَا قَوْمِ¹¹ He said: "O my people,
 أَلَيْسَ لِي is it not mine
 مَلِكُ مِصْرَ the dominion of Egypt,
 وَهَذِهِ الْأَنْهَارُ and these rivers
 تَجْرِي مِنْ تَحْتِي¹¹ flowing¹¹ below me?

1. i. e., the one shown previously. أُخْتٌ 'ukht (s. ; pl. 'akhawât) = sister, cognate, counterpart. See 'akhawât at 33:55, p. 1360, n. 2.

2. أَخَذْنَا 'akhadhñâ = we took, received, seized (v. i. pl. past from 'akhadha [أخذ 'akhdh], to take. See at 29:40, p. 1279, n. 2).

3. i. e., from their wrong way to the truth of tawhîd (monotheism). يَرْجِعُونَ yarji'ûna = they return, come back, revert (v. iii. m. pl. impfct. from raja'u [رجع rujû'] to return. See at 43:28, p. 1589, n. 7).

4. ساحر sâhir (s.; pl. saharah/suħhâr) = sorcerer, magician, enchanter (act. participle from saħara [siħr], to enchant. See at 38:4, p. 1460, n. 3).

5. Seized with punishment they asked Mûsâ, peace be on him, to pray to Allah for removing the punishment. ادع ud'u = you call, make the call, pray, invite (v. ii. m. s. imperative from da'â [du'â'], to call, to summon. See at 42:15, p. 1566, n. 2).

6. i. e., by your position of being His Messenger and His promise of responding to your prayer. عاهد 'ahida ('ilâ) = he assigned, committed, commissioned, entrusted, charged, delegated (v. iii. m. s. past from 'ahd, to delegate, to entrust, to commit. See at 7:134, p. 514, n. 5).

7. مهتدون muhtadûn (sing. muhtadin) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from ihtadâ, form VIII of hadâ [hidâyah/hudan/hady], to lead, to guide. See at 43:37, p. 1592, n. 8).

8. كَشَفْنَا kashafñâ = we removed, lifted, disclosed, exposed (v. i. pl. past from kashafa [kashf], to remove. See at 23:75, p. 1093, n. 8).

9. i. e., they were violating their promise to be guided. يَنْكُثُونَ yankuthûna = the violate, infringe, break (v. iii. m. pl. impfct. from nakatha [nakth], to break, violate. See at 7:135, p. 514, n. 10).

10. نادى nâdâ = he called out, called, summoned, cried out (v. iii. m. s. past in form III of nadâ [nadw], to call. See at 38:41, p. 1470, n. 1).

11. تجري tajrî = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 39:20, p. 1488, n. 7).

٥١	أَفَلَا تَبْصُرُونَ	Do you not then see? ¹
	أَمْ أَنَا خَيْرٌ	52. "Or am I not better
	مِنَ هَذَا الَّذِي هُوَ	than this one who is
	مَهِينٌ	despicable ²
٥٢	وَلَا يَكَادُ يُبِينُ	and can hardly express clearly. ³
	فَلَوْلَا أَلْقَىٰ	53. "Then why are not cast ⁴
	عَلَيْهِ	upon him
	أَسْوِرَةٌ مِّنْ ذَهَبٍ	bracelets ⁵ of gold
	أَوْجَاهٌ مَّعَهُ	or there come with him
	الْمَلَائِكَةُ	the angels
٥٣	مُعْتَرِفِينَ	as associates? ⁶
	فَاسْتَحَفَّ	54. Thus he carried away ⁷
	قَوْمَهُ	his people
	فَأَطَاعُوهُ	and they obeyed ⁸ him.
	إِنَّهُمْ كَانُوا قَوْمًا	Indeed they were a people
٥٤	فَنَسِيقِينَ	defiantly sinful. ⁹
	فَلَمَّا أَسَفُونَا	55. So when they angered ¹⁰
	أَنْتَقَمْنَا	Us We inflicted retribution ¹¹
	مِنْهُمْ فَأَغْرَقْنَاهُمْ	on them and drowned ¹² them
٥٥	أَجْمَعِينَ	all together.

1. i. e., my power and position? تبصرون *tubṣirūna* = you see, see through, understand, (v. ii. m. pl. impfct. from 'abṣara, form IV of baṣura/baṣina [baṣar], to see. See at 28:72, p. 1257, n. 8).

2. مهين *mahīn* = despicable, weak, mean, paltry, little. See at 32:8, p. 1326, n. 8.

3. يبين *yubīnu* = he makes clear, expresses clearly, explains, clarifies (v. iii. m. s. impfct. from 'abāna, form IV of bāna [bayān], to be clear. See *mubīn* at 43:40, p. 1593, n. 3).

4. ألقى *'ulqiya* = he was thrown, flung, cast (v. iii. m. s. past passive from 'alqa, from IV of laqiya [liqā' luqyān luqy/luqyah/luqan], to meet. See at 27:29, p. 1211, n. 1).

5. i. e., why is he not made a rich man. أسورة *'aswirah* (pl., s. *siwār*) = bracelets, bangles, armlets. See 'aswira at 35:33, p. 1402, n. 1.

6. مقترنين *muqtarinīn* (pl.; acc/gen. of *muqtarinūn*; s. *muqtarin*) = companions, associates, entourage (act. participle from *iqtarana* {to be connected}, form VIII of *qarana* [qarn, to join, link, connect, associate. See *qarīn* 43:36, p. 1592, n. 2.

7. استحف *istakhaffa* = he deemed light, took lightly, disdained, carried away (v. iii. m. s. past in form X of *khaffa*, to be light. See *yastakhifanna* at 30:60, p. 1390, n. 9).

8. أطاعوا *'aṭā'ū* = they obeyed, complied with (v. iii. m. pl. past from 'aṭā'a, form IV of ṭā'a [ṭaw], to obey. See 'aṭā'a at 4:80, p. 276, n. 11).

9. فاسقين *fāsiqīn* (pl., acc/gen. of *fāsiqūn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fataqa* [fisq], to stray from the right course, to renounce obedience. See at 21:74, p. 1032, n. 7).

10. i. e., by defying the guidance and disobeying thre Messenger. أسفوا *'āsafū* = they angered, enraged, (v. iii. m. pl. past from 'āsafa, form IV of 'asifa ['asaf], to be sorry, regret).

11. انتقمنا *intaqamnā* = we revenged, avenged ourselves, inflicted retribution (v. i. pl. past from *intaqama*, form VIII of *naqama/naqima* [naqm/naqam], to revenge. See at 43:25, p. 1588, n. 8).

12. أغرقنا *'aghraqnā* = we drowned, sunk (v. i. pl. past from 'aghraqa, form IV of *ghariqa* [gharaq], to be drowned. See at 37:82, p. 1443, n. 4).

فَجَعَلْنَاهُمْ 56. And We made¹ them
سَلَفًا وَمَثَلًا³ a precedent² and an example³
لِلْآخِرِينَ⁴ for subsequent generations.⁴

Section (Rukū') 6

وَلَمَّا ضُرِبَ 57. And when struck⁵ was the
أَبْنُ مَرْيَمَ مَثَلًا⁶ son of Mary as an example⁶
إِذَا قَوْمُكَ مِنْهُ إِذْ
يَصُدُّونَ⁷ lo, your people do about him
raise a hue and cry.⁷

وَقَالُوا 58. And they say:
أَلِإِلهَتِنَا خَيْرٌ
أَمْ هُوَ⁸ "Are our deities⁸ better
مَاصِرُؤُوهُ لَكَ of is he?"
إِلَّا جِدَالًا⁹ They cite him not to you
بَلْ هُمْ قَوْمٌ absorbed in quarrelling.¹⁰

إِنْ هُوَ 59. He is naught
إِلَّا عَبْدٌ but a servant
أَنْعَمْنَا عَلَيْهِ¹¹ We bestowed favour¹¹ on
وَجَعَلْنَاهُ مَثَلًا and made him an example
لِبَنِي إِسْرَائِيلَ for the Children of Isrâ'îl.

1. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 43:45, p. 1594, n. 4).

2. سلف *salaf* (pl.; s. *sâlif*) = predecessors, forefathers, forebears, precedent (act. participle from *salafa* [salaf], to precede, to be bygone. See 'aslafta at 10:30, p. 648, n. 12).

3. مثل *matal* (pl. أمثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 43:17, p. 1586, n. 4.

4. آخِرِينَ 'âkhirîn (pl.; acc./gen. of 'âkhirûn; s. 'âkhir) = last ones, those coming later, later generations, others. See at 37:129, p. 1450, n. 9.

5. ضرب *ḡuriba* = he or it was struck, hit, beaten (v. iii. m. s. past passive from *ḡaraba* [ḡarb], to beat. See at 22:73, p. 1071, n. 12).

6. i. e., of how entities other than Allah were being worshipped.

7. i. e., the Makkan polytheists raised a hue and cry in support of their worship of the idols by pointing out the practice of the Christian, the Jews and others of worshipping 'Isâ (peace be on him), 'Uzayr and of the angels. (Ibn Kathîr, VII, p. 220). يَصُدُّونَ *yaṣiddûna* = they raise a hue and cry, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [ṣadd/ṣudûd], to turn away. See *yaṣuddûna* at 43:37, p. 1592, n. 4).

8. آلهة 'âlihah (pl.; s. 'ilâh) = gods, deities, objects of worship. See at 43:45, p. 1594, n. 5.

9. جدال *jidâl* = quarrel, quarrelling, dispute, debate. See at 11:32, p. 689, n. 6.

10. خصمون *khaṣimûn* (pl.; s. *khaṣim*) = quarrelling people, absorbed in quarrelling, litigants, disputants. See *yakhtaṣimûna* at 39:31, p. 1492, n. 5.

11. أَنْعَمْنَا 'an'amnâ = we bestowed grace, favoured, blessed (v. i. pl. past from 'an'ama, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 41:51, p. 1558, n. 11).

وَلَوْ شَاءَ 60. And were We to will,
 جَعَلْنَا We would have made
 مِنْكُمْ مَلَائِكَةً in lieu of you angels
 فِي الْأَرْضِ يَخْلُقُونَ¹ in the earth succeeding.¹



وَإِنَّهُ 61. And indeed he will be an
 لَعَلِمَ لِّلسَّاعَةِ information² about the Hour.³
 فَلَا تَمْتَرَنَّ So let you have no doubt⁴
 بِهَا وَأَتَّبِعُونِي about it⁵ and follow⁶ me.
 هَذَا صِرَاطٌ This is a way
 مُسْتَقِيمٌ⁷ right and straight.⁷

وَلَا يَصُدُّكُمْ 62. And let there not hinder⁸
 الشَّيْطَانُ you Satan.
 إِنَّهُ لَكُمْ Verily he is for you
 عَدُوٌّ مُّبِينٌ¹⁰ an enemy⁹ open and clear.¹⁰

وَلَمَّا جَاءَ عِيسَى 63. And when 'Îsâ came
 بِالْبَيِّنَاتِ with the clear evidences¹¹
 قَالَ قَدْ جِئْتُكُمْ he said: "I have come to you
 بِالْحِكْمَةِ with the wisdom¹²
 وَلَا يُبَيِّنُ لَكُمْ and that I may clarify¹³ to you
 بَعْضَ الَّذِي some of that which

1. i. e., succeeding you on the earth; also succeeding one generation the other. يَخْلُقُونَ

yakhluḥfûna = they come after, follow, succeed, take the place of (v. iii. m. pl. impfct. from *khalafa* [khalaf/khilâfah], to come after, to follow, to succeed. See *khalafa* at 19:59, p. 966, n. 1).

2. علم *'ilm* (s.; pl. *'ulûm*) = knowledge, information, cognition. See *ya'lamu* at 34:2, p. 1368, n. 4.

3. i. e., his coming will be an indication of the approach of the Hour of Resurrection.

4. لا تَمْتَرَنَّ *lâ tamtarunna* = let you not doubt, you must not doubt (v. ii. m. s. imperative (prohibition) from *imtarâ*, form VIII from *miryah/ muryah*, doubt, dispute. See *yamtarûna* at 19:34, p. 959, n. 2).

5. i. e., about the coming of the Hour.

6. اتَّبِعُوا *ittabi'û* = you (all) follow, obey (v. ii. m. pl. imperative from *ittaba'û*, form VIII of *tabi'û* [*taba'/' tabâ'ah*], to follow. See at 40:38, p. 1523, n. 9).

7. مُسْتَقِيمٌ *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 43:43, p. 1593, n. 11).

8. لَا يَصُدُّكُمْ *lâ yuṣaddanna* = let him not hinder/ prevent/ bar/ turn away/debar/restrain (v. iii. m. s. emphatic imperative (prohibition) from *ṣadda* [*ṣadd/ṣudûd*], to turn away. See *yuṣaddûna* at 43:37, p. 1592, n. 4).

9. عَدُوٌّ *'adûw* (s.; pl. *'adâ'*) = foe, enemy, adversary. See at 36:60, p. 1423, n. 6.

10. مُبِينٌ *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:40, p. 1593, n. 3).

11. بَيِّنَاتٌ *bayyinât* (f. pl.; sing. *bayyinah*; m. *bayyin*) = clear, evident, proofs, indisputable evidences. See at 35:40, p. 1405, n. 3).

12. i. e., as a Prophet with the message of Allah. حِكْمَةٌ *hikmah* (pl. *hikam*) = wisdom, sagacity. See at 33:34, p. 1348, n. 10).

13. أُبَيِّنُ *'ubayyina(u)* = I make clear, explain, elucidate (v. i. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubînu* at 43:52, p. 1596, n. 3).

تَخْتَلِفُونَ فِيهِ ۖ

you disagree¹ in.

فَاتَّقُوا اللَّهَ

So beware² of Allah

وَأَطِيعُوا

and obey³ me.

إِنَّ اللَّهَ هُوَ

64. Verily Allah, He is

رَبِّي وَرَبُّكُمْ

my Lord and your Lord.

فَاعْبُدُوهُ

So you worship⁴ Him.

هَذَا صِرَاطٌ

This is a way

مُسْتَقِيمٌ

right and straight.

فَاتَّخَفَتْ

65. But there disagreed

الْأَحْزَابُ

the parties⁵

مِنْ بَيْنِهِمْ

from among them.

فَوَيْلٌ لِلَّذِينَ

So woe⁶ to those who

ظَلَمُوا

transgress⁷

on account of the punishment

يَوْمَ آتٍ

of a day most painful.⁸

هَلْ يَنْظُرُونَ

66. Do they wait⁹ for aught

إِلَّا السَّاعَةَ

but the Hour

أَنْ تَأْتِيَهُمْ

that it should come on them

بَغْتَةً

all of a sudden¹⁰

وَهُمْ لَا يَشْعُرُونَ

and they realize¹¹ not?

1. i. e., matters of the *din*. *تختلفون takhtalifūna* = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*] to follow, to succeed. See at 22:69, p. 1070, n. 2).

2. اتقوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 39:16, p. 1487, n. 4).

3. 'afī'ūni ('afī'ū+ni) : أطعوا 'afī'ū = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atā'a, form IV of *tā'a* [*taw*], to obey. See at 26:179, p. 1193, n. 3).

4. 'Īsā, peace be on him, never asked people to worship him. He asked them to worship Allah Alone. أعبدوا *u'budū* = you (all) worship (v. ii. m. pl. imperative from 'abada [*'ibādah l'ubādah / 'ubūdiyah*], to worship, to serve. See at 29:56, p. 1285, n. 8).

5. i. e., they disagreed about the teachings of 'Īsā, peace be on him. الأحزاب 'ahzāb (pl. ; s. حزب *ḥizb*) = groups, bands, parties. See at 40:30, p. 1520, n. 9.

6. وويل *wayl* = woe, distress, the deepest depth of ruin and degradation. See at 14:3, p. 786, n. 1.

7. i. e., set partners with Allah. ظلموا *zalamū* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (v. iii. m. pl. past from *zalamā* [*zalm/zulm*], to do wrong. See at 39:51, p. 1499, n. 11).

8. أليم 'alīm = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from 'alima [*'alam*], to be in pain, to feel pain). See at 42:42, p. 1576, n. 5).

9. ينظرون *yanzurūna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 37:19, p. 1433, n. 7).

10. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 39:55, p. 1501, n. 4.

11. يشعرون *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from *sha'ara* [*shu'ūr*], to realize, to know. See at 39:25, p. 1491, n. 1).

<p>الْأَخْلَاءَ يَوْمَئِذٍ 67. The friends¹ on that day بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ an enemy,² إِلَّا الْمُتَّقِينَ 3 except the righteous.³</p>	<p>1. أخلاء 'akhillâ' (pl.; s. khalîl) = friends, intimate friends. See <i>khalîl</i> at 25:28, p. 1146, n. 6. 2. عدو 'adâw' (s.; pl. اعداء 'a'dâ') = foe, enemy, adversary. See at 43:62, p. 1598, n. 9. 3. متقون <i>muttaqûn</i> (sing. <i>muttaqîn</i>) = godfearing, those who are on their guard, righteous (active participle from <i>ittaqa</i> [to be on one's guard], form VIII of <i>waqa</i> [<i>waqy/wiqâyah</i>], to guard, to protect). See at 39:33, p. 1493, n. 3. 4. i. e., the righteous will be addressed thus. عباد 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 42:23, p. 1570, n. 2). 5. تحزنون <i>tahzanûna</i> = you grieve, become sad (v. ii. m. pl. impfct. from <i>hazina</i> [<i>huzn/hazan</i>], to grieve. See <i>yahzanûna</i> at 39:61, p. 1503, n. 2). 6. آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, evidences. See at 43:46, p. 1594, n. 7. 7. ادخلوا <i>udkhulû</i> = you (all) enter, go in, join (v. ii. m. pl. imperative from <i>dakhala</i> [<i>dukhâl</i>], to enter. See at 40:76, p. 1536, n. 1). 8. أزواج 'azwâj (sing. زوج <i>zawj</i>) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 43:12, p. 1584, n. 12. 9. تفرحون <i>tufrahûna</i> = you are made happy, gladdened, delighted (v. ii. m. pl. impfct. passive from <i>habara</i> [<i>habr</i>], to gladden, make happy. See <i>yuhbarûna</i> at 30:15, p. 1294, n. 5). 10. يطاف <i>yufâfu</i> = he or it is taken round (v. iii. m. s. impfct. passive from <i>tâfa</i> [<i>tawf/ tawâf/ tawfân</i>], to go about, to run around. See <i>tawwâfûn</i> at 24:58, p. 1131, n. 3). 11. i. e., with delicious foods on. صحاف <i>shihâf</i> (pl.; s. <i>shahfah</i>) = dishes, bowls, platters. 12. i. e., full of suitable drinks. أكواب 'akwâb (pl.; s. <i>kâb</i>) = cups, drinking glass, tumblers. 13. تشتهي <i>tashthâhî</i> = she desires, wishes, covets, craves, longs for (v. iii. f. s. impfct. from <i>ishthâh</i>, form VIII of <i>shahâ/ shahiya</i> [<i>shahw/ shahy/ shahwah</i>], to desire, to wish. See at 41:31, p. 1551, n. 1). 14. تلذ <i>taladhdu</i> = she relishes, finds delicious/pleasant (v. iii. f. s. impfct. from <i>ladhdha</i> [<i>ladhâh/ ladhâdhah</i>], to be sweet, pleasant).</p>
Section (Rukû') 7	
<p>يَعْبَادِ 68. "O My servants,⁴ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَا أَنْتُمْ تَحْزَنُونَ" —</p>	
<p>الَّذِينَ آمَنُوا 69. "Who believed بِآيَاتِنَا وَكَانُوا مُسْلِمِينَ" Muslims."⁵</p>	
<p>أَدْخُلُوا الْجَنَّةَ 70. "Enter⁷ the garden, أَنْتُمْ وَأَزْوَاجُكُمْ تُحْبَرُونَ" You shall be made happy.⁹</p>	
<p>يُطَافُ عَلَيْهِمْ 71. Passed round¹⁰ them بِصِحَافٍ مِنْ ذَهَبٍ وَأكْوَابٍ وَفِيهَا مَا نَشْتَهُونَ الْآنْفُسُ وَتَلَذُّ الْأَعْيُنُ and the eyes relish;¹⁴</p>	

وَأَسْتَرَفِيهَا and you will be therein
 خَالِدُونَ abiding for ever.¹

وَرَبَّكَ الْبَعَثَ 72. And this is the paradise
 الَّتِي which
 أَوْرَثْتُمُوهَا you have been made to inherit²
 بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do.³

لَكُمْ فِيهَا 73. You will have therein
 فَرَكِيمَةً كَثِيرَةً fruits⁴ in profusion⁵
 مِنْهَا تَأْكُلُونَ of which you will eat.⁶

إِنَّ الْمَجْرِمِينَ 74. Verily the sinful⁷ will be
 فِي عَذَابٍ جَهَنَّمَ in the punishment of hell
 خَالِدُونَ abiding for ever.

لَا يُغْفَرُ لَهُمْ 75. No mitigation will be made⁸
 عَنْهُمْ in respect of them
 وَهُمْ فِيهَا and they will be therein
 مُبْسُؤُونَ in despair.⁹

وَمَا ظَلَمْنَاهُمْ 76. We wronged¹⁰ them not,
 وَلَكِنْ كَانُوا هُمْ but they had been the ones
 الظَّالِمِينَ committing wrongs.¹¹

1. خالدون *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 23:103, p. 1100, n. 6).

2. أورثتم *'ûrith-tum* = you were made to inherit (v. ii. m. pl. past passive from *'awratha*, form IV of *waritha* [*'irth/ 'irthahl wirâthahl rithahl turâth*], to be heir, to inherit. See at 7:43, p. 481, n. 12).

3. تعملون *ta'malûna* = you all do, act, perform (v. ii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 36:54, p. 1422, n. 5).

4. فواكه *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 37:42, p. 1437, n. 4.

5. i. e., all types of good and delicious fruits and in great quantities. كثيرة *kathîrah* (f.; m. *kathîr*) = many, much, plentiful, abundant, in abundance, amply, in profusion. See at 20:33, p. 982, n. 3.

6. تأكلون *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'akl/ma'kal*], to eat. See at 37:91, p. 1444, n. 8).

7. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 34:32, p. 1380, n. 2).

8. i. e., in the punishment. يفتتر *yufattaru* = he or it is mitigated, abated, subsided, eased (v. iii. m. s. impfct. passive from *fattara*, form II of *fatara* [*fatûr*], to abate, subside. See *yafsturâna* at 21:20, p. 1017, n. 7).

9. i. e., of getting any relief. مبلسين *mublisîn* (pl.; acc./gen. of *mublisûn*; s. *mublis*) = those in despair, despaired, disheartened, hopeless (act. participle from *'ablasa*, form IV of *balasa*. See *mublisîn* at 30:49, p. 1306, n. 13).

10. ظلمنا *ẓalamnâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ ẓalm*], to do wrong. See at 11:101, p. 714, n. 1).

11. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓalm*], to transgress, do wrong. See at 40:52, p. 1528, n. 2).

وَنَادُوا	77. And they will call out: ¹
يَمْلِكُ	"O Malik, ²
لِيَقْضِ عَلَيْنَا رَبُّكَ	let there do away with ³ us your Lord."
قَالَ إِنَّكُمْ	He will say: "You indeed are
مَتَكِبُونَ ﴿٧٧﴾	going to stay on." ⁴
لَقَدْ جِئْنَاكُمْ	78. We had indeed brought
بِالْحَقِّ	to you the truth; ⁵
وَلَكِنَّ أَكْثَرَكُمْ	but most of you were
لِلْحَقِّ	of the truth
كَرِهُونَ ﴿٧٨﴾	disdainful. ⁶
أَمْ أَمْرًا	79. Or have they settled ⁷
أَمْرًا	an affair? ⁸
فَإِنَّا	Then We indeed are
مُتَّبِعُونَ ﴿٧٩﴾	going to settle. ⁹
أَمْ يَحْسِبُونَ	80. Or do they think ¹⁰ that
أَنَّا لَأَسْمَعُ سِرَّهُمْ	We hear not their secret ¹¹
وَمَخْوَدُهُمْ	and their confidential talk? ¹²
بَلَىٰ وَرُسُلُنَا	O yes, and Our messengers ¹³
لَدِهِمْ يَكْتُبُونَ ﴿٨٠﴾	with them do write down. ¹⁴

1. نادوا *nādū* = they summoned, called out, (v. iii. m. pl. past from *nāda*, form III of *nādū* [*nadw*], to call. See *yunādūna* at 41:44, p. 1555, n. 13).
2. i. e., the angel in charge of hell.
3. ليقيض *li yaqḍi* = let him decree, decide, judge, execute, fulfill, terminate, conclude (v. iii. m. s. imperative from *qaḍā*), to conclude. Followed by 'alā the verb means: to do away with, finish off, to put an end to. See *qaḍā* at 41:12, p. 1543, n. 8).
4. مَاتُونَ *mākithūn* (pl.; s. *mākith*) = those who stay on /abide/remain/live/reside. Active participle from *makatha* [*makh/mukāth*], to remain, reside. See *mākithīn* at 18:3, p. 911, n. 4).
5. i. e., the truth of *tawhīd* through the Prophets and Messengers. حق *ḥaqq* = right, truth, liability, justice, just cause. See at 42:17, p. 1567, n. 4.
6. كَارِهُونَ *kārihūn* (pl.; s. *kārih*) = unwilling, reluctant, averse, hateful, disdainful (act. participle from *kariha* [*karh /kurh /karāhah/karāhiyah*], to detest, dislike). See at 11:28, p. 688, n. 3.
7. أَمْرًا *'abramū* = they concluded, settled, confirmed, ratified (v. iii. m. pl. past from 'abrama, form IV of *barama* [*barm*], to shape, to settle, to twist).
8. i. e., have the enemies of the truth settled a plan and concluded an intrigue against it? أمر *'amr* (s.; pl. أمر *'awāmīr* / امور *'umūr*) = order, command, decree / matter, issue, affair. See at 42:38, p. 1575, n. 2.
9. i. e., foil their intrigue by Our plans. مَبْرُمُونَ *mubrimūn* (pl.; s. *mubrim*) = those who settle, conclude, confirm, ratify (act. participle from 'abrama. See n. 7 above).
10. يَحْسِبُونَ *yaḥsabūna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [*ḥisbān/ maḥsabāh/ maḥsibāh*], to consider, to deem. See at 43:37, p. 1592, n. 7).
11. سِر *sirr* (s.; pl. أسرار *'asrār*) = secret, hidden thing. See at 25:5, p. 1139, n. 8.
12. نَجْوَى *najwā* (s.; pl. نَجَاوَى *najāwā*) = secret talk, confidential conversation, See at 21:2, p. 1013, n. 3.
13. i. e., the angels appointed for the purpose.
14. i. e., all that they do and plan to do.

قُلْ إِنْ كَانَ 81. Say: "If there is for
 لِلرَّحْمَنِ وَلَدٌ the Most Merciful a son,
 فَأَنَا أَوَّلُ then I shall be the first of
 الْعَابِدِينَ 81 the worshippers."¹

سُبْحَانَ رَبِّي 82. Sacrosanct² is the Lord
 أَسْمَوَاتِ وَالْأَرْضِ of the heavens and the earth,
 رَبِّي الْمَرْثَى the Lord of the Throne,³
 عَمَّا يَصِفُونَ 82 from what they ascribe.⁴

فَذَرَهُمْ 83. So let them alone⁵ to
 يَخْوَضُوا وَيَلْعَبُوا be engrossed⁶ and play⁷
 حَتَّى يَلْقَوا يَوْمَهُمُ till they confront⁸ their day⁹
 الَّذِي which
 يُوعَدُونَ 83 they have been promised.¹⁰

وَهُوَ الَّذِي 84. And He it is Who is
 فِي السَّمَاءِ وَالْأَرْضِ in the heaven the God
 وَفِي الْأَرْضِ وَالسَّمَاوَاتِ and in the earth the God;¹¹
 وَهُوَ الْحَكِيمُ and He is the All-Wise,
 الْعَلِيمُ 84 the All-Knowing.

وَتَبَارَكَ الَّذِي 85. And Blessed is He

1. i. e., there is no son or daughter of Allah as the polytheists presume. عَابِدِينَ 'ābidīn (pl.; acc./gen. of 'ābidūn; s. 'ābid) = worshippers, adorers, worshipful, subservient (act. participle from 'abada ['ibādah /'ubūdah / 'ubūdiyah], to worship, to serve. See at 23:47, p. 1087, n. 5).

2. سبحان Subhān is derived from sabaha, form II of sabaha [sabh/sibāhah], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. Subhān is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 43:13, p. 1585, n. 5.

3. عرش 'arsh = throne. See at 59:75, p. 1508, n. 4. See at 40:7, p. 1511, n. 6.

4. i. e., of sons and daughters. يصفون yaṣifūna = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from wasaf [waṣaf], to describe, to praise. See at 37:180, p. 1457, n. 11).

5. ذر dhar = shun, leave, let alone (v. ii. m. s. imperative from wadhara/yadharu, to leave. See at 23:54, p. 1089, n. 1).

6. i. e., engrossed in their error. يَخْوَضُوا yakhūḍū(na) = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from khāḍa [khawḍ/ khīyāḍ], to rush, dive into. The terminal nūn is dropped for a hidden 'an before the verb. See at 4:140, p. 307, n. 1).

7. i. e., in their worldly life. يَلْعَبُوا yal'abū(na) = they play, are at play, make fun (v. iii. m. pl. impfct. from la'iba [lu'b/ li'b/ la'ib tal'āb], to play, to have fun. The terminal nūn is dropped for the reason stated at n. 6 above. See yal'abūna at 7:98, p. 504, n. 4).

8. يَلْقَا yulāqū (na) = they confront, meet one another (v. iii. m. pl. impfct. from lāqa, form III of laqiya [liqā'/luqyān/luqy/luqyah/luqan], to meet, to encounter. The terminal nūn is dropped because of an implied 'an in hattā coming before the verb. See mulāqū at 11:29, p. 688, n. 6).

9. i. e., the Day of Judgement.

10. يُوعَدُونَ yū'adūna = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from w'ada [wa'd], to make a promise. See at 26:206, p. 1197, n. 7).

11. i. e., He Alone is deserving of worship everywhere in the entire universe.

لَهُ	to Whom belongs
مُلْكُ السَّمَوَاتِ	the dominion ¹ of the heavens
وَالْأَرْضِ	and the earth
وَمَا بَيْنَهُمَا	and all that is between them;
وَعِنْدَهُ	and with Him is
عِلْمُ السَّاعَةِ	the knowledge ² of the Hour;
وَالْيَوْمِ	and to Him
تُرْجَعُونَ	you shall be returned. ³
وَلَا يَسْأَلُكَ	86. And there possess ⁴ not
الَّذِينَ يَدْعُونَ	those that they invoke ⁵
مِنْ دُونِهِ	in lieu of Him
الشفعة	any power of intercession ⁶
إِلَّا مَنْ شَهِدَ	except those that testify ⁷
بِالْحَقِّ	to the truth ⁸
وَهُمْ يَعْلَمُونَ	and they know. ⁹
وَلَكِنْ سَأَلْتَهُمْ	87. And if you ask ¹⁰ them
مَنْ خَلَقَهُمْ	who created them
لَيَقُولنَّ اللَّهُ	they will surely say: "Allah".
فَإِنَّ	Then how
يُؤَفَّكُونَ	are they deluded? ¹¹

1. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 40:29, p. 1519, n.11.

2. i. e., He Alone has the knowledge of the time when the Resurrection and Judgement will take place, and He Alone will cause them to happen.

3. i. e., after resurrection, for judgement and requital. ترجعون *turja'ûna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [*rajû'*], to return. See at 41:21, p. 1547, n. 5).

4. يملك *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 34:42, p. 1383, n. 10).

5. i. e., of imaginary gods and goddesses. يدعون *yad'ûna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'a* [*du'a'*], to call, to summon. See at 41:48, p. 1557, n. 7).

6. شفاعة *shafâ'ah* = intercession, advocacy, pleading. See at 39:44, p. 1497, n. 1.

7. i. e., except such one as testifies to the Oneness of Allah and whom Allah gives leave to intercede.

شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 41:20, p. 1546, n. 11).

8. i. e., the truth of *tawhîd* and of the Prophethood of Muhammad, peace and blessings of Allah be on him. حق *haqq* = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.

9. i. e., they are fully aware of what they testify. يعلمون *ya'lamûna* = they know, are aware (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of. See at 39:26, p. 1491, n. 5).

10. سألت *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'âl/mas'alah*], to ask, to enquire, to implore. See at 31:25, p. 1319, n. 8).

11. The polytheists recognize Allah as the Creator-Lord (*rubûbiyyah*); but they set partners with Him in worship and invocation and say that these will intercede for them. يؤفكون *yu'afakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *'afaka* [*'ifk/afk/afak/ufûk*], to lie, to deceive. See at 5:75, p. 367, n. 8).

وَقِيلَ 88. And his saying:¹
 رَبِّ إِنِّي هَتُوكَآءَ "O my Lord, indeed these are
 قَوْمٌ a people
 لَا يُؤْمِنُونَ ﴿٨٨﴾ who do not believe."
 فَاصْفَحْ 89. So forbear² with them
 وَقُلْ سَلَامٌ and say "Peace".
 فَسَوْفَ يَعْلَمُونَ ﴿٨٩﴾ But soon they shall know.

1. i. e., the complaint of the Prophet Muhammad, peace and blessings of Allah be on him, about his unbelieving people to Allah.

2. i. e., pass over the ridicule and opposition of the unbelievers. *اصْفَح* *isfah* = forbear, leave alone, overlook, pass over (v. ii. m. s. imperative from *safaha* [*safh*], to forbear, overlook, broaden, flatten. See at 15:85, p. 824, n. 12).

44. *Sûrat al-Dukhân* (The Smoke)

Makkan: 59 'âyahs

This is another Makkan *Sûrah* which deals with the fundamentals of the faith, namely, *tawhîd* (montheism), the truth of the Qur'ân and *risâlah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that Allah sent down the Qur'ân in a "Blessed Night" (i. e. *laylat al-qadr*) and that there is none worthy of worship except He and that He gives life and causes death and He is the Lord of all, present and past generations ('âyah 8). It then refers to the attitude of the polytheists and unbelievers to the Qur'ân and its message. In this context the story of the attitude of Fir'aun and his people to the truth delivered to them and their ultimate punishment by Allah is related. Reference is then made specially to the Makkan unbelievers' attitude to Resurrection and the life in the hereafter. The *surâh* ends by reiterating that Resurrection and the life in the hereafter are true and by pointing out the positions respectively of the sinful and the righteous therein.

The *sûrah* is named *al-dukhân* (the smoke) which is mentioned in its 'âyah 10 and which Allah sent as a therat and punishment for the unbelievers of Makka.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم

1. *Hâ-Mîm*.¹

وَالْكِتَابِ

2. By the Book²

الْمُبِينِ

most clear.³

إِنَّا أَنْزَلْنَاهُ

3. Verily We sent it down⁴

فِي لَيْلَةٍ مُبَارَكَةٍ

in a night full of blessings.⁵

إِنَّا كُنَّا

We indeed have been

مُنذِرِينَ

giving warnings.⁶

فِيهَا يُفَرَّقُ

4. Therein is distinguished⁶

كُلُّ أَمْرٍ حَكِيمٍ

every matter of wisdom.⁷

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. i. e., the Qur'ân.

3. i. e., most clear in text, meaning and teachings.

4. i. e., sent down the Book, the Qur'ân.

5. i. e., in the Night of *al-qadr* (see *sûrah* 97).

6. i. e., by sending Messengers and Scriptures. مباركة *mubâarakah* (f.; mas. *mubâarak*) = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 24:61, p. 1134, n. 2).

7. i. e., by sending Messengers and Scriptures. منذرين *mundhirîn* (pl.; accusative/ gen. of *mundhirûn*, sing. *mundhir*) = warners, those giving warning (act. participle from '*andhara*, to warn, form IV of *nadhara*, [*nadhr* /*nudhâr*], to dedicate, to make a vow. See at 37:72, p. 1441, n. 12).

8. i. e., in that night. يفرق *yufraqu* = he or it is separated, distinguished (v. iii. m. s. impfct. passive from *faraqa* [*farq*/*furqân*], to separate, to distinguish. See *tafarraqû* at 42:14, p. 1565, n. 6).

9. i. e., every matter decreed by Divine Wisdom for the creatures (see the next 'âyah). حكيم *ḥakîm* (s.; pl. *ḥukamâ*) = All-Wise, judicious, full of wisdom, (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 36:2, p. 1409, n. 2).

- ٥ أَمْرًا مِّنْ عِنْدِنَا 5. As a decree¹ from Us.
- ٦ إِنَّا كُنَّا مُرْسِلِينَ 6. Indeed We use to send out.²
- رَحْمَةً مِّنْ رَبِّكَ 6. As a mercy³ from your Lord.
- إِنَّهُ هُوَ 7. Verily He is the
- ٧ السَّمِيعُ الْعَلِيمُ All-Hearing,⁴ the All-Knowing.⁵
- رَبِّ السَّمَوَاتِ 7. Lord of the heavens
- وَالْأَرْضِ and the earth
- وَمَا بَيْنَهُمَا and all that is between them;
- ٨ إِن كُنتُمْ مُّؤْمِنِينَ if you are firm believers.⁶
- لَا إِلَهَ إِلَّا هُوَ 8. There is no deity⁷ but He.
- يُحْيِي 8. He gives life⁸
- وَيُمِيتُ and causes to die⁹ —
- رَبُّكَ وَرَبُّ 8. Lord of you all and Lord of
- ٩ آبَائِكُمُ الْأُولِينَ your fathers of old.
- بَلْ هُمْ فِي شَكٍّ 9. Nay, they are in doubt,¹⁰
- ١١ يَلْعَبُونَ making fun.¹¹
- فَارْتَقِبْ 10. So be on the watch¹²
- ١٢ يَوْمَ تَأْتِي السَّمَاءُ for a day the sky will bring

1. i. e., the Messengers and *wahy* for the guidance of mankind. *mursilîn* (accusative/genitive of *mursilân*, sing. *mursil*) = those who send, send out, senders (act. participle from '*arsala*', form IV of *rasala* [*rasal*]), to be long and flowing. See at 28:45, p. 1248, n. 1).

3. i. e., the sending of Messengers and scriptures is Allah's mercy to His created beings.

4. i. e., of all that is uttered or sounded, openly or secretly. *sami'* = one who hears, All-Hearing (active participle in the scale of *fa'il* from *sami'a* [*sam' /samâ' /samâ'ah /masma*'], to hear. See at 31:28, p. 1320, n. 13).

5. i. e., of all events and deeds, open or secret.

'alîm (s.; pl. '*ulamâ*') = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 43:9, p. 1584, n. 2).

6. *mûqinîn* (pl.; acc./gen. of *mûqinân*, s. *mûqin*) = those believing with certitude, firmly convinced, firm believers, those who are sure (active participle from '*ayqana*', form IV of *yaqina* [*yaqn/yaqîn*]), to be sure, be certain. See at 26:24, p. 1167, n. 6).

7. i. e., there is none worthy of worship. *'ilâh*

(pl. '*âlihah*') = deity, god, particularly one deserving of worship. See at 4:87, p. 279, n. 11.

8. *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from '*ahyâ*', form IV of *hayiya* [*hayah*]), to live. See at 42:9, p. 1563, n. 1).

9. *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from '*amâta*', form IV of *mâta* [*mawt*]), to die. See at 40:68, p. 1534, n. 2).

10. i. e., about Resurrection and Judgement.

11. i. e., with the truth. *yal'abûna* = they play, are at play, make fun (v. iii. m. pl. impfct. from '*la'iba*' [*lu'b/ li'b/ la'ib tal'âb*]), to play, to have fun. See at 7:98, p. 504, n. 4).

12. *irtaqib* = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*raqûb/raqûbah*]), to watch. See *irtaqibû* at 11:93, p. 711, n. 12).

يُدْحَاخُن مُّبِينٍ 10 a smoke¹ quite manifest.²

يَغْشَى النَّاسَ 11. It will overwhelm³ men.

هَذَا عَذَابٌ

أَلِيمٌ 11 most anguishing.⁴

رَبَّنَا 12. "Our Lord,

أَكْشِفْ عَنَّا

الْعَذَابَ the punishment.

إِنَّا مُؤْمِنُونَ 13 Indeed we are unbelievers."

أَنَّى لَهُمُ

الذِّكْرَى 13. How could avail them

وَقَدْ جَاءَهُمْ

رَسُولٌ to them a Messenger⁷

مُبِينٌ 13 making clear.

فَإِن تَوَلَّوْا 14. Then they turned away⁸

عَنْهُ وَقَالُوا

مَعَلَمٌ مَّجْنُونٌ 14 "A tutored person,⁹ mad!"¹⁰

إِنَّا كَاشِفُو

الْعَذَابِ 15. Verily We are going to remove the punishment

1. The reference is to the punishment of draught and smoke which was sent down on the unbelieving Makkans for a time (see Ibn Kathîr, VII, pp. 232-233). دُخَانٌ *dukhân* (s.; pl. *'adkhinah*) = smoke, fume, vapour. See at 41:11, p. 1543, n. 4.

2. مِبِينٌ *mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear, evident. See at 43:62, p. 1598, n. 10).

3. يَغْشَى *yaghshâ* = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. imp/ct. from *ghashiyâ*, [*ghashy/ ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

4. أَلِيمٌ *'alim* = most painful, agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 43:65, p. 1599, n. 8).

5. i. e., they will say, "Our Lord remove...". أَكْفَى *ikshif* = remove, lift, disclose, expose (v. ii. m. s. imperative from *kashafa* [*kashf*], to remove. See *kashafnâ* at 43:50, p. 1595, n. 8).

6. i. e., remembering the admonition. ذَكَرَى *dhikrâ* = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

7. i. e., Muhammad, peace and blessings of Allah be on him.

8. تَوَلَّوْا *tawallaw* = they turned away, withdrew, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 37:90, p. 1414, n. 5).

9. The Makkan unbelievers alleged that the Prophet, peace and blessings of Allah be on him, had been tutored by some persons to produce the Qur'ân. مَعْلَمٌ *mu'allam* (s.; pl. *mu'allamîn*) = one who is taught, tutored, instructed (passive participle from *'allama*, form II of *'alima* [*'ilm*], to know. See *'allamnâ* at 21:80, p. 1034, n. 4).

10. The Makkan unbelievers also alleged that the Propohet, peace and blessings of Allah be on him, had gone mad or was possessed by *jinn*. [See also 34:46, p. 1386 and 37:36, p. 1436]. مَجْنُونٌ *majnûn* (s.; pl. *majnânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [*junûn*], to cover, to hide. See at 37:36, p. 1436, n. 5).

ثَلِيلاً a little.

١٥ إِنَّكَ عَائِدُونَ¹ You will indeed relapse.¹

يَوْمَ نَبْطِشُ 16. The day We shall seize²

الْبَطْشَةَ الْكُبْرَى the greatest seizure —

إِنَّا Verily We shall

١٦ مُنْفِقُونَ³ inflict retribution.³

وَلَقَدْ فَتَنَّا 17. And indeed We had tried⁴

قَبْلَهُمْ before them

قَوْمَ فِرْعَوْنَ the people of Fir'aun

وَجَاءَهُمْ and there had come to them

١٧ رَسُولٌ كَرِيمٌ⁵ a Messenger⁵ most noble.⁶

أَنْ أَدُّوا إِلَيَّ 18. "That you deliver⁷ to me

عِبَادَ اللَّهِ the servants⁸ of Allah.

إِنِّي لَكُمْ I am indeed to you a

١٨ رَسُولٌ أَمِينٌ⁹ Messenger worthy of trust.¹⁰

وَأَنْ لَا تَعْلُوا 19. "And that you wax not

عَلَى اللَّهِ high¹⁰ against Allah.

إِنِّي مَأْتِكُمْ Indeed I have come to you

١٩ بِسُلْطَانٍ مُبِينٍ¹¹ with an authority¹¹ most clear."

1. i. e., into unbelief and disobedience. عائدون 'â'idûn (pl.; s. 'â'id) = those that return, revert, relapse, fall back (act. participle from 'âda عاد ['awd /'awdah], to return. See 'âda at 36:39, p. 1418, n. 5). at 5:95, p. 377, n. 10).

2. i. e., on the Day of Judgement. نبطش nabtishu = we seize, grasp, take hold of, catch (v. i. pl. impfct. from batasha [batsh], to seize, to attack with violence. See yabtisha at 28:19, p. 1237, n. 11).

3. i. e., منتقمون muntaqimûn (pl.; s. muntaqim) = those who take revenge, inflict retribution (act. participle from intaqama, from VIII of naqama/naqima [naqm/naqam], to revenge. See at 43:41, p. 1593, n. 5).

4. i. e., fatannâ = we tried, put on trial, tested (v. i. pl. past from fatana [fatn/ futûn], to turn away, to put to trial. See at 38:34, p. 1468, n. 12).

5. i. e., Mûsâ, peace be on him.

6. i. e., كريم karîm (s.; pl. kirâm/kuramâ') = Most Noble, noble, generous, liberal, munificent (act. participle in the scale of fa'il from karuma [karam/karâmah], to be noble/generous. See at 33:44, p. 1353, n. 12).

7. i. e., he said to them. أدوا 'addû = you (all) deliver, pay up, fulfil, carry out (v. ii. m. pl. imperative from 'addâ, form II [ta'diyah] of 'adâ ['uduww/ady], to go, to proceed. See tu'addû at 4:50, p. 266, n. 6).

8. i. e., the Children of Isrâ'il who were being oppressed by Fir'aun. عباد 'ibâd (sing. عبد 'abd) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 43:68, p. 1600, n. 4).

9. i. e., أمين 'amin = faithful, trustworthy, trusted, trustee, loyal, honest (active participle in the scale of fa'il from 'amuna ['amânah], to be faithful. See at 28:26, p. 1240, n. 10).

10. i. e., be not arrogant. لا تعلوا lâ ta'lû = be not high, do not rise / go up/ ascend/ wax high [figuratively, turn arrogant and disobedient] (v. ii. m. pl. imperative (prohibition) from 'alâ ['ulûw], to go up, rise. See 'alâ at 28:4, p. 1231, n. 8).

11. i. e., سلطان sultân = authority, power, mandate, rule, sanction. See at 40:35, p. 1522, n. 5.

<p>وَأِنِّي عُدْتُ 20. "And indeed I seek refuge¹ بِرَبِّي وَرَبِّكُمْ أَنْ تَرْجُمُونِ ﴿٢٠﴾ with my Lord and your Lord that you might stone me."²</p>	<p>1. عدت <i>'udhtu</i> = I took refuge, sought protection (v. i. s. past from <i>'ādha</i> [<i>'awdh/ 'iyādhi/ ma'ādhi</i>], to take refuge, to seek protection. See at 40:27, p. 1518, n. 11). 2. i. e., stone me to death. <i>tarjumāni</i> (<i>tarjumā+nī</i>) : ترجموا <i>tarjumū(na)</i> = you (all) stone, damn (v. ii. m. pl. impfct. from <i>rajama</i> [<i>rajm</i>], to stone. The terminal <i>nūn</i> is dropped because of the particle <i>'an</i> coming before the verb. See <i>la narjumanna</i> at 36:18, p. 1413, n. 5). 3. i. e., leave me alone. <i>i'tazilūni</i> (<i>i'tazilā+nī</i>) : اعتزلوا <i>i'tazilū</i> = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from <i>i'tazala</i>, form VIII of <i>'azala</i> [<i>'azl</i>], to set aside, to isolate. See at 2:222, p. 109, n. 6). 4. i. e., when they disbelieved him he prayed to his Lord for help. دعا <i>da'ā</i> = he called, invoked, prayed, claimed, propagated, implored (v. iii. m. s. past from <i>du'ā</i>, to call, to summon. See at 41:33, p. 1551, n. 5). 5. مجرمون <i>mujrimūn</i> (pl.; s. <i>mujrim</i>) = sinful, those committing sins, culprits, evildoers (act. participle from <i>'ajrama</i>, form IV of <i>jarama</i> [<i>jarm</i>], to commit a crime. See at 36:59, p. 1423, n. 3). 6. i. e. Allah directed him. أسر <i>'asri</i> = you set out, travel, depart by night (v. ii. m. s. imperative from <i>'asrā</i>, form IV of <i>sarā</i> [<i>suran/ sarayān/ masran</i>], to travel/ set out by night. See at 26:52, p. 1172, n. 10). 7. متبعون <i>mutaba'ūn</i> = those who are followed, pursued ones (passive participle from <i>itaba'a</i>, form VIII of <i>tabi'a</i> [<i>taba' /tabā'ah</i>], to follow. See at 26:52, p. 1172, n. 12). 8. اترك <i>utruk</i> = leave, abandon, give up, forsake (v. ii. m. s. imperative from <i>taraka</i> [<i>tark</i>], to leave. See <i>taraknā</i> at 37:129, p. 1450, n. 9). 9. i. e., as it is. رهو <i>rahu</i> = quiet, still, calm, tranquil. 10. جند <i>jund</i> (s.; pl. <i>junūd/ajnād</i>) = army, host. See at 38:11, p. 1461, n. 9). 11. مغرقون <i>mughraqūn</i> (pl.; s. <i>mughraq</i>) = those who are drowned, immersed, sunk (passive participle from <i>'aghraqa</i>, form IV of <i>ghariqa</i> [<i>gharaq</i>], to be drowned. See at 23:27, p. 1082, n. 9).</p>
<p>وَأِن تَوَدُّوا نِي 21. "And if you believe me not, فَاعَازِلُونِ ﴿٢١﴾ then keep away from me."³</p>	
<p>فَدَعَا 22. Then he prayed⁴ رَبَّهُ أَنْ هَتَّوَلَاءِ قَوْمٌ يَجْرِمُونَ ﴿٢٢﴾ to his Lord that these are a people committing sins.⁵</p>	
<p>فَأَنزِرْ 23. "So set out⁶ بِعِبَادِي لَيْلًا إِنَّكُمْ مُتَّبَعُونَ ﴿٢٣﴾ with my servants by night. Indeed you will be pursued."⁷</p>	
<p>وَأَتْرِكْ 24. "And leave⁸ the الْبَحْرَ رَهْوًا إِنَّهُمْ جُنْدٌ مَغْرُقُونَ ﴿٢٤﴾ sea quietly.⁹ Indeed they are a host¹⁰ to be drowned."¹¹</p>	
<p>كَمْ تَرَكُوا 25. How many they left مِنَ الْجَنَّاتِ وَالْعُيُونِ ﴿٢٥﴾ of gardens and springs;</p>	
<p>وَزُرُوعِ 26. And corn-fields</p>	

وَمَقَامٍ كَرِيمٍ ﴿٥٦﴾ and a station¹ quite noble.

وَتَعْمَرٍ 27. And a life of ease²

كَأَنفُسِنَا where in they had been

فَكَرِهِينَ ﴿٥٧﴾ cheerful.³

كَذَلِكَ 28. Such was it.

وَأَوْزَنْنَاهَا And We made heirs⁴ to these

قَوْمًا آخَرِينَ ﴿٥٨﴾ another people.

فَمَا بَكَتْ 29. And there shed not tears⁵

عَلَيْهِمْ over them

السَّمَاءِ وَالْأَرْضِ the sky and the earth

وَمَا كَانُوا مُنظَرِينَ ﴿٥٩﴾ nor were they given respite.⁶

Section (Rukû') 2

وَلَقَدْ بَعَثْنَا 30. And We indeed rescued⁷

بَنِي إِسْرَائِيلَ the Children of Isrâ'îl

مِنَ الْعَذَابِ from the punishment

أَلْمُهِينِ ﴿٦٠﴾ most humiliating⁸ —

مِن فِرْعَوْنَ 31. From Fir'aun.

إِنَّهُ كَانَ عَلِيًّا Indeed he was outstanding⁹

مِنَ الْمُرْتَفِينَ ﴿٦١﴾ of those transgressing.¹⁰

1. i. e., habitat. مقام *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/qiyâm*], to stand up, to get up, to rise. See at 37:164, p. 1455, n. 14).

2. نعمة *na'mah* = comfort, ease, life of ease, prosperity, amenity.

3. فَاكِهِينَ *fâkihîn* (pl.; acc./gen. of *fâkihîn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive).

4. أَوْزَنَّا *'awrathnâ* = we made over, made (someone) inherit, bequeathed, gave as inheritance, made heir (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irth/ 'irthah/ wirâthah/ rithah/ turâth*], to be heir, to inherit. See at 40:53, p. 1528, n. 17).

5. بَكَتْ *bakat* = she wept, cried, shed tears (v. iii. f. s. past from *bakâ* [*bukâ'/bukan*], to cry. See *yabkâna* at 17:109, p. 909, n. 1).

6. مُنظَرِينَ *munzarîn* (pl.; acc./gen. of *munzarûn*, s. *munzar*) = those given respite (passive participle from *'anzara*, form IV of *nazara* [*nazar/manzar*], to see, to look expectantly. See at 15:36, p. 815, n. 4).

7. نَجَّيْنَاهَا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ' /najâh*], to make for safety, to be saved. See at 41:18, p. 1546, n. 5).

8. مُهِينٍ *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 34:14, p. 1373, n. 6).

9. عَلِيًّا *'âlin* = high, tall, outstanding, arrogant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See *'âlin* at 38:75, p. 1477, n. 5).

10. i. e., persisting in unbelief and evil deeds. مُسْرِفِينَ *musrifîn* (pl.; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 43:5, p. 1583, n. 6).

وَلَقَدْ اخْتَرْنَا لَهُمْ 32. And We had chosen¹ them²

عَلَىٰ عِلْمٍ on knowledge³

عَلَىٰ الْعَالَمِينَ 4 over all the beings.⁴

وَأَنبَأْنَهُمْ 33. And We had given them

مِنَ الْأَيَّاتِ مَا فِيهِ of the signs⁵ wherein was

بَلَاغٌ مُّبِينٌ 7 a trial⁶ quite manifest.⁷

إِنَّ هَؤُلَاءِ 34. Verily these people⁸

يَقُولُونَ 8 do say:

إِنَّ هِيَ إِلَّا 35. "There is naught but

مَوْتُنَا الْأُولَىٰ our first death;

وَمَا نَحْنُ and we are not

بِمُنشَرِينَ 9 going to be resurrected."⁹

فَأْتُوا 36. "Then bring¹⁰

بِآبَائِنَا our fathers,

إِنْ كُنْتُمْ صَادِقِينَ 11 if you are truthful."¹¹

أَهُمْ خَيْرٌ 37. Are they better¹²

أَمْ قَوْمُ تُبَّعَ 4 or the people of Tubba^{4 13}

وَالَّذِينَ مِن قَبْلِهِمْ 5 and those before them?

1. اخترنا *ikhtarnâ* = we selected, chose, picked, elected (v. i. pl. past from *ikhtâra*, form VIII of *khâra* [*khayr*], to chose, to prefer. See *ikhtartu* at 20:13, p. 978, n. 10).

2. i. e., the Children of Isrâ'îl.

3. i. e., knowing about them and their condition.

4. i. e., of their time. عالمين '*âlamîn* (acc./gen. of *âlamûn*; sing. عالم '*âlam*, i. e., any being or object that points to its Creator; sing. '*âlam*) = all beings, creatures. See at 41:9, p. 1542, n. 9).

5. i. e., miracles at the hand of Mûsâ, peace be on him. آيات '*âyât* (sing. '*âyah*) = signs, miracles, revelations, evidences. See at 43:69, p. 1600, n. 6.

6. بلاء '*balâ*' = trial, test, tribulation [This word is used in respect of both good and bad things]. See at 37:106, p. 1447, n. 3).

7. مبين '*mubîn* = all too clear, obvious, manifest, patent, open and clear, that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 44:10, p. 1608, n. 2).

8. i. e., the unbelievers; particularly of Makka to whom the Qur'ân was immediately addressed.

9. منشرين '*munsharîn* (pl.; acc./gen. of *munsharîn*; s. *munshar*) = those resurrected, raised, brought up, spread out (passive participle from '*anshara*, form IV of *nashara* [*nashr/nushûr*], to spread out, to resurrect. See '*ansharnâ* at 43:11, p. 1584, n. 9).

10. i. e., bring back our dead fathers. آتوا '*i'tû* = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from '*atâ* [*ityân/ aty/ ma'tâh*], to come. See *yu'tûna* at 41:7 p. 1542, n. 1).

11. i. e., if you are truthful in saying that there will be resurrection. صادقين '*şâdiqîn* (pl.; acc./gen. of *şâdiqûn*; s. *şâdiq*) = truthful, those who speak the truth (active participle from *şadaqa* [*şadq/ şidq*], to speak the truth. See at 36:48, p. 1420, n. 8).

12. خير '*khayr* = good /better/ best, charity, wealth, property, affluence. See at 43:32, p. 1590, n. 11.

13. The name of an ancient people or a ruling dynasty in Yaman.

أَهْلَكْنَاهُمْ إِنَّمَا كَانُوا تُجْرِمِينَ ﴿٣٧﴾	We did destroy ¹ them. Indeed they were sinful. ²
وَمَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا لَعِبِينَ ﴿٣٨﴾	38. And We have created ³ not the heavens and the earth and all that is between them making fun. ⁴
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ ﴿٣٩﴾	39. We did not create them except for just cause; ⁵ but most of them do not know. ⁶
إِنَّ يَوْمَ الْفَصْلِ مِيقَاتُهُمْ أَجْمَعِينَ ﴿٤٠﴾	40. Verily the Day of Decision ⁷ is the appointed time ⁸ of them, one and all. ⁹
يَوْمَ لَا يَنْفَعِي مَوْلَىٰ عَنْ مَوْلَىٰ شَيْئًا وَلَا لَهُمْ يُنصَرُونَ ﴿٤١﴾	41. That day there shall avail ¹⁰ not any friend ¹¹ for a friend whatsoever, nor shall they be helped. ¹²
إِلَّا مَن يُنصَرُونَ ﴿٤٢﴾	42. Except the one that

1. أهلكنا 'ahlaknā = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of halaka [halk/ hulk/ halāk /tahlukah], to perish. See at 43:8, p. 1583, n. 8).

2. مجرمين mujrimūn (pl.; acc./gen. of mujrimūn; s. mujrim) = those who commit sins, sinners, culprits, sinful (act. participle from ajrama, form IV of jarama [jarm], to commit a crime. See at 43:74, p. 1601, n. 7).

3. خلقنا khalaqnā = we created, made, originated (v. i. pl. past from khalaqa [khalq], to create. See at 23:115, p. 1103, n. 2).

4. لاعبين lā'ibīn (pl.; acc./gen. of lā'ibūn; s. lā'ib) = players, those that make fun (act. participle from la'iba [lu'bi/ li'bi/ la'ib /tal'āb], to play, to have fun. See at 21:55, p. 1027, n. 8).

5. حق haqq = right, truth, liability, justice, just cause. See at 43:78, p. 1602, n. 5.

6. يعلمون ya'lāmūna = they know, are aware (v. iii. m. pl. impfct. from 'alima ['ilm], to know, be aware of. See at 43:86, p. 1604, n. 9).

7. i. e., the Day of Judgement. فصل faṣl = parting, section, decision. See at 38:20, p. 1463, n. 11.

8. ميقات mīqāt (sing.; pl. mawāqīt) = appointed time/ term, meeting point, venue, deadline, timetable. See at 26:38, p. 1169, n. 9.

9. أجمعين 'ajma'in (pl.; acc./gen. of 'ajma'ūn; s. 'ajma') = all, one and all, whole, entire. See at 32:13, p. 1328, n. 5.

10. ينجي yughnī = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from 'aghna, form IV of ghaniya [ghinan / ghanā'], to be free from want, to be rich. See at 24:32, p. 1118, n. 7).

11. مولى mawlā = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 22:13, p. 1049, n. 12.

12. i. e., none shall be able to help them. ينصرون yunṣarūna = they are helped, assisted (v. iii. m. pl. impfct. passive from naṣara [naṣr /nuṣūr], to help. See at 41:16, p. 1545, n. 11).

رَحِمَ اللَّهُ	Allah has mercy on.
إِنَّهُ هُوَ الْعَزِيزُ	Verily He is the All-Mighty, ¹
الرَّحِيمُ	the All-Merciful.
Section (Rukû') 3	
إِنَّ شَجَرَتَ	43. Indeed the tree of
الرَّقُوقِ	Zaqqûm, ²
طَعَامٌ	44. Will be the food ³
الْأَثِيمِ	of the sinful. ⁴
كَالْمُهْلِ	45. Like molten brass ⁵
يَقَلِي فِي الْبُطُونِ	it will boil ⁶ in the bellies. ⁷
كَغَلِي	46. Like the boiling of
الْحَمِيمِ	the hot water. ⁸
خُذُوهُ	47. "Seize ⁹ him,
فَاعْتَلُوهُ إِلَى	then carry ¹⁰ him towards the
سَوَاءِ الْجَحِيمِ	midst of the blazing fire." ¹¹
ثُمَّ صَبُّوا	48. "Then pour ¹²
فَوْقَ رَأْسِهِ	over his head
مِنْ عَذَابٍ	some punishment

1. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 43:9, p. 1584, n. 1.

2. A specially vicious tree in hell, as described in 37:65, p. 1440.

3. طعام *ta'âm* (s.; pl. اطعمة *at'imah*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

4. أثيم *'athîm* (s.; pl. 'uthamâ') = sinful, criminal, evil (active participle in the form of *fa'il* from 'athima ['ithm/'atham / ma'tham], to sin. See at 26:222, p. 1200, n. 4).

5. مهل *muhl* = molten metal, molten brass. See at 18:29, p. 922, n. 6.

6. يغلى *yaghli* = it boils, bubbles up (v. iii. m. s. impfct. from *ghalâ* [*ghaly/ghalyân*], to boil).

7. بطون *butûn* (pl.; sing. بطن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 39:6, p. 1482, n. 12.

8. حميم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 41:34, p. 1552, n. 3).

9. i. e., it will be said to the angel sentinels. خذوا *khudhû* = you all take, receive, seize (v. ii. m. pl. imperative from 'akhdha ['akhdh], to take. See at 9:5, p. 578, n. 8).

10. اعتلوا *i'tilû* = you (all) carry, port (v. ii. m. pl. imperative from 'atala ['atl], to carry).

11. جحيم *jahîm* = hellfire, hell, blazing fire. See at 37:97, p. 1445, n. 6.

12. صبوا *shubbû* = you (all) pour, pour forth (v. ii. m. . pl. imperative from *shaba* [*shabb*], to pour, pour forth. See *yushabbu* at 22:19, p. 1052, n. 5).

الْحَبِيرِ ٤٨	of the boiling water."
ذُقْ 49.	"Have the taste; ¹
إِنَّكَ أَنْتَ الْعَزِيزُ ٤٩	indeed you were mighty, ²
الْكَرِيمُ ٤٩	held in esteem." ³
إِنَّ هَذَا 50.	"Verily this is
مَا كُنْتُمْ بِهِ ٥٠	what you used to
تَمْتَرُونَ ٥٠	entertain doubt about." ⁴
إِنَّ الْمُتَّقِينَ 51.	Verily the righteous ⁵
فِي مَقَامٍ ٥١	will be in a place ⁶
أَمِينٍ ٥١	safe and secure. ⁷
فِي جَنَّاتٍ 52.	Amidst gardens
وَعُيُونٍ ٥٢	and springs. ⁸
يَلْبَسُونَ 54.	They will be wearing ⁹
مِنْ سُنْدُسٍ ٥٤	of silk
وَإِسْتَبْرَقٍ ٥٤	and brocade,
مُتَقَابِلِينَ ٥٤	facing one another. ¹⁰
كَذَلِكَ 55.	Such will it be.

1. ذُقْ *dhuq* = taste, have the taste (v. ii. m. s. impertative from *dhāqa* [*dhawq/ madhāq*], to taste. See *dhūqā* at 39:24, p. 1490, n. 12).

2. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:42, p. 1614, n. 1.

3. كَرِيمٌ *karīm* = noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'īl* from *karuma* [*karam/ karamah/ karāmah*]), to be noble, to be generous. See at 33:31, p. 1347, n. 5).

4. تَمْتَرُونَ *tamtarūna* = you (all) harbour/entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtarā*, form VIII from *miryah/ muryah*, doubt, dispute. See at 6:2, p. 392, n. 5).

5. مُتَّقِينَ *muttaqīn* (acc/gen. of *muttaqūn*; sing. *muttaqīn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqā* [*waqy/ wiqāyah*]), to guard, to protect. See at 43:35, p. 1551, n. 12).

6. مَقَامٍ *maqām* (s. ; pl. *maqāmāt*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qāma* [*qawmah/qiyām*]), to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

7. أَمِينٍ *'amīn* = faithful, trustworthy, trusted, trustee, loyal, honest, safe, secure (active participle in the scale of *fa'īl* from *'amuna* [*'amānah*]), to be faithful. See at 28:26, p. 1240, n. 10).

8. عُيُونٍ *'uyūn* (pl.; s. *'ayn*) = springs, fountains, eyes. See at 36:34, p. 1417, n. 6).

9. يَلْبَسُونَ *yalbasūna* = they wear, put on (v. iii. m. pl. impfct. from *labisa* [*lubis*]), to wear. See at 18:31, p. 923, n. 3).

10. i. e., sitting on couches. مُتَقَابِلِينَ *mutaqābilīn* (pl.; acc/gen. of *mutaqābilūn*; s. *mutaqābil*) = facing one another, confronting one another, meeting one another (act. participle from *taqābala*, form VI of *qabila* [*qabāl/qubāl*]), to accept, to receive. See at 37:44, p. 1437, n. 8).

وَزَوَّجْنَاهُمْ
بِجُودِ عَيْنٍ ٥٤ and We shall pair¹ them with
hūr² attractively wide eyed.³

يَدْعُونَ فِيهَا 55. They will ask⁴ therein
بِكُلِّ فَاكِهَةٍ for every kind of fruit,⁵
ءَامِنِينَ ٥٥ being in peace and security.⁶

لَا يَذُوقُونَ 56. They will taste⁷ not
فِيهَا الْمَوْتَ therein death,
إِلَّا الْمَوْتَ الْأُولَى ٥٦ except the first death;⁸

وَوَقَّاهُمْ 57. He will save⁸ them
عَذَابَ from the punishment of
الْجَحِيمِ ٥٧ the blazing fire.¹⁰

فَضَلًا 57. As a grace¹¹
مِنْ رَبِّكَ from your Lord.
ذَلِكَ هُوَ الْفَوْزُ That is the success¹²
الْعَظِيمُ ٥٧ most magificent.¹³

فَإِنَّمَا 58. So indeed
يَسَّرْنَاهُ We have but made it easy¹⁴
بِلِسَانِكَ in your tongue
لَعَلَّهُمْ يَتَذَكَّرُونَ ٥٨ so that they may take heed.¹⁵

1. زوجنا *zawwajnā* = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zāja* [zawj], to incite, to instigate. See at 33:37, p. 1351, n. 6.

2. حور *hūr* (f. pl.; s. *hūrīyah*) = exquisitely beautiful damsels of paradise.

3. عين *'in* (f. pl.; s. *'aynā*) = attractively wide eyed. See at 37:48, p. 1438, n. 5.

4. يدعون *yad'ūna* = they invoke, call, call upon, invite, summon, pray, ask (v. iii. m. pl. impfct. from *da'ā* [du'ā], to call, to summon. See at 43:86, p. 1604, n. 5).

5. فاكهة *fākihah* (s.; pl. *fawākih*) = fruit.

6. آمينين *'aminīn* (pl.; acc./gen. of *'aminīn*; s. *'āmin*) = peaceful, safe and secure (act. participle from *'āmana*, form IV of *'amina* ['amr/ 'amār/ 'amānah], to be safe. See at 28:31, p. 1243, n. 3).

7. يذوقون *yadhūqūna* = they taste (v. iii. m. pl. impfct. from *dhāqa* [dhawq/ dhawāq/madhāq], to taste. See *dhuq* at 44:49, p. 1615, n. 1.

8. i. e., death at the end of their worldly life.

9. وقى *waqa* = he saved, protected, guarded (v. iii. m. s. past from *waqy/wiqāyah*, to guard, to preserve. See at 40: 45, p. 1525, n. 10).

10. جهيم *jahīm* = hellfire, hell, blazing fire. See at 44:47, p. 1614, n. 11.

11. فضل *faḍl* (pl. *fuḍūl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 42:26, p. 1571, n. 9.

12. i. e., to be saved from the punishment and to get Allah's mercy is the success. فوز *fawz* = success, triumph, victory, achievement. See at 40:9, p. 1512, n. 8.

13. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 43:31, p. 1590, n. 3).

14. i. e., made the Qur'ān easy. يسهرا *yassarā* = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [yasar], to be easy. See at 19:97, p. 975, n. 3).

15. يتذكرون *yataḍhakkarūna* = they take heed, bear in mind, remember, receive admonition (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkār], to remember. See at 39:27, p. 1491, n. 8).

فَارْتَقِبْ 59. So wait and watch.¹

إِنَّهُمْ مُرْتَقِبُونَ ٥٩. Indeed they are watching.²

1. i. e., wait and watch for Allah's mercy and help. ارتقب *irtaqib* = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [ruqûb/raqâbah], to watch. See at 44:10, p. 1607, n. 12).

2. i. e., waiting and watching for their turn to overcome you. مرتقبون *murtaqibûn* (pl.; s. *murtaqib*) = those who wait, anticipate, watch (act. participle from *irtaqaba*. See n. 1 above).

45. SŪRAT AL-JĀTHIYAH (THE DOWN ON THE KNEES)

Makkan: 37 'āyahs

This is a Makkan *sūrah* (except its 'āyah 14 which is Madinan). It deals mainly with belief in Allah and His Absolute Oneness (*tawhīd*) together with the themes of the truth of the Qur'ān, the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, reward and punishment. It starts by emphasizing that the sending down of the Qur'ān is from Allah and that the heavens, the earth, the creation of man and all other living and moving beings, the alternation of day and night, the sending down of the rain and the enlivening of the earth thereby, the movement of the air, and how Allah has reduced everything to service and to the benefit of His creatures, all point to their Creator and Lord Allah and His Powers. It then refers to the attitude of the unbelievers to the Qur'ān, its message and the Messenger, particularly their disbelief in Resurrection and the life after death. It then stresses that Resurrection is true and that everyone will be requited according to one's deeds. "Say, Allah gives life to you and will cause you to die, then He will gather you towards the Day of Judgement in which there is no doubt; but most men do not know... And you will see every nation bowing down on the knees (i. e., submitting — *jāthiyah*), and being called towards their record." ('āyahs 26-28). The *sūrah* is named *al-jāthiyah* with reference to these 'āyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. *Hā-Mīm*.¹

2. The sending down²

of the Book³ is from Allah,

the All-Mighty,⁴ the

All-Wise.⁵

3. Verily in the heavens

and the earth

are signs⁶ for the believers.

4. And in your creation⁷

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzūl*], to come down. See at 40:2, p. 1509, n. 2.

3 i. e., the Qur'ān. This is an emphatic assertion that the Qur'ān is sent down by Allah. It is no composition of the Prophet's or of anyone else, as the unbelievers allege.

4. *ʿazīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 44:49, p. 1615, n. 2.

5. i. e., in His deeds and commandments. *ḥakīm* (*ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥakm*], to pass judgement. See at 36:2, p. 1409, n. 2).

6. The earth, the heavens, the entire creation and the creatures point to the existence, Lordship and Omnipotence of Allah. *āyāt* (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ān, evidences. See at 43:69, p. 1600, n. 6.

7. *ḫalq* = creation, origination, making, creatures, constitution. See at 36:69, p. 1425, n. 7.

وَمَا يَبُثُّ and all that He scatters abroad¹
 وَمَا يَبُثُّ of moving creatures²
 وَمَا يَبُثُّ are signs for people
 وَمَا يَبُثُّ that believe with certitude.³

وَأَخْلَافُ 5. And in the alternation⁴
 اللَّيْلِ وَالنَّهَارِ of the night and the day
 وَمَا أُنزِلَ اللَّهُ and what Allah sends down
 مِنَ السَّمَاءِ مِنْ رِزْقٍ from the sky of provision⁵
 فَحَيَّاهُ and gives life⁶ therewith
 إِلَى الْأَرْضِ بَعْدَ مَوْتِهَا to the earth after it is dead,⁷
 وَتَصْرِيفِ الرِّيْحِ and in the dispatch⁸ of winds
 وَمَا يَنْتَظِرُونَ are signs for people
 يَعْقِلُونَ that understand.⁹

تِلْكَ آيَاتُ 6. These are the signs of
 اللَّهِ تَتْلُوهَا Allah that We recite¹⁰
 عَلَيْكَ بِالْحَقِّ to you in truth.
 فِي أَيِّ حَدِيثٍ Then in which speech¹¹
 بَعْدَ اللَّهِ وَآيَاتِهِ after Allah's and His signs
 يُؤْمِنُونَ will they believe?¹²

وَلِكُلِّ 7. Woe to every arch-liar¹²
 أَفَّاكٍ أَثِيمٍ engrossed in sins¹³—

1. i. e., *yabuththu* = he spreads, scatters abroad, disseminates (v.iii. m. s. past from *baththa* [*bath*], to scatter. See *baththa* at 42:29, p. 1572, n. 9).

2. دابة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling/moving creature/worm. See at 42:29, p. 1572, n. 10.

3. يوقنون *yūqinūna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form *'ayqana*, form IV of *yaqina* [*yaqin/yaqīn*], to be sure, be certain. See at 32:24, p. 1331, n.10).

4. اختلاف *ikhtilāf* = alternation, coming of one after another, variation, disagreement, diversity (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 30:22, p. 1296, n. 8).

5. i. e., rain water. رزق *rizq* (pl. أرزاق *arzāq*) = provision, means of livelihood, food, sustenance. See at 20:131, p. 1010, n. 1).

6. i. e., makes it productive. أحيا *'ahyā* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 41:39, p. 1553, n. 10).

7. i. e., dry and barren.

8. تصرف *taṣrif* = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [*ṣarf*], to turn, to divert. See at 2:164, p. 77, n. 8).

9. يعقلون *ya'qilūna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 36:68, p. 1425, n. 8).

10. نتلو *natlū* = we recite, read, read aloud (v. i. pl. impfct. from *talā* [*tilāwah*], to recite. See at 28:3, p. 1231, n. 5).

11. حديث *ḥadīth* (s.; pl. أحاديث *'ahādīth*) = speech, talk, narrative, report, account. See at 39:23, p. 1489, n. 12.

12. أفك *'affāk* = arch liar, calumniator, fabricator (act. participle in the intensive scale of *fa'āl* from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufūk*], to lie, to deceive. See at 26:222, p. 1200, n. 3).

13. أثيم *'athīm* (s. ; pl. 'uthamā') = sinful, criminal, evil (active participle in the form of *fa'āl* from *'athima* [*'ithm/ 'atham / ma'tham*], to sin. See at 44:44, p. 1614, n. 4).

يَسْمَعُ آيَاتِ اللَّهِ تُنزَّلَ عَلَيْهِ ثُمَّ يَصِرُ مُسْتَكْبِرًا كَأَن لَّمْ يَسْمَعْهَا فَبَشِّرْهُ عَذَابَ أَلِيمٍ	8. Who hears ¹ Allah's signs ² recited to him, then persists ³ in arrogance ⁴ as if he heard them not. So give him the good news ⁵ of a punishment very painful.
وَإِذَا عَلِمَ مِنَ آيَاتِنَا شَيْئًا اتَّخَذَهَا هُزُوًا أُولَئِكَ لَهُمْ عَذَابٌ مُّهِينٌ	9. And if he comes to know of Our signs anything he takes ⁶ it in jest. ⁷ Such people will have a punishment very debasing. ⁸
مِنْ وَّرَائِهِمْ جَهَنَّمَ وَلَا يَغْنَى عَنْهُمْ مَا كَسَبُوا شَيْئًا وَلَا مَا اتَّخَذُوا مِنْ دُونِ اللَّهِ أَوْلِيَاءَ وَلَهُمْ عَذَابٌ عَظِيمٌ	10. Close on their heels ⁹ is hell; and there will avail ¹⁰ them not what they earn ¹¹ whatsoever, nor those that they take in lieu of Allah as guardian-friends; ¹² and they will have a punishment very grave.

1. يسمع *yasma'u* = he listens, hears, pays attention (v. iii. m. s. impfct. from *sami'a* [*sam' /samâ' / samâ'ah /masma'*], to hear. See at 21:45, p. 1025, n. 3).

2. i. e., texts of the Qur'ân.

آيات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:3, p. 1618, n. 6.

3. يصر *yushirru* = he persists, insists (v. iii. m. s. impfct. from *'aşarra*, form IV of *şarra* [*şarr/şarîr*], to creak, to tie up. See *yushirru* at 3:135, p. 208, n. 8).

4. مستكبر *mustakbir* = arrogant, haughty, proud, one in arrogance (act. participle from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big. See at 31:7, p. 1312, n. 11).

5. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara /bushira* [*bishr /bushr*], to rejoice, be happy. See at 41:4, p. 1541, n. 1).

6. اتخذ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 25:43, p. 1151, n. 4).

7. هزوا *huzuwan* (هزوا *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 31:6, p. 1312, n. 8.

8. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawn*], to be of little importance. See at 44:30, p. 1611, n. 8).

9. وراء *warâ'* = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 23:100, p. 1099, n. 7.

10. يغني *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 44:41, p. 1613, n. 10).

11. i. e., of wealth, power and influence. كسوا *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 42:34, p. 1574, n. 2).

12. أولياء *'awliyâ'* (pl.; sing. ولي *waliy*) = friends, allies, patrons, legal guardians, protectors, . See at 42:46, p. 1577, n. 11.

هَذَا هُدًى 11. This is guidance.¹
 وَالَّذِينَ كَفَرُوا² And those who disbelieve²
 بِآيَاتِ رَبِّهِمْ in the signs of their Lord,
 لَهُمْ عَذَابٌ they shall have the torment
 مِنْ رَبِّهِمْ of a retribution³
 أَلِيمٌ⁴ most agonizing.⁴

Section (Rukû') 2

اللَّهُ الَّذِي 12. Allah is He Who has
 سَخَّرَ لَكُمْ reduced to service⁵ for you
 الْبَحْرَ لِيَجْريَ الْفَلَكَ⁶ the sea that ships may go on⁶
 فِيهِ بِأَمْرِ رَبِّهِ therein by His command
 وَلِتَبْتَغُوا and that you may seek⁷
 مِنْ فَضْلِهِ of His bounty⁸ and that you
 وَلَعَلَّكُمْ تَشْكُرُونَ⁹ may express gratitude.⁹

وَسَخَّرَ 13. And He has reduced to
 لَكُمْ service for you
 مَا فِي السَّمَاوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth,
 جَمِيعًا مِنْهُ all from Him.
 إِنَّ فِي ذَلِكَ لَآيَاتٍ Verily therein are signs¹⁰
 لِقَوْمٍ يَتَفَكَّرُونَ for people that reflect.¹¹

1. i. e., this Qur'ân. هدى *hudan* = guidance. See at 20:123, p. 1007, n. 4.

2. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 40:22, p. 1517, n. 4).

3. رجز *rijz* = retribution, punishment, scourge, dirt, filth. See at 34:5, p. 1369, n. 4.

4. أليم *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 44:11, p. 1608, n. 8).

5. سخر *sakhkhara* = he brought to submission, subjected, subdued, reduced to service/order (v. iii. m. s. past in form II of *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 43:13, p. 1585, n. 6).

6. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarû* [*jary*], to flow. See at 43:51, p. 1595, n. 11).

7. i. e., by carrying on sea-borne trade. تبغوا *tabtaghû*[*na*] = you (all) seek, desire. (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*'], to seek, to desire. The terminal *nûn* is dropped for a hidden *'an* in *li* (of motivation) coming before the verb; See at 35:12, p. 1394, n. 14).

8. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 44:57, p. 1616, n. 11.

9. i. e., by obeying and worshipping Him Alone. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 32: 9, p. 1326, n. 15).

10. i. e., signs pointing to the existence of Allah, His Lordship, Power of sustaining and maintaining, and His Omnipotence.

11. يتفكرون *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 39:42, p. 1496, n. 11).

قُلْ لِلَّذِينَ آمَنُوا يَغْفِرُوا لَ الَّذِينَ لَا يَرْجُونَ	14. Say to those who believe that they forgive ¹ those who do not look forward to ²	1. i. e., the oppression and troubles given by the unbelievers. This instruction was given before the permission given for <i>jihād</i> (fighting back). يغفروا <i>yaghfirû</i> (na) = they forgive, pardon (v. iii. m. pl. impfct. from <i>ghafara</i> [ghafir/maghfirah ghufirân]. to forgive. The terminal <i>nûn</i> is dropped because of a hidden 'an before the verb. See <i>yaghfiru</i> at 39:53, p. 1500, n. 7).
أَيَّامَ اللَّهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوا يَكْسِبُونَ	the days of Allah, ³ that He may requite ⁴ a people for what they use to acquire. ⁵	2. يرجون <i>yarjûna</i> = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from <i>rajâ</i> [rajâ'/rajâh/marjâh], to hope, to expect. See at 35:29, p. 1400, n. 8).
مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ وَمَنْ أَسَاءَ فَعَلَيْهَا	15. Whoever acts rightly, ⁶ it is for himself; and whoever does an evil, ⁷ it is against himself.	3. i. e., the Days of Resurrection, Judgement and recompense.
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ	Then to your Lord you shall all be returned. ⁸	4. يَجْزِي <i>yajziya</i> (zî) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from <i>jazâ</i> [jazâ' /jazâh/marjâh], to reward. The final letter takes <i>fathah</i> because of a hidden 'an in <i>li</i> (of motivation) coming before the verb. See at 39:35, p. 1493, n. 9).
وَلَقَدْ آتَيْنَا بَنِي إِسْرَائِيلَ الْكِتَابَ وَالْحَكْمَ وَالنَّبُوَّةَ	16. And We had given the Children of Isrâ'îl the Book and judgement and Prophethood;	5. i. e., of sins and displeasure of Allah, as well as of merits and His pleasure. يَكْسِبُونَ <i>yaksibûna</i> = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from <i>kasaba</i> [kasab], to gain, to acquire. See at 40:82, p. 1538, n. 10).
وَرَزَقْنَاهُمْ مِنَ الطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ الْعَالَمِينَ	and gave them provision of the good things ⁹ and favoured ¹⁰ them over all the beings. ¹¹	6. i. e., does deeds approved by the Qur'ân and <i>sunnah</i> . صالح <i>ṣāliḥ</i> = good, right, proper (act. participle from <i>ṣalaḥa/ṣaluḥa</i> [ṣalâh/ ṣulûh/ maṣlahah], to be good, right. See at 41:46, p. 1556, n. 7).

7. أساء *'asâ'a* = he did evil, committed foulness
(v. iii. m. s. past in form IV of *sâ'a* [saw], to be
bad/foul/evil. See at 41:46, p. 1556, n. 9).

8. i. e., after resurrection, for judgement and
requital. ترجعون *turja'ûna* = you (all) are returned,
sent back (v. ii. m. pl. impfct. passive from *raja'a*
[rujû], to return. See at 43:85, p. 1604, n. 3).

9. طيبات *ṭayyibât* (f.; pl.; sing. *ṭayyibah*, m.
ṭayyib) = good women, good things, agreeable
things, pleasant things (things lawful and
salutary). See at 40:64, p. 1532, n. 7.

10. فضلنا *faḍḍalnâ* = we gave precedence,
preferred, favoured (someone/something) over (v.
i. pl. past from *faḍḍala*, form II of *faḍala* [faḍl
/fuḍûl], to excel, surpass, to be in excess. See at
17:70, p. 896, n. 10).

11. i. e., of their time.

وَأَيْنَهُمْ 17. And We gave them
 بَيِّنَاتٍ مِنَ الْأَمْرِ¹ clear proofs¹ of the matter;²
 فَمَا اختلفوا إِلَّا and they disagreed³ not but
 مِنْ بَعْدِ مَا جَاءَهُمُ after there had come to them
 الْعِلْمُ the knowledge,
 بَغْيًا out of transgression⁴
 بَيْنَهُمْ among themselves.
 إِنَّ رَبَّكَ Verily your Lord
 يَقْضِي بَيْنَهُمْ shall decide⁵ between them
 يَوْمَ الْقِيَامَةِ on the Day of Judgement
 فِيمَا كَانُوا regarding what they use to
 فِيهِ يَخْتَلِفُونَ disagree in.

ثُمَّ جَعَلْنَاكَ 18. Therefater We have set⁶
 عَلَى شَرِيْعَةٍ you on a code of law⁷
 مِنَ الْأَمْرِ about the matter.⁸
 فَاتَّبِعْهَا So follow⁹ it
 وَلَا تَتَّبِعْ and do not follow
 أَهْوَاءَ الَّذِينَ the whims¹⁰ of those who
 لَا يَعْلَمُونَ do not know.

إِنَّهُمْ لَنْ 19. Verily they shall not
 يَفْعَلُوا عَلَيْكَ مِنْ اللَّهِ avail¹¹ you against Allah
 شَيْئًا whatsoever;

1. بينات *bayyinat* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 40:66, p.1533, n. 2).

2. i. e., of the *din*, in the Scripture (*Tawrah*), explaining the lawful and unlawful relating to all matters.

3. i. e., they disagreed about the teachings of the *Tawrah*. اختلفوا *ikhtalafu* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 16:64, p. 847, n. 9).

4. بغى *baghy* = oppression, injustice, outrage, defiance, transgression. See at 42:14, p. 1565, n. 8.

5. يقضى *yaqdi* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍā* [*qaḍā'*], to settle, to decide. See at 40:20, p. 1516, n. 4).

6. جعلنا *ja'alnā* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 43:56, p. 1597, n. 1).

7. شريعة *shari'ah* = law, code of Islamic law.

8. i. e., about the matter of the *din*. أمر *'amr* (s.; pl. *'awāmīr* / أمور *'umūr*) = order, command, decree / matter, issue, affair. See at 44:5, p. 1607, n. 1.

9. اتبع *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See at 33:2, p. 1334, n. 5).

10. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).

11. i. e., the unbelievers and polytheists will not avail. يفتنون *yughnūna* = they suffice, make free from want, enrich, make rich, avail, help (v. iii. m. pl. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanā'*], to be free from want, to be rich. See *yughni* at 45:10, p. 1620, n. 10).

وَأِنَّ الظَّالِمِينَ
بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ
وَاللَّهُ وَلىُّ
الْمُتَّقِينَ ﴿١٦﴾

and indeed the transgressors¹
are one to another friends,²
and Allah is the Guardian-
Protector of the righteous.³

هَذَا بَصِيرَةٌ
لِلنَّاسِ
وَهُدًى وَرَحْمَةٌ
لِقَوْمٍ
يُوقِنُونَ ﴿٢٠﴾

20. This is enlightenment⁴
for mankind,
and guidance and mercy
for people
that believe with certitude.⁵

أَمْ حَسِبَ الَّذِينَ
اجْتَرَحُوا السَّيِّئَاتِ
أَنْ نَجْعَلَهُمْ
كَالَّذِينَ ءَامَنُوا
وَعَمِلُوا الصَّالِحَاتِ
سَوَاءً تَحْيَاهُمْ
وَمَمَاتِهِمْ
سَاءَ مَا يَحْكُمُونَ ﴿٢١﴾

21. Or do there think⁶ those
who commit⁷ the evil deeds⁸
that We shall set⁹ them
like those who believe
and do the good deeds,
on a par¹⁰ in their life
and in their death?
Bad is what they judge.¹¹

Section (Rukû') 3

وَخَلَقَ اللَّهُ
السَّمَوَاتِ وَالْأَرْضَ

22. And Allah created
the heavens and the earth

1. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*].
ظالمين *ẓālimîn* (acc./gen. of *ẓālimûn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).
2. أولياء *'awliyā'* (pl.; sing. *walī*) = friends, allies, patrons, legal guardians, protectors. See at 45:10, p. 1620, n. 12.
3. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, to protect. See at 44:51, p. 1615, n. 5).
4. i. e., this Qur'ân is enlightenment. بصائر *baṣā'ir* (pl.; s. *baṣīrah*) = enlightenment, insight, perspicacity. See at 28:43, p. 1247, n. 3.
5. يوقنون *yūqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form *'ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure, be certain. See at 45:4, p. 1619, n.3).
6. حسب *ḥasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*ḥisbān/maḥsabah*], to deem, to regard. See at 29:4, p. 1266, n. 4).
7. اجترحوا *ijtarahû* = they committed [a crime/an outrage] (v. iii. m. pl. past from *ijtaraha*, form VIII of *jaraha* [*jarh*], to wound, to injure. See *jarahtum* at 6:61, p. 415, n. 3).
8. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 42:25, p. 1571, n. 5.
9. نجعل *naj'ala(u)* = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'tl*], to make, to set. The final letter takes *fathah* because of the particle *'an* coming before the verb. See at 19:21, p. 955, n. 9).
10. سواء *sawâ'* = straight, even, equal, same, alike, on a par. See at 36:10, p.1411, n. 1.
11. يحكمون *yuhkumûna* = they judge, adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 29:4, p. 1266, n. 8).

بِالْحَقِّ with the truth,¹

وَلِيَتَجَرَّيَ and that requited² might be

كُلِّ نَفْسٍ every individual

بِمَا كَسَبَتْ for what he acquires³

وَهُمْ لَا يَظْلَمُونَ and they shall not be wronged.

أَفَرَأَيْتَ مَنِ 23. Do you then see the one

أَخَذَ إِلَهَهُ who takes⁴ as his god

هُوَ هُوَ his whims,⁵

وَأَضَلَّهُ اللَّهُ and Allah makes him go astray⁶

عَلَىٰ عِلْمٍ against knowledge

وَحَمَّ عَلَىٰ and puts a seal⁷ on

سَمْعِهِ وَوَلِيِّهِ his hearing⁸ and his heart

وَجَعَلَ عَلَىٰ بَصَرِهِ and sets over his sight⁹

غِشَاوَةً a cover?¹⁰

فَمَنْ يَهْدِيهِ So who can guide him

مِن بَعْدِ اللَّهِ after Allah?

أَفَلَا تَذَكَّرُونَ Will you not then take heed?¹¹

وَقَالُوا مَا هِيَ 24. And they say: "There is

إِلَّا حَيَاتُنَا الدُّنْيَا naught but our worldly life.

نَمُوتُ وَنَحْيَا We die and live

وَمَا يَهْدِيكُنَا and nothing destroys¹² us

1. i. e., for right causes and purposes and with just considerations.

2. *تجزى* *tujzâ* = she is requited, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazâ* [jazâ]), to recompense. See at 40:17, p. 1515, n. 4).

3. i. e., of merits and demerits. *كسبت* *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [kasb]), to gain. See at 42:30, p. 1573, n. 5).

4. *اتخذ* *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh]), to take. See at 45:9, p. 1620, n. 6).

5. i. e., he is guided by his desires and whims (*Al-Bahr*, IX, p. 422). *هوى* *hawân* (s.; pl. 'ahwâ') = affection, desire, craving, whims. See at 38:26, p. 1466, n. 5.

6. i. e., because of his following his desires in disregard of the revealed knowledge and guidance.

7. *أضل* 'aḍalla = he led astray, misled, made go astray (v. iii. m. s. past in form IV of ḍalla [ḍalâl/ḍalâlah]), to go astray. See at 36:62, p. 1423, n. 10).

8. i. e., makes impervious to the truth. *ختم* *khatama* = he sealed, put a seal, closes (v. iii. m. s. past from *khatm/khitâm*, to seal. See at 2:7, p. 6, n. 4).

9. *سمع* *sam'* = hearing, to listen, sense of hearing, ears. See at 18:101, p. 946, n. 12.

10. *بصر* *baṣar* (s.; pl. 'abṣâr) = eye, sight, vision, glance, look, insight. See at 16:77, p. 852, n. 11.

11. *غشاة* *ghishâwah* = covering, cover, veil (see at 2:7, p. 6, n. 8). The putting of a seal on the heart and hearing and a veil on the sight means that on account of obstinate unbelief these are rendered incapable of receiving the truth.

12. *تذكرون* *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkâr]), to remember. See at 37:155, p. 1454, n. 3).

12. *يهلك* *yuhliku* = he destroys, annihilates, ruins, (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [halk/hulk/tahlukah]), to perish, to die. See *yuhlika* at 11:117, p. 719, n. 10).

إِلَّا الدَّهْرَ	except time." ¹
وَمَا لَهُمْ	And they do not have
بِذَلِكَ مِنْ عِلْمٍ	of that any knowledge.
إِنَّهُمْ إِلَّا يَظُنُّونَ ﴿١١﴾	They do naught but presume. ²
وَإِذَا نُنزلُ عَلَيْهِمْ	25. And when recited ³ are to
آيَاتِنَا يَنتَسِفُونَ	them Our signs ⁴ most clear ⁵
مَا كَانَ حُجَّتَهُمْ	their argument ⁶ is nothing
إِلَّا أَنْ قَالُوا	except that they say:
اتَّبِعُوا آبَاءَنَا	"Bring ⁷ our fathers
إِنْ كُنْتُمْ صَادِقِينَ ﴿١٢﴾	if you are truthful."
قُلِ اللَّهُ يُحْيِيكُمْ	26. Say: Allah gives you life, ⁸
ثُمَّ يُمِيتُكُمْ	then He will make you die, ⁹
ثُمَّ يُجْمَعُكُمْ	then He will gather ¹⁰ you
إِلَى يَوْمِ الْقِيَامَةِ	to the Day of Judgement
لَا رَيْبَ فِيهِ	in which there is no doubt; ¹¹
وَلَكِنَّ أَكْثَرَ النَّاسِ	but most men
لَا يَعْلَمُونَ ﴿١٣﴾	do not know. ¹²
Section (Rukû') 4	
وَلِلَّهِ	27. And to Allah belongs
مُلْكُ السَّمَاوَاتِ	the dominion ¹³ of the heavens
وَالْأَرْضِ	and the earth.

1. Because of their unbelief in Allah and in the life in the hereafter, the unbelievers think they do not have to bother about anything but the worldly life and that they die only by the process of time. *دهر* *dahr* (s.; pl. *duhûr*) = time, age, epoch.

2. *يَظُنُّونَ* *yaẓunnûna* = they suppose, conjecture, presume, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

3. *تُنزلُ* *tullâ* = it (ferm.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 23:105, p. 1100, n. 11).

4. i. e., texts of the Qur'ân relating to Resurrection. *آيات* *'âyât* (sing. *'ayah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:8, p. 1620, n. 2.

5. *بَيِّنَات* *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:17, p. 1623, n. 1).

6. *حُجَّة* *hujjah* (s.; p. *hujaj*) = argument, pretext, pretence, proof, plea. See at 42:15, p. 1566, n. 9.

7. i. e., bring back our dead fathers. *اتَّبِعُوا* *'ittû* = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [*ityân/ aty/ ma'tâh*], to come. See at 44:36 p. 1612, n. 10).

8. The fact is that Allah, Who gives life and causes to die, can give life again. *يُحْيِي* *yuhyî* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 44:8, p. 1607, n. 8).

9. *يُمِيتُ* *yumîtu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 44:8, p. 1607, n. 9).

10. *يَجْمَعُ* *yajma'u* = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from *jama'a* [*jam*], to gather, to collect. See *yajma'ûna* at 43:32, p. 1590, n. 12).

11. *رَيْب* *rayb* = doubt, suspicion, misgivings. See at 42:7 p. 1562, n. 5.

12. i. e., that Allah Alone gives life and causes to die and can give life again to the one who is dead.

13. *مُلْك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 43:85, p. 1604, n. 1.

وَيَوْمَ تَقُومُ السَّاعَةُ يَوْمَ يَذُتَبْحَسُرُ الْمُتَّبِلُونَ ﴿٧٧﴾	And the day the Hour shall take place, ¹ on that day will suffer loss ² the followers of falsehood. ³
وَتَرَى كُلَّ أُمَّةٍ جَانِيَةً كُلَّ أُمَّةٍ تَدْعِي إِلَى كِتَابِهَا الْيَوْمَ تُجْرَزُونَ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧٨﴾	28. And you will see every people ⁴ down on their knees. ⁵ Every people will be called ⁶ to their book. ⁷ Today you will be requited ⁸ for what you used to do.
هَذَا كِتَابُنَا يُنطِقُ عَلَيْكُمْ بِالْحَقِّ إِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُونَ ﴿٧٩﴾	29. This Book of Ours speaks ⁹ about you with the truth. Indeed We had been transcribing ¹⁰ all that you used to do.
فَأَمَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ فَيُدْخِلُهُمْ رَبُّهُمْ	30. So as to those who believe and do the good deeds, ¹¹ their Lord will admit ¹² them

1. *taqûmu* = she or it stands, gets up, takes place (v. iii. f. s. impfct. from *qâma* [qiyâm/qawmah], to get up, to stand up, to be erect. See *taqûma* at 30:25, p. 1297, n. 11.

2. *khasira* = he suffered loss, lost, incurred damage (v. iii. m. s. past from *khusr* /*khasira* /*khasârah* /*khusrân*. See at 40:85, p. 1539, n. 10).

3. *mubtilân* (pl.; s. *mubtil*) = lying ones, followers of falsehood, prattlers (act. participle from 'abâla, form IV of *ba'ala* [bu'îl/batîlan], to be null/false. See at 40:78, p. 1537, n. 5).

4. *'ummah* (pl. *umam*) = community, people, group, nation, generation, species, category, faith, religion, model, model leader, period of time. See at 43:22, p. 1587, n. 7.

5. *jâthiyah* (f.; m. *jâthin*) = she that kneels, falling on the knees, is down on the knees (act. participle from *jathâ* [juthâw], to kneel, to bend on the knees).

6. *tud'â* = she is called, summoned, invoked/invited (v. iii. f. s. impfct. passive from *da'â* [du'â'], to call. See *tud'awna* at 40:10, p. 1513, n. 1).

7. i. e., the record of their deeds.

8. *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ'], to recompense. See at 37:39, p. 1436, n. 9).

9. i. e., the Record of Deeds with Allah. *yanطق* *yantiqû* = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *nataqa* [nuṭq/nuṭûq/manṭiq], to talk, speak, articulate. See at 23:62, p. 1090, n. 9).

10. i. e., had these written down. *nastansikhu* = we transcribe, copy (v. i. pl. impfct. from *istansakha*, form X of *nasakha* [naskh], to delete, to abolish, to abrogate. See *yansakhu* at 22:52, p. 1064, n. 4).

11. *ṣâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 42:26, p. 1571, n. 17.

12. *yudkhillu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [dukhûl], to enter, to go in. See at 42:8, p. 1562, n. 10).

فِي رَحْمَتِهِ	to His mercy.
ذَلِكَ هُوَ الْقَوْرُ	That will be the success ¹
الْمُسِينُ ﴿٢٠﴾	most conspicuous. ²
وَأَمَّا الَّذِينَ كَفَرُوا	31. And as for those who disbelieved ³ —
أَفَلَمْ تَكُنْ مآبِتِي	"Were not then My signs ⁴
تُنْتَلَى عَلَيْكُمْ	recited ⁵ to you,
فَأَسْتَكْبِرْتُمْ	but you turned arrogant ⁶
وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴿٢١﴾	and were a people committing sins?" ⁷
وَإِذَا قِيلَ	32. And when it was said:
إِنَّ وَعْدَ اللَّهِ حَقٌّ	"Verily Allah's promise is true;
وَالسَّاعَةُ	and the Hour, ⁸
لَا رَيْبَ فِيهَا	there is no doubt ⁹ about it",
قُلْتُمْ مَا نَدْرِي	you said: " We know ¹⁰ not
مَا السَّاعَةُ	what is the Hour.
إِن نَّظُنُّ	We do not consider ¹¹ it aught
إِلَّا ظَنًّا	but a conjecture
وَمَا حُنَّ	nor are we
بِمُسْتَقِينٍ ﴿٢٢﴾	firmly convinced." ¹²

1. فوز *fa'wz* = success, triumph, victory, achievement. See at 44:57, p. 1616, n. 12.

2. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear, conspicuous, that which makes clear (act. participle from 'abâna, form IV of bâna [bayân], to be clear. See at 44:33, p. 1612, n. 7).

3. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufri], to cover. See at 45:11, p. 1621, n. 2).

4. i. e., texts of the Qur'ân . آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:25, p. 1626, n. 4.

5. تلى *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [tilâwah], to recite. See at 45:25, p. 1626, n. 3).

6. استكبرتم *istakbartum* = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah] to become big, great. See *istakbarta* at 39:59, p. 1502, n. 5).

7. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimân*, s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 44:37, p. 1613, n. 2).

8. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

9. ريب *rayb* = doubt, suspicion, misgivings. See at 45:26 p. 1626, n. 11.

10. ندري *nadrî* = we know, are aware (v. i. pl. impfct. from *darâ* [dirâyah], to know. See *tadrî* at 42:52, 1580, n. 7).

11. نظن *nazunnu* = we think, believe, suppose, consider (v. i. pl. impfct. from *zanna* [zann], to think, to suppose. See at 26:186, p. 1194, n. 7).

12. مستيقنين *mustayqinîn* (pl.; acc./gen. of *mustayqinû*; s. *mustayqun*) = firmly convinced, are sure (act. participle from *istayqana*, form X of *yaqina* [yaqn/yuqan], to be sure, to know for certain. See *istayqanat* at 27:14, p. 1206, n. 5).

وَيَذَاهِمُهُمْ 33. And clear will¹ be to them
سَيِّئَاتُ مَا عَمِلُوا the evils² of what they did;
وَحَاقَ بِهِمْ and there will encircle³ them
مَا كَانُوا يَسْتَهْزِئُونَ what they used to mock at.⁴

﴿٢٣﴾

وَقِيلَ 34. And it will be said:
أَلْيَوْمَ نَسِيكَرٌ "Today We forget⁵ you as
كَأَنِّي سَتَرْتُ لِقَاءَ you did forget⁶ the meeting
يَوْمِكُمْ هَذَا of this day of yours.
وَمَا أَوْلَاكُمْ النَّارُ And your abode⁷ is the fire,
وَمَا لَكُمْ and you shall not have
مِن تَصَرُّفٍ any helper."⁸

ذَلِكُمْ بِمَا كُنتُمْ 35. This is so because you
أَتَّخَذْتُمْ آيَاتِ اللَّهِ هُزُوًا took⁹ Allah's signs in jest¹⁰
وَعَرَّضْتُمْ and there deceived¹¹ you
الْحَيَاةَ الدُّنْيَا the worldly life.
فَالْيَوْمَ So this day
لَا يُخْرَجُونَ they shall not be brought out
مِنْهَا وَلَا هُمْ from there nor will they be
يُسْتَعْتَبُونَ allowed to make amends.¹²

﴿٢٤﴾

فَلِلَّهِ 36. So, to Allah belongs

1. *badâ* = he or it came to view, became clear/obvious, came to light, became bare (v. iii. m. s. past from *budâw/badû'*, to appear, to come to light. See at 39:47, p. 1498, n. 4).

2. *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 45:21, p. 1624, n. 8.

3. *ḥâqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 40:83, p. 1539, n. 1).

4. i. e., the punishment of which they had been warned but which they used to mock at. *يستهزون yastahzi'ûna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzû'/mahza'ah*], to mock, to make fun. See at 43:7, p. 1583, n. 7).

5. *nansâ* = we forget, become oblivious (v. i. pl. impfct. from *nasiya* [*nasy/nisyân*], to forget. See at 7:51, p. 485, n. 4).

6. *nasitum* = you (all) forgot, became oblivious (v. ii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 32:14, p. 1328, p. 7).

7. *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 32:19, p. 1329, n. 7).

8. *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, protectors, assistants (active participle from *naşara* [*naşr/ nuşûr*], to help. See at 29:24, p. 1274, n. 2).

9. *ittakhadhtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 29:25, p. 1273, n. 6).

10. *huzuwan* (هزوا *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 45:9, p. 1620, n. 7.

11. *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 7:51, p. 485, n. 3).

12. i. e., to please Allah by making amends and doing good deeds. *يُستعتبون yusta'tabûna* = they are allowed to please (after being censured), to make amends (v. iii. m. pl. impfct. passive from *ista'taba*, form X of *'ataba* [*'atb/ma'tab*], to blame, censure. See at 30:57, p. 1309, n. 8).

الْحَمْدُ all the praise,
 رَبِّ السَّمَوَاتِ Lord of the heavens
 وَرَبِّ الْأَرْضِ and Lord of the earth,
 رَبِّ الْعَالَمِينَ Lord of all beings.¹
 وَهُوَ الْكَبِيرُ 37. And His is the Majesty²
 فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens and the earth;
 وَهُوَ الْعَزِيزُ and He is the All-Mighty,³
 الْحَكِيمُ the All-Wise.⁴

1. عالمين 'alamîn (acc/gen. of علمون 'alamûn, sing. علم 'alam, i.e., any being or object that points to its Creator; sing. 'alam) = all beings, creatures. See at 44:32, p. 1612, n. 4).
2. كبرياء 'kibriyâ' = greatness, magnificence, Majesty, pride, arrogance. See at 10:78, p. 665, n. 10.
3. عزيز 'azîz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:2, p. 1618, n. 4.
4. i. e., in His deeds and commandments. حكيم hakîm (s.; pl. hukamâ') = All-Wise, judicious, full of wisdom (active participle in the scale of fa'il from hakama [hukm], to pass judgement. See at 45:2, p. 1618, n. 4).

46. SŪRAT AL-AḤQĀF (THE WINDING SANDY TRACTS)

Makkan: 35 'āyahs

This is a Makkan *sūrah* which deals with *tawḥīd* (monotheism), *risālah* (the Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement and requital. It starts by reiterating that the Qur'ān is sent down by Allah and by denouncing the worship of imaginary gods and goddesses in lieu of Allah. It then points out the attitude of the unbelievers to the Qur'ān and the Messenger of Allah, peace and blessings of Allah be on him, and gives appropriate replies to their assumptions. Along with these mention is made of the two types of human beings, one righteous and obedient to parents and the other not righteous and disobedient. The consequence of unbelief and rejection of the truth is then pointed by a mention of the punishment that awaits the unbelievers in the hereafter and of the punishment that was inflicted on the unbelieving 'Ād people of Prophet Hūd, peace be on him, who inhabited *al-Aḥqāf*, i. e., the winding sandy tracts of the eastern region of Yaman. The *sūrah* is named after this incident of the destruction of the 'Ād people.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

حَم 1. *Hā-Mīm*.¹

تَنْزِيلٌ 2. The sending down²

الْكِتَابِ مِنَ اللَّهِ of the Book³ is from Allah,

الْعَزِيزِ الْحَكِيمِ the All-Mighty, the All-Wise.

مَا خَلَقْنَا 3. We have created⁴ not

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

إِلَّا بِالْحَقِّ except for the just cause⁵

وَأَجَلٍ مُّسَمًّى and a term⁶ specified.⁷

وَالَّذِينَ كَفَرُوا But those who disbelieve do

عَمَّا أَنْذَرُوا from what they are warned⁸

مُعْرِضُونَ turn away.⁹

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4., n. 1.

2. تنزيل *tanzīl* = sending down, bringing down, something sent down (verbal noun in form II of *nazala* [*nuzūl*]), to come down. See at 45:2, p. 1618, n. 2.

3. i. e., the Qur'ān.

4. *khalaqnā* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*]), to create. See at 44:38, p. 1613, n. 3).

5. *haqq* = right, truth, liability, justice, just cause. See at 44:38, p. 1613, n. 5.

6. i. e., for a term *ajal* (pl. *ājāl*) = appointed time, term, date. See at 42:14, p. 1565, n. 10.

7. *musamman* (s.; pl. *musammayāt*) = specified, stipulated, named, designated, defined (passive participle {m. s. } from *sammā* {to name}, form II of *samā* [*sumūw/ samā*']), to be high. See at 42:14, p. 1565, n. 11).

8. *undhirū* = they were warned, cautioned (v. iii. m. pl. past from *'andahra*, form IV of *nadhara* [*nadhr, nudhūr*]), to dedicate, to make a vow. See at 18:56, p. 932, n. 9)

9. *mu'ridūn* (sing. *mu'rid*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruḍa* [*'arḍ*]), to be broad, wide, to appear, to show. See at 24:48, p. 1126, n. 7).

قُلْ أَرَأَيْتُمْ مَا تَدْعُونَ مِن دُونِ اللَّهِ أُرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَوَاتِ أَتَأْتُونَ بِكُتُبٍ مِّن قَبْلِ هَذَا أَوْ أَتَدْرُونَ مِن عِلْمِ إِن كُنْتُمْ صَادِقِينَ	4. Say: "Do you see what you invoke ¹ besides Allah? Show me what is that they created ² of the earth or do they have any share ³ in the heavens? Bring ⁴ me a book ⁵ anterior to this or any trace ⁶ of knowledge, ⁷ if you are truthful. ⁸
وَمَنْ أَضَلُّ مِمَّن يَدْعُوا مِن دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنْ دُعَائِهِمْ غَافِلُونَ	5. And who is worse astray ⁹ than the one who invokes besides Allah those that will respond ¹⁰ not to him till the day of Judgement and they are of their invocation unaware? ¹¹
وَإِذَا حُشِرَ النَّاسُ كَانُوا لَهُمْ أَعْدَاءً	6. And when gathered ¹² will be mankind, they will be for them enemies ¹³

1. i. e., worship. تدعون *tad'ûna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'a* [du'â]), to call. See at 40:66, p. 1533, n. 1).

2. خلقوا *khalaqû* = they created, made, originated (v. iii. m. pl. past from *khalaqa* [khalq]), to create. See *khalaqnâ* at 46:3, p. 1631, n. 4).

3. i. e., in the creation and running of the affairs of the heavens. شرك *shirk* = to share, partnership, polytheism, idolatry. See at 35:40, p. 1405, n. 1.

4. أتوا *i'tâ* = you (all) come, give, (followed by *bi*) bring (v. ii. m. pl. imperative from *'atâ* [ityân/aty/ma'tâh]), to come. See at 45:25 p. 1626, n. 7).

5. i. e., a book revealed by Allah that supports the worship of other beings than Allah.

6. آثاره *'athârah* = track, trace, footprint, vestige, mark, remnant, effect, result. See *'athâr* at 40:82, p. 1538, n. 8.

7. i. e., of revealed knowledge.

8. i. e., in saying that entities other than Allah deserve worship. صادقين *sâdiqîn* (pl.; acc/gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [sadaq/sidq]), to speak the truth. See at 44:36, p. 1612, n. 7).

9. أضل *'adallu* = further astray, worst astray, more misguided (relative of حال *dâll*). See at 41:52, p. 1559, n. 2.

10. i. e., to the prayers. يستجيب *yastajibu* = he responds, answers complies with, accedes to (v. iii. m. s. impfct. from *istajâba*, from *X* of *jâba* [jâwb]), to travel, to explore. See at 42:26, p. 1571, n. 6).

11. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [ghaflah/ghufûl]), to neglect, to ignore. See at 36:6, p. 1410, n. 2).

12. i. e., after Resurrection on the Day of Judgement. حشر *hushira* = he or it was assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past passive from *hashara* [hashr]), to gather. See at 27:17, p. 1207, n. 5).

13. i. e., those imaginary gods whom they used to worship will turn enemies for them. أعداء *'a'dâ'* (pl.; s. *'aduww*) = enemies, foes, adversaries. See at 41:28, p. 1549, n. 8.

وَكَاثِرًا بِعِبَادَتِهِمْ كَافِرِينَ ۝	and will of the worship of them be disbelieving. ¹
وَإِذَا نُتِلُّ لَهُمْ آيَاتُنَا بِآيَاتِنَا قَالَ الَّذِينَ كَفَرُوا لِلْحَقِّ لَمَّا جَاءَهُمْ هَذَا سِحْرٌ مُّبِينٌ ۝	7. And if recited ² are to them Our signs ³ quite clear, ⁴ those who disbelieve say of the truth ⁵ when it has come to them: "This is sorcery ⁶ quite clear."
أَمْ يَقُولُونَ أَفَرَبَّاهُ قُلْ إِنْ أَفَرَبْتُهُ فَلَا تَمْلِكُونَ لِي مِنَ اللَّهِ شَيْئًا هُوَ أَعْلَمُ بِمَا تُفِيضُونَ فِيهِ كَفَىٰ بِهِ شَهِيدًا بَيْنِي وَبَيْنَكَ وَهُوَ الْغَفُورُ الرَّحِيمُ ۝	8. Or do they say: "He has fabricated ⁷ it?" Say: "If I have fabricated it, then you have no power ⁸ for me against Allah whatsoever. He knows best of what you are spreading ⁹ about. Sufficient ¹⁰ is He as a witness ¹¹ between me and you; and He is the Most Forgiving, the Most Merciful.

1. كافرين *kâfirîn* (pl.; acc./genitive of *kâfirân*; s. *kâfir*) = unbelievers, infidels, those disbelieving, ungrateful (active participle from *kafara* [*kufir* /*kufrân* / *kufûr*], to disbelieve, to cover. See at 40:74, p. 1535, n. 7).

2. تلى *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [*tilâwah*], to recite. See at 45:31, p. 1628, n. 5).

3. i. e., texts of the Qur'ân . آيات 'âyât (sing. 'ayah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 45:31, p. 1628, n. 4.

4. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 45:25, p. 1626, n. 5).

5. i. e., the Qur'ân and the truth contained in it.

6. The Makkian unbelievers considered the giving out of the Qur'ân by the Prophet, peace and blessings of Allah be on him, sorcery because its text appeared to them unusual and magical and its giving out was quite unthought of on his part. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

7. افترى *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise. See at 42:24, p. 1570, n. 9).

8. i. e., you cannot be of avail to me against Allah's displeasure and retribution. تملكون *tamlikûna* = you possess, hold, dominate, own, have power (v. ii. m. pl. impfct. from *malaka* [*malik/mulk/milk*], to take in possession. See at 17:100, p. 906, n. 1).

9. i. e., of false rumours about the Qur'ân and the Prophet, peace and blessings of Allah be on him. تفيضون *tufiqûna* = you (all) are engaged, take part, undertake, spread, bruit abroad (v. ii. m. pl. impfct. from *afâda*, form IV of *fâda* [*fayd/faydân*], to flow, overflow, inundate. See at 10:8, p. 659, n. 8).

10. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 33:39, p. 1352, n. 7).

11. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 34:47, p. 1386, n. 8).

قُلْ مَا كُنْتُ بِدَعًا 9. Say: "I am no novelty¹
 مِنَ الرُّسُلِ of the Messengers,²
 وَمَا أَدْرِي nor do I know³
 مَا يُفْعَلُ بِى what will be done with me
 وَلَا بِكُمْ or with you.
 إِن أَنْبِئُكُمْ I follow⁴ naught but what
 مَا يُوحَىٰ إِلَيَّ is communicated⁵ to me;
 وَمَا أَنَا إِلَّا nor am I aught but
 نَذِيرٌ مُّبِينٌ a warner⁶ open and clear."⁷

قُلْ أَرَأَيْتُمْ 10. Say: "Do you see,
 إِنْ كَانَ مِنْ عِنْدِ اللَّهِ if it is from Allah,
 وَكَفَرْتُمْ بِهِ and you bisbelieve⁷ in it
 وَشَهِدَ شَاهِدٌ while there testifies⁸ a witness
 مِنْ بَنِي إِسْرَائِيلَ of the Children of Isrâ'îl
 عَلَىٰ مِثْلِهِ فَقَامَنَّ to its likeness⁹ and believes
 وَأَسْتَكْبَرْتُمْ while you turn arrogant?¹⁰
 إِنَّ اللَّهَ لَإِلَهِي Verily Allah guides¹¹ not
 الْقَوْمَ الظَّالِمِينَ the people that transgress.¹²

Section (Rukû') 2

وَقَالَ الَّذِينَ 11. And there say those who
 كَفَرُوا disbelieve
 لِلَّذِينَ آمَنُوا of those who believe:

1. بدع *bid'* = new, novel, novelty, unprecedented.

2. i. e., there had been Messengers before.

3. أدري *'adri* = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See *tadrîna* at 21:109, 1042, n. 9).

4. أتبع *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *tittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 18:66, p. 936, n. 2).

5. يوحى *yûhî* = it is communicated (v. iii. m. s. impfct. passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 41:6, p. 1641, n. 9. Technically *wahy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

6. i. e., against Allah's displeasure and retribution. نذير *nadhîr* (pl. *nadhûr*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhîr*/*nadhûr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).

7. i. e., do you see what will happen to you? كفرتم *kafartum* = you disbelieved, turned ungrateful, denied, covered (v. ii. m. pl. past from *kafara* [*kufîr*], to disbelieve, to cover. See at 41:52, p. 1559, n. 1).

8. شهد *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhûd*, to witness. See at 43: 86, p. 1604, n. 7).

9. i. e., its likeness to what is in the *Tawrâh*. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 42:11, p. 1563, n. 11.

10. استكبرتم *istakbartum* = you became proud, turned arrogant, haughty (v. ii. m. pl. past from *istakbara*, form X of *kabara* [*kubr*/*kibâr*/*kabârah*], to become big, great. See at 45:31, p. 1628, n. 6).

11. يهدي *yahdî* = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady*/*hudan*/*hidâyah*], to guide. See at 43:27, p. 1589, n. 4).

12. i. e., the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. الظالمين *ẓâlimîn* (acc./gen. of *ẓâlimân*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *ẓalama* [*ẓûm*], to transgress, do wrong. See at 43:76, p. 1601, n. 11).

لَوْ كَانَ خَيْرًا	"Were it a good thing,	1. سبقوا <i>sabaqû</i> = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from <i>sabaqa</i> [<i>sabq</i>], to go or act before. See at 8:59, p. 568, n. 11).
مَا سَبَقُونَا	they would not have got ahead ¹	2. يهتدوا <i>yahtadû</i> (<i>na</i>) = they be guided, are in receipt of guidance (v. iii. m. pl. impfct. from <i>ih tadâ</i> , form VIII of <i>hadâ</i> [<i>hady/ hudan /hidâyah</i>], to guide, to show the way. The terminal <i>nûn</i> is dropped for the particle <i>lam</i> coming before the verb. See at 18:57, p. 933, n.7).
إِلَيْهِ	of us to it."	3. افك <i>ifk</i> (s.; pl. 'afâ'ik) = calumny, slander, libel, falsehood, lie. See at 37:151, p. 1453, n. 8.
وَإِذْ لَمْ يَهْتَدُوا	And as they be not guided ²	4. i. e., before this Qur'ân there was sent down the Book of Mûsâ (<i>Tawrâh</i>) as a guide and mercy. امام <i>imâm</i> (pl. <i>a'immah</i>) = leader, model, highway, guide (in the sense of book of guidance/deeds, record), record. See at 36:12, p. 1411, n. 11.
بِهِ فَسَيَقُولُونَ	by it they will say:	5. i. e., confirming the teachings of the previous Books. مصدق <i>muşaddiq</i> = one who or that which confirms, verifies, attests (active participle from <i>şaddaqa</i> , form II of <i>şadaqa</i> [<i>şadq/şidq</i>], to speak the truth. See at 35:31, p. 1401, n. 1).
هَذَا إِفْكٌ قَدِيمٌ	"This is a lie ³ of old."	6. يذئر <i>yundhira(u)</i> = he warns, cautions (v. iii. m. s. impfct. from 'andhara, form IV of <i>nadhara</i> [<i>nadhr /nudhâr</i>], to dedicate, to vow. The final letter takes <i>fathah</i> for a hidden 'an in li [of motivation] coming before the verb. See at 36:70, p. 1425, n. 12).
﴿١١﴾		7. i. e., set partners with Allah. ظلموا <i>zalamû</i> = they did wrong/injustice, transgressed, committed <i>shirk</i> [note that at 31:13 <i>shirk</i> (setting partners with Allah) is called a grave <i>zulm</i> .] (v. iii. m. pl. past from <i>zalamâ</i> [<i>zalm/zulm</i>], to do wrong. See at 37:122, p. 1434, n. 2).
وَمِن قَبْلِهِ	12. And before this was	8. i. e., of rewards and happy life in the hereafter. بشرى <i>bushrâ</i> = glad tidings, good news. See at 39:17, p. 1487, n. 8.
كِتَابٌ مُّوسَىٰ	the Book of Mûsâ	9. i. e., in their faith and deeds استقاموا <i>istaqâmû</i> = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from <i>istaqâma</i> , form X of <i>qâma</i> [<i>qawmah/qiyâm</i>], to get up, to stand up. See at 41:30, p. 1550, n. 6).
إِمَامًا وَرَحْمَةً	as a guide ⁴ and mercy;	10. i. e., in the hereafter. يحزنون <i>yahzanûna</i> = they grieve, become sad (v. iii. m. pl. impfct. from <i>hazina</i> [<i>huzn/hazan</i>], to grieve. See at 39:61, p. 1503, n. 2).
وَهَذَا كِتَابٌ	and this is a Book	
مُصَدِّقٌ	confirming ⁵	
لِسَانًا عَرَبِيًّا	in Arabic language,	
يُنذِرُ	that he may warn ⁶	
الَّذِينَ ظَلَمُوا	those who transgress; ⁷	
وَبَشِّرِ	and good news ⁸	
لِلْمُحْسِنِينَ	for the righteous.	
﴿١٢﴾		
إِنَّ الَّذِينَ قَالُوا	13. Verily those who say:	
رَبَّنَا اللَّهُ	"Our Lord is Allah"	
ثُمَّ اسْتَقَمُوا	then remain upright, ⁹	
فَلَا خَوْفٌ عَلَيْهِمْ	no fear will be on them	
وَلَا هُمْ يَحْزَنُونَ	nor will they grieve. ¹⁰	
﴿١٣﴾		

أُولَئِكَ	14. They will be	1. أصحاب <i>'aṣ-ḥāb</i> (pl.; sing. صاحب <i>sāḥib</i>) = inmates, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).
أَحْسَبُ الْجَنَّةِ	the inmates ¹ of the garden	2. خالدین <i>khālīdīn</i> (pl.; acc./gen. of <i>khālīdān</i> , s. <i>khālīd</i>) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from <i>khalada</i> [<i>khulūd</i>], to live for ever. See at 40:76, p. 1536, n. 2).
خَالِدِينَ فِيهَا	abiding for ever ² therein,	3. جزاء <i>jazā'</i> = retribution, penalty, repayment, recompense, requital, reward. See at 42:40, p. 1575, n. 8).
جَزَاءِ بِمَا	as a reward ³ for what	4. وصینا <i>waṣṣaynā</i> = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of <i>waṣā</i> [<i>wāṣy</i>], to be joined, lightened, degraded. See at 31:14, p. 1315, n. 4).
كَانُوا يَعْمَلُونَ ﴿١٤﴾	they use to do.	5. إحصان <i>'iḥsān</i> = doing good things, being good, charity, benevolence, righteousness. See at 17:23, p. 880, n. 5).
وَوَصَّيْنَا	15. And We have enjoined ⁴	6. حملت <i>ḥamalāt</i> = she carried, bore, took the load of, became pregnant, conceived (v. iii. f. s. past from <i>ḥamala</i> [<i>ḥaml</i>], to carry. See at 31:14, p. 1315, n. 4).
الْإِنْسَانَ بِوَالِدَيْهِ	on man about his parents	7. كره <i>kurh</i> = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance, hardship. See at 2:216, p. 104, n. 8).
إِحْسَانًا	to be good and benevolent. ⁵	8. وضعت <i>wada'at</i> = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from <i>wada'a</i> [<i>wad'</i>], to lay, to put down. See at 3:36, p. 169, n. 3).
حَمَلَتْهُ أُمُّهُ	His mother carried ⁶ him	9. فصال <i>fiṣāl</i> = weaning, to wean. See at 31:14, p. 1315, n. 6).
كُرْهًا	with hardship ⁷	10. بلغ <i>balagha</i> = he or it reached, came to, attained (v. iii. m. s. past from <i>bulūgh</i> , to reach. See at 37:102, p. 1446, n. 3).
وَوَضَعَتْهُ	and delivered ⁸ him	11. أشد <i>'ashudd</i> = physical maturity, virility. <i>balagha 'ashuddahu</i> : he came of age, attained majority. See at 28:14, p. 1235, n. 7).
كُرْهًا	with hardship;	12. أوزع <i>'awzi'</i> = allot, give it to the lot, distribute, incite, inspire (v. ii. m. s. imperative from <i>'awza'a</i> , form IV of <i>waza'a</i> [<i>waz'</i>], to restrain. See at 27:19, p. 1208, n. 1).
وَحَمَلَهُ	and carrying him	13. أشكر <i>'ashkura(u)</i> = I express gratitude, give thanks, am grateful (v. i. s. impfct. from <i>shakara</i> [<i>shukr/shukrān</i>], to thank, express gratitude. The final letter is vowelless because of the particle 'an coming before the verb. See at 27:19, p. 1208, n. 2).
وَفِضْلَهُ	and weaning ⁹ him	
ثَلَاثُونَ شَهْرًا	are thirty months;	
حَتَّىٰ إِذَا بَلَغَ	till when he attains ¹⁰	
أَشُدَّهُ وَبَلَغَ	his maturity ¹¹ and reaches	
أَرْبَعِينَ سَنَةً قَالَ	forty years he says:	
رَبِّ أَوْزِعْنِي	"My Lord, give it to my lot ¹²	
أَنْ أَشْكُرَ	that I express gratitude ¹³ for	
نِعْمَتِكَ الَّتِي	Your grace which	
أَنْعَمْتَ عَلَيَّ	You have bestowed on me	

وَعَلَىٰ وَالِدَيَّ and on my parents
 وَأَنْ أَعْمَلَ صَالِحًا and that I do good deeds
 تَرْضَاهُ that You be pleased¹ with,
 وَأَصْلِحَ لِي and make good² for me
 فِي ذُرِّيَّتِي in my progeny.³
 إِنِّي تَوَّابٌ Indeed I turn in repentance⁴
 إِلَيْكَ وَإِنِّي to You and indeed I am
 مِنَ الْمُسْلِمِينَ of the Muslims."

أُولَٰئِكَ الَّذِينَ 16. Such are the ones
 نَتَقَبَّلُ عَنْهُمْ of whom We shall accept⁵
 أَحْسَنَ مَا عَمِلُوا the best⁶ of what they do
 وَنَسَآءُوا عَنْ سَيِّئَاتِهِمْ and pass over⁷ their sins.⁸
 فِي أَصْحَابِ They will be among the
 الْجَنَّةِ inmates of the garden —
 وَعَدَّ الصِّدْقِ الَّذِي a promise of truth which
 كَانُوا وَعَدُّونَ they have been assured.⁹

وَالَّذِي قَالَ 17. But he who says
 لَوْلَدَيْهِ أُفٍّ لَّكُمَا to his parents: "Fie on you.
 أَتَعِدَانِي Do you threaten¹⁰ me
 أَنْ أُخْرَجَ that I shall be brought out¹¹
 وَقَدْ خَلَّتْ while there have passed away

1. ترضى *tarḍâ* = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍan/riḍwân/marḍâh*]), to be satisfied. See at 27:19, p. 1208, n. 5).

2. أصلح *'aṣliḥ* = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlahâ*, form IV of *ṣalaha* [*ṣalâh/ṣulûh/maṣlahah*]), to be good, proper. See at 7:142, p. 517, n. 9).

3. i. e., make my children good and righteous. ذرية *dhurriyah* (pl. *dhurriyât/dharârîy*) = offspring, progeny, children, descendants. See at 37:113, p. 1448, n. 2).

4. تبت *tubtu* = I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*]), to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 7:143, p. 518, n. 7).

5. نتقبل *nataqabbalu* = we accept, receive, grant (v. i. pl. impfct. from *taqabbala*, form V of *qabila* [*qabûl/qubûl*]), to accept. See *taqabbal* at 14:40, p. 802, n. 4).

6. أحسن *'ahsan* = better, fairest/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 41:33, p. 1551, n. 4).

7. نتجاوز *natajâwazu* = we pass over, leave behind, exceed, surpass, overstep, disregard, forgo (v. i. pl. impfct. from *tajâwaza*, from VI of *jâza* [*jawâz/majâz*]), to pass, to be allowed. See *jâwaznâ* at 18:62, p. 934, n. 12).

8. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evils, evil deeds, sins. See at 45:33, p. 1629, n. 2).

9. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*]), to make a promise. See at 43:83, p. 1603, n. 10).

10. تعدان *ta'idâni* = you (two) promise, assure, threaten (v. ii. m. dual. impfct. from *w'ada* [*wa'd*]), to make a promise. See *ta'idu* at 11:32, p. 689, n. 7. See also n. 9 above).

11. i. e., from the grave. أخرج *'ukhraj(u)* = I am ousted, dislodged, brought out, produced (v. i. s. impfct. passive from *'akhraja*, form IV of *kharaja* [*khurûj*]), to go out, to leave. See at 14:32, p. 799, n. 2).

الْقُرُونُ مِن قَبْلِي وَهُمَا يَسْتَعِينَانِ اللَّهَ وَبِكَ آمِنَ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَيَقُولُ مَا هَذَا إِلَّا أَسْطِيرٌ لِّأُولَئِينَ ﴿١٧﴾	the generations ¹ before me?" And the two pray to Allah for help. ² "Woe to you, believe." ³ Verily Allah's promise is true." But he says: "This is naught but legends ⁴ of the ancients." ⁵	1. قرون <i>qurûn</i> (pl.; s. <i>qarn</i>) = generations, centuries, horns. See at 36:30, p. 1416, n. 4 2. يستغيثان <i>yastaghîthâni</i> = they (two) seek relief, pray for help (v. iii. m. dual. impfct. from <i>istaghâtha</i> , form X from the root <i>ghawth</i> , help, aid. See <i>istaghâtha</i> at 28:15, p. 1236, n. 5. 3. i. e., the parents ask their son to believe. آمن <i>'âmin</i> = you believe, have faith (v. ii. m. s. imperative from <i>'âmana</i> , form IV of <i>'amina</i> [' <i>amn</i> /' <i>amân</i> /' <i>amânah</i>], to be safe, feel safe. See <i>'âminû</i> at 4:47, p.262, n. 2). 4. أساطير <i>'asâtîr</i> (pl.; s. <i>'usûrah</i>) = legends, myths, fables, tales. See at 27:68, p. 1223, n. 9. 5. أولين <i>'awwalîn</i> (pl.; acc./gen. of <i>'awwalîn</i> ; s. <i>'awwal</i>) = first ones, foremost, those of old, ancients. See at 37:168, p. 1456, n. 2. 6. i. e., because of his persistence in unbelief and sinning. حق <i>haqqa</i> = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from <i>haqq</i> . See at 39:19, p. 1488, n. 1). 7. i. e., the sentence of punishment. قول <i>qawl</i> (s.; pl. <i>'aqwâl</i>) = word, speech, saying, statement. See at 28:51, p. 1250, n. 6. 8. i. e., the unbelieving and sinful nations. أمم <i>'umam</i> (pl.; s. أمة <i>'ummah</i>) = communities, nations, peoples, generations. See at 35:42, p. 1406, n. 3. 9. خلت <i>khalat</i> = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from <i>khalâ</i> [<i>khulâ</i> /' <i>khulâ</i> ']). See at 40:85, p. 1539, n. 8). 10. خاسرين <i>khâsirîn</i> (acc./gen. of <i>khâsirîn</i> , sing. <i>khâsir</i>) = losers, those in loss (active participle from <i>khasarâ</i> [<i>khusr</i> /' <i>khasâr</i> /' <i>khasârah</i> /' <i>khusrân</i>]) to lose. See at 41:25, p. 1549, n. 1). 11. درجات <i>darajât</i> (sing. درجة <i>darajah</i>) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 43:32, p. 1590, n. 7). 12. يوفي <i>yuwaffiya</i> (<i>fî</i>) = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form <i>waffâ</i> , form II of <i>wafâ</i> [<i>wafâ</i> ']) to redeem, fulfil, live up to. The final letter takes <i>fathah</i> for an implied <i>'an</i> in <i>li</i> (of motivation) coming before the verb. See at 35:30, p. 1400, n. 10).
أُولَئِكَ الَّذِينَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِي أُمَمٍ قَدَّخَلَتْ مِنْ قَبْلِهِمْ مِنَ الْجِنَّةِ وَالنَّاسِ إِنَّهُمْ كَانُوا خَاسِرِينَ ﴿١٨﴾	18. They are the ones on whom becomes due ⁶ the word ⁷ in the group of nations ⁸ that have passed away ⁹ before them of <i>jinn</i> and men. Indeed they will be losers. ¹⁰	
وَلِكُلِّ دَرَجَةٍ مَّرَاتِعُهُمْ وَلِيُؤْتِيَهُمُ أَعْنَاقَهُمْ وَهُمْ لَا يظلمُونَ ﴿١٩﴾	19. And for everyone will be grades ¹¹ according to what they did and that He might repay fully ¹² for their deeds; and they will not be wronged.	

وَيَوْمَ 20. And on the day
 يَعْزُضُ الَّذِينَ 1 laid¹ will be those who
 كَفَرُوا عَلَى النَّارِ disbelieve on the fire.
 أَذْهَبْتُمْ 2 "You took away"²
 طَيِّبَاتِكُمْ your good things
 فِي حَيَاتِكُمُ الدُّنْيَا in your worldly life
 وَأَسْتَمْتَعْتُمْ بِهَا and enjoyed³ it.
 فَأَلْيَوْمَ تُجْزَوْنَ 4 So today you are requited⁴
 عَذَابَ الْهُونِ with the torment of disgrace⁵
 بِمَا كُنتُمْ تَسْتَكْبِرُونَ 6 for you used to turn arrogant⁶
 فِي الْأَرْضِ in the land
 بِغَيْرِ الْحَقِّ without right
 وَمَا كُنتُمْ and because you had been
 فَسَّوُونَ 7 sinning defiantly.⁷

Section (Rukû') 3

* وَأَذْكُرْ 21. And recall
 أَخَا عَادٍ the Brother of 'Âd.⁸
 إِذْ أَنْذَرَ قَوْمَهُ 9 When he warned⁹ his people
 بِالْأَحْقَافِ in the winding sand tracts,¹⁰
 وَقَدْ خَلَّتْ and there had gone by
 الْأَنْذُرُ 11 the warners¹¹ before him
 وَمِنْ خَلْفِهِ and after him,

1. *yu'raḍu* = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from 'arada ['ard], to be visible. See 'urida at 38:31, p. 1467, n. 10.

2. i. e., it will be said to them. *adh-habtum* = you removed, caused to go away, took away, eliminated (v. ii. m. pl. past from 'adh-haba, form IV of dhahaba [dhihâb /madh-hab], to go. See 'adh-haba at 35:34, p. 1404, n. 5).

3. *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [mat'/mut'ah], to take away. See at 4:24, p. 250, n. 10).

4. *tujawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [jazâ], to recompense. See at 45:28, p. 1627, n. 8).

5. *hûn* = disgrace, degradation, abasement, ignominy. See at 41:18, p. 1546, n. 3.

6. *tastakbirûna* = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [kubr/ kibâr/ kabârah] to become big, large, great. See at 7:48, p. 484, n. 1).

7. *tafsuqûna* = you turn defiant, sin defiantly, disobeyed, strayed from the right course, rebelled (v. ii. m. pl. impfct. from *fasaqa* [fîsq/fusûq], to stray from the right course, to renounce obedience. See *fasaqû* at 32:20, p. 81330, n. 1).

8. i. e., Prophet Hûd, peace be on him, who was sent the 'Âd people. The Arabs use to refer to a member of a tribe or clan as the brother or sister of that particular tribe or clan.

9. *andhara* = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [nadhhr/nudhûr], to dedicate, to make a vow. See 'andhartu at 41:13, p. 1544, n. 2).

10. *al-Ahqâf* = the winding sand tracts in southern Arabia. It was the habitat of the 'Âd people.

11. *nadhur* (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'il* from *nadhara* [nadhhr/ nudhûr], to vow, to pledge). See at 10:101, p. 673, n. 7. See also n. 10 above).

أَلَّا تَعْبُدُونَ إِلَّا اللَّهَ إِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيمٍ ﴿١٦﴾	that you worship ¹ none except Allah. Indeed I fear ² against you the punishment of a day very grave. ³
قَالُوا أَجِئْنَا لِنَأْوِكَ عَنْ مَا هُمْئِنَا فَأْتِنَا بِمَا تَوَدُّنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ ﴿١٧﴾	22. They said: "Have you come to us that you may divert ⁴ us from our deities? Then bring us what you threaten ⁵ us with, if you are of the truthful." ⁶
قَالَ إِنَّمَا الْعِلْمُ عِنْدَ اللَّهِ وَأُنْفِئُكُمْ مَّا أُرْسِلْتُ بِهِ وَلَكِنِّي أَرَىكُمْ قَوْمًا جَاهِلُونَ ﴿١٨﴾	23. He said: "The knowledge ⁷ is but with Allah; and I convey ⁸ to you what I have been sent ⁹ with, but I see you are a people ignoring." ¹⁰
فَلَمَّا رَأَوْهُ عَارِضًا	24. Then when they saw it a dense cloud ¹¹

- All the Prophets delivered the message of monotheism, that of worshipping Allah Alone. لا تعبدوا *lâ ta'budû* = you (all) worship not, never worship (v. ii. m. pl. imperative [prohibition]) from 'abada [*'ibâdah / 'ubûdah / 'ubûdiyah*], to worship, to serve. See at 41:14, p. 1544, n. 6).
- أخاف *'akhâfu* = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [*khawf*]), to fear. See at 40:32, p. 1521, n. 1).
- عظيم *'azim* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 44:57, p. 1616, n. 13).
- تأفك *ta'fika(u)* = you delude, deceive, beguile, turn away, divert (v. ii. m. s. impfct. from *'afaka* [*'ifk / 'afk / 'afak / 'ufuk*]), to lie, to deceive. The final letter takes *fat-hah* because of an implied 'an in *li* (of motivation) coming before the verb. See *yu'fakûna* at 43:87, p. 1604, n. 11).
- i. e., Alla's punishment with which you threaten us. تعد *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'ada* [*wa'd*]), to make a promise. See at 11:32, p. 689, n. 7).
- صادقين *sâdiqîn* (pl.; acc./gen. of *sâdiqîn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [*sadq / sidq*]), to speak the truth. See at 46:4, p. 1632, n. 8).
- i. e., the knowledge of the time when punishment will be given.
- أبلغ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulûgh*]), to reach. See at 7:68, p. 492, n. 1).
- أرسلت *'ursiltu* = I was sent, sent out, despatched, (v. i. s. past passive from *'arsala*, from IV of *rasala* [*rasal*]), to be long and flowing. See *'ursiltum* at 41:14, p. 1544, n. 9).
- i. e., ignoring the message and the truth. تجهلون *tajhalûna* = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from *jahala* [*jahl / jahâlah*]), to be ignorant. See at 7:138, p. 516, n. 3).
- The 'Âd people were destroyed by a devastating tempest. عارض *'ârid* = that which appears, becomes visible, dense cloud appearing in the horizon, demonstrator, obstacle, anomalous condition (act. participle from *'arada* [*'ard*]), to be visible. See *yu'radu* at 46:20, p. 9, n. 1).

مُسْتَقْبِلٌ أَوْ دَيْنِهِمْ 1 approaching¹ their valleys²
 قَالُوا هَذَا عَارِضٌ 2 they said: "This is a cloud
 مُثْمِرٌ 3 that will rain³ on us."
 بَلْ هُوَ 4 Nay, it is what
 مَا أَسْتَعْجَلْتُمْ بِهِ 5 you had sought to hasten,⁴
 رِيحٌ فِيهَا 6 a wind⁵ wherein is
 عَذَابٌ أَلِيمٌ 7 a punishment most painful.

25. It will destroy⁶ everything
 تَدْمِرُ كُلَّ شَيْءٍ 25. It will destroy⁶ everything
 بِأَمْرِ رَبِّهَا 25. It will destroy⁶ everything
 فَاصْبَحُوا 25. It will destroy⁶ everything
 لَا يَرَى 25. It will destroy⁶ everything
 إِلَّا الْمَسْكِنَاتُ 25. It will destroy⁶ everything
 كَذَلِكَ نَجْزِي 25. It will destroy⁶ everything
 الْقَوْمَ الْمُجْرِمِينَ 25. It will destroy⁶ everything

26. And indeed We had
 وَلَقَدْ 26. And indeed We had
 مَكَّنَّهُمْ فِيمَا 26. And indeed We had
 إِن مَكَّنَّاكُمْ فِيهِ 26. And indeed We had
 وَجَعَلْنَا لَهُمْ سَمْعًا 26. And indeed We had
 وَأَبْصَارًا وَفُؤَادًا 26. And indeed We had
 فَمَا أَغْنَى عَنْهُمْ 26. And indeed We had
 سَمْعُهُمْ 26. And indeed We had

1. مستقبل *mustaqbil* = one or that which approaches, welcomes, receives, faces (act. participle from *staqbal*, form X of *qabila* [*qabil/qubûl*], to accept, to receive. See *nataqabbalu* at 46:15, p. 1637, n. 5).
2. أودية *'awdiyâh* (pl.; s. واد *wâdin*) = ravines, river beds, valleys. See at 13:17, p. 771, n. 5.
3. مطر *mumtir* = that which rains, causes rain, (act. participle from *'amṭara*, form IV of *maṭara*, to rain. See *'amṭarnâ* at 27:58, p. 1219, n. 7).
4. استعجلتم *ista'jalum* = you sought to hasten, expedite, hurry (v. ii. m. pl. past from *ista'jala*, form X of *'ajila* [*'ajal/'ajalah*], to hasten. See *yasta'jilana* at 37:176, p. 1457, n. 3).
5. ريح *riḥ* (s.; pl. *riyâḥ/arwâḥ/aryâḥ*) = wind, smell, spirit. See at 41:16, p. 1545, n. 5).
6. تدمر *tudammiru* = she or it destroys, devastates, annihilates, demolishes (v. iii. f. s. impfct. from *dammara*, form II of *damara*, to perish. See *dammarnâ* at 37:136, p. 1451, n. 7).
7. أصبحوا *'aṣbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaḥa* [*ṣaḥḥ*], to be in the morning. See at 29:37, p. 1278, n. 4).
8. مساكن *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 27:18, p. 1207, n. 10.
9. نجزي *najzi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See at 37:121, p. 1449, n. 5).
10. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimûn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 45:31, p. 1628, n. 7).
11. مكننا *makkannâ* = we put in a position, established firmly, strengthened (v. i. pl. past from *makkana*, form II of *makuna* [*makânah*], to be strong. See at 22:41, p. 1060, n. 10).
12. أبصار *'abṣâr* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 41:22, p. 1547, n. 9).
13. أغنى *'aghna* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan / ghanâ'*], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

وَلَا أَبْصَرْتَهُمْ	nor their sights
وَلَا أَوَدْتَهُمْ	nor their hearts ¹
مِنْ شَيْءٍ إِذْ كَانُوا	whatsoever as they had been
يَجْحَدُونَ	rejecting ²
بَيِّنَاتٍ اللَّهِ	the signs ³ of Allah;
وَحَاقَ بِهِمْ	and there encircled ⁴ them
مَا كَانُوا بِهِ	what they had been
يَسْتَهْزِئُونَ ﴿٦٦﴾	mocking ⁵ at.

Section (Rukû') 4

وَلَقَدْ	27. And indeed
أَهْلَكْنَا مَا	We have destroyed ⁶ what is
حَوْلَكُمْ مِنَ الْقُرَىٰ	around you of habitations; ⁷
وَصَرَفْنَا الْآيَاتِ	and We had spelt out ⁸ the signs
لَعَلَّهُمْ يَرْجِعُونَ ﴿٦٧﴾	so that they might return. ⁹

فَلَوْلَا	28. Then why did there not
نَصَرَهُمُ الَّذِينَ	help them those whom
اتَّخَذُوا مِنْ دُونِ اللَّهِ	they took besides Allah
قُرْبَانَءَ الْهِمَّةِ	as approaching ¹⁰ gods?
بَلْ ضَلُّوا عَنْهُمْ	Nay, they strayed from them.
وَذَلِكَ إِفْكُهُمْ	And that was their lie ¹¹
وَمَا كَانُوا	and that which they used
يَفْتَرُونَ ﴿٦٨﴾	to fabricate. ¹²

1. أَفْدَةٌ 'af'idah (pl.; s. fu'ād) = hearts. See at 32:9, p. 1326, n. 14.
2. يَجْحَدُونَ *yajhādūna* = they reject, negate, deny, disavow, repudiate, refuse, renounce (v. iii. m. pl. impfct. from *jahada* [*jahd/juhūd*], to reject, to deny. See at 41:28, p. 1549, n. 11).
3. آيَاتٍ 'āyāt (sing. 'āyah) = signs, miracles, marks, revelations, texts of the Qur'ān. See at 41:44, p. 1555, n. 7.
4. حَاقَ *ḥāqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 45:33, p. 1629, n. 3).
5. i. e., the threatened punishment which they had been mocking at. يَسْتَهْزِئُونَ *yastahzi'ūna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'/ huz'/ huzu'/ huzū'/mahza'ah*], to mock, to make fun. See at 45:33, p. 1629, n. 4).
6. أَهْلَكْنَا *ahlaknā* = we destroyed, annihilated (v. i. pl. past from *ahlaka*, form IV of *halaka* [*halik/ hulk/ halāk /tahlukah*], to perish. See at 44:37, p. 1613, n. 1).
7. i. e., besides that of the 'Ād, those of Thamūd, the Inhabitants of 'Aykah, the people of Lūt, etc. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 42:7, p. 1562, n. 2.
8. صَرَفْنَا *ṣarrafnā* = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, disposed of (v. i. pl. past. from *ṣarrafā*, form II of *ṣarafa* [*ṣarf*], to turn, to turn away. See at 25:49, p. 1153, n. 4).
9. i. e., from their wrong way to the truth of *tawhīd* (monotheism). يَرْجِعُونَ *yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujū'*] to return. See at 43:48, p. 1595, n. 3).
10. قُرْبَانَءَ *qurbān* = to come near, to bring near, to approach, communion, sacrifice (verbal noun of *qaraba*, to come near. See *yuqarribū* at 39:3, p. 1481, n. 4).
11. إِفْكٍ *ifk* (s.; pl. 'afā'ik) = calumny, slander, libel, falsehood, lie. See at 46:11, p. 1635, n. 3.
12. يَفْتَرُونَ *yafstarūna* = they fabricate, make up, invent falsely, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise. See at 29:13 p. 1269, n. 8).

وَإِذْ صَرَفْنَا	29. And when We despatched ¹
إِلَيْكَ فَرَكًا مِنَ الْجِنِّ	to you a group ² of <i>jinn</i>
يَسْمَعُونَ	listening ³ to
الْقُرْآنَ	the Qur'ân.
فَلَمَّا حَضَرُوهُ	So when they attended ⁴ it
قَالُوا أَنْصِتُوا	they said: "Pay rapt attention." ⁵
فَلَمَّا تَمَّتْ	Then when it was concluded ⁶
وَلَوَّالِي قَوْمِهِمْ	they returned ⁷ to their people
مُنذِرِينَ	as warners. ⁸
قَالُوا يَا قَوْمَنَا	30. They said: "O our people,
إِنَّا سَمِعْنَا كِتَابًا	indeed we have heard a Book
أُنزِلَ مِن بَعْدِ مَوْسَىٰ	sent down after Mûsâ,
مُصَدِّقًا	confirming ⁹
لِمَا بَيْنَ يَدَيْهِ	what was before it.
يَهْدِي إِلَى الْحَقِّ	It guides to the truth
وَالْإِطْرَاقِ	and to a way
مُسْتَقِيمٍ	right and straight." ¹⁰
يَقَوْمَنَا أَجِيبُوا	31. "O our people, respond ¹⁰
دَاعِيَ اللَّهِ	to the summoner ¹¹ of Allah
وَوَآمِنُوا بِوَعْدِهِ	and believe in him.
يَغْفِرَ لَكُمْ	He will forgive you

1. This 'ayah refers to the listening by a group of *jinn* to the recitation of the Qur'ân by the Prophet, peace and blessings of Allah be on him, and their acceptance of Islam. صرفنا *ṣarrafnâ* = we spelt out, set out in detail, explained, elucidated, inflected, distributed, circulated, caused to flow, despatched (v. i. pl. past. from *ṣarrafâ*, form II of *ṣarafa* [ṣarf], to turn, to turn away. See at 46:27, p. 1642, n. 8).

2. نفر *nafar* = band, party, troops, man-power. See at 18:34, p. 924, n. 6.

3. يسمعون *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See at 39:18, p. 1487, n. 10).

4. حضروا *ḥaḍarû* = the attended, appeared, were present (v. iii. m. pl. past from *ḥaḍara* [ḥudûr], to be present. See *yahḍurû* at 23:98, p. 1099, n. 1).

5. أنصتوا *'ansitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from *'ansata*, form IV of *naṣata* (naṣt), to hearken. See at 7:204, p. 544, n. 4).

6. قضى *quḍiya* = it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qaḍâ* [qaḍâ'], to settle, to decide. See at 42:21, p. 1569, n. 3).

7. ولوا *wallaw* = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 27:80, p. 1226, n. 4).

8. منذرين *mundhirîn* (pl.; accusative/ gen. of *mundhirîn*, sing. *mundhir*) = warners (act. participle from *'andhara*, to warn, form IV of *nadhara*, [nadh'r /nudhûr], to dedicate, to make a vow. See at 44:3, p. 1606, n. 6).

9. صدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 46:12, p. 1635, n. 5).

10. أجيبوا *'ajibû* = you (all) respond, answer, give reply (v. ii. m. pl. imperative from *'ajâba*, form IV of *jâba* [jawb], to travel, to explore. See *mujîbân* at 37:75, p. 1442, n. 6).

11. داعى *dâ'in* (s.; pl. *du'âh*) = caller, inviter, summoner (act. participle from *da'â* [du'â'], to call, to summon. See at 33:46, p. 1354, n. 13).

مِنْ ذُنُوبِكُمْ	your sins ¹
وَيُحْرِمُكُمْ مِنْ	and will protect ² you from
عَذَابٍ أَلِيمٍ ﴿٣٦﴾	a punishment most painful. ³
وَمَنْ لَا يَسْتَجِبْ	32. And he who responds ⁴ not
دَاعِيَ اللَّهِ	to the summoner of Allah
فَلَيْسَ بِمُعْجِزٍ	cannot frustrate ⁵
فِي الْأَرْضِ	in the earth
وَلَيْسَ لَهُ	and he shall not have
مِنْ دُونِهِ أَوْلِيَاءُ	besides Him any guardians. ⁶
أُولَئِكَ فِي ضَلَالٍ	Such ones are in an error ⁷
كَبِيرٍ ﴿٣٧﴾	most conspicuous. ⁸
أَوَلَمْ يَرَوْا	33. Do they not see
أَنَّ اللَّهَ الَّذِي	that Allah Who
خَلَقَ السَّمَوَاتِ	created the heavens
وَالْأَرْضَ	and the earth
وَلَمْ يَئِئْ	and did not get tired ⁹
بِخَلْقِهِنَّ	by creating them
بِقَدِيرٍ	is All-Capable
عَلَىٰ أَنْ يُحْيِيَ الْمَوْتَىٰ	to give life ¹⁰ to the dead?
بَلَىٰ إِنَّهُ	O yes, He indeed is
عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٣٨﴾	over everything Omnipotent.

1. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 40:11, p. 1513, n. 8.

2. يحر *yujir* (*yujîru*) = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from '*ajara*, form IV of *jâra* [*jawr*], to deviate, to oppress. The final letter is vowelless (and hence the medial *yâ*' is dropped) because the verb is conclusion of a conditional clause. See *yujîru* at 23:88, p. 1096, n. 5).

3. أليم '*alim*' = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from '*alima* [*'alam*], to be in pain, to feel pain). See at 45:11, p. 1621, n. 4).

4. يحجب *yujib* (*yujîbu*) = he responds, answers, replies (v. iii. m. s. impfct. from '*ajâba*, form IV of *jâba* [*jawb*], to travel. The final letter is vowelless (and hence the medial *yâ*' is dropped) because the verb is in a conditional clause. See *yujîbu* at 27:62 p. 1221, n. 4).

5. i. e., cannot frustrate Allah's grasp and escape.

معجز *mu'jiz* (s. pl. *mu'jizân*) = one who incapacitates, invalidates, disables, frustrates, weakens, paralyzes (active participle from '*ajaza*'/*ajiza* [*'ajz*], to be weak, incapable. See *mu'jizîn* at 42:31, p. 1573, n. 4).

6. أولياء '*awliyâ*' (pl.; sing. *waliyy*) = friends, allies, patrons, legal guardians, protectors. See at 45:19, p. 1624, n. 2.

7. ضلال *ḍalâl* = error, straying from the right path. *fi ḍalâl* = in error, astray, in vain. See at 43:40, p. 1593, n. 2.

8. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*], to be clear. See at 45:30, p. 1628, n. 2).

9. يئى *ya'ya* (يعيا) = he became tired, was fatigued, lost the strength (v. iii. m. s. impfct. from '*ayya* [*'iyy*], to lack the strength. The final '*alif*' is dropped because of the particle *lam* coming before the verb).

10. يحيى *yuhyia* (*yî*) = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from '*ahyâ*, form IV of *hayiya* [*hayah*], to live. The final letter takes *fathah* for the particle '*an* coming before the verb. See *yuhyî* at 45:26, p. 1626, n. 8).

وَيَوْمَ يُعْرَضُ الَّذِينَ كَفَرُوا عَلَى النَّارِ أَلَيْسَ هَذَا بِالْحَقِّ قَالُوا بَلَىٰ وَرَبِّنَا قَالَ فَذُوقُوا الْعَذَابَ بِمَا كُنتُمْ تَكْفُرُونَ ﴿٢٤﴾	34. And on the day laid ¹ will be those who disbelieve ² on the fire. "Is it not the truth?" They will say: "Yes, by our Lord." He will say: "Then taste ³ the punishment, because you used to disbelieve."
فَاصْبِرْ كَمَا صَبَرَ أُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَلَا تَسْتَعْجِلْ لَهُمْ كَأَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوعَدُونَ لَقَدْ لَبِثُوا إِلَّا سَاعَةً مِّن نَّهَارٍ بَلَّغْ	35. So persevere, ⁴ as did persevere the possessors of determination ⁵ of the Messengers; and seek not to hasten ⁶ for them. It will seem to them the day they see ⁷ what they are promised ⁸ that they had not lived ⁹ except an hour of a day. A notification! ¹⁰

1. يعرض *yu'raḍu* = he or it is exposed, displayed, exhibited, set forth, laid, laid before, demonstrated (v. iii. m. s. impfct. passive from 'arada ['arḍ], to be visible. See at 46:20, p. 1639, n. 1.

2. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from kafara [kufri], to cover. See at 45:31, p. 1628, n. 3).

3. ذوقوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from dhâqa [dhawq/ madhâq], to taste. See at 39:24, p. 1490, n. 12).

4. i. e., against the opposition and harassment of the unbelievers and enemies of Islam. This is an advice to the Prophet, peace and blessings of Allah be on him. اصبر *işbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from şabara [şabr], to be patient, to bind. See at 40:77, p. 1536, n. 7).

5. عزم *'ajm* = determination, resolution, decision, firm will, resolute, definitive. See at 42:43, p. 1576, n. 8.

6. i. e., hasten punishment for them. لا تستعجل *lâ tasta'jil* = do not seek to hasten, expedite, hurry (v. ii. m. s. imperative [prohibition] from ista'jala, form X of 'ajila ['ajal/ 'ajalah], to hasten. See *lâ tasta'jilû* at 16:1, p. 827, n. 3).

7. يرون *yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from ra'â [ra'y/ru'yah], to see. See at 2:165, p. 78, n. 3).

8. i. e., of the punishment. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from w'ada [wa'd], to make a promise. See at 46:16, p. 1637, n. 9).

9. يلبثوا *yalbathû (na)* = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from labitha [labth, lubth/lubâth], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 10:45, p. 653, n. 10).

10. This is a notification to all. بلغ *balâgh* (pl. *balâghât*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 36:17, p. 1413, n. 1.

فَهَلْ يُهْلَكُ So will there be destroyed¹

إِلَّا الْقَوْمُ any except the people

الْفَاسِقُونَ defiantly sinful?²

1. يَهْلِكُ *yuhlaku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from 'ahlaka, form IV of *halaka* [*halk/ hulk/ halâk/ hahlukah*], to perish. See at 6:47, p. 409, n. 6).

2. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 24:4, p. 1107, n. 5).

47. SŪRAT MUḤAMMAD

Madinan: 38 'āyahs

This is an early Madinan *sūrah* which, like other Madinan *sūrahs*, lays down important rules of *shari'ah*. Its main theme is fighting in defence of Islam and the Muslims, particularly against the Makkan unbelievers who persecuted the Makkan Muslims and drove them and the Prophet, peace and blessings of Allah be on him, out of it. In this connection it lays down rules regarding *jihād* in the "Way of Allah", war prisoners and booty, and refers to some unbelieving nations of the past who were destroyed by Allah because of their persistent unbelief and disobedience. It also refers to the character and conduct of the hypocrites (*munāfiqūn*) who attempted to sabotage the nascent Muslim community and state.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- الَّذِينَ كَفَرُوا 1. Those who disbelieve¹
 وَصَدُّوا and prevent²
 عَنْ سَبِيلِ اللَّهِ from the way³ of Allah
 أَضَلَّ He makes go in vain⁴
 أَعْمَالَهُمْ their deeds.
- وَالَّذِينَ آمَنُوا 2. And those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁵
 وَآمَنُوا بِمَا and believe in what has been
 نَزَّلَ عَلَيَّ مُحَمَّدٍ sent down⁶ on Muhammad,
 وَهُوَ الْحَقُّ and it is the truth
 مِنْ رَبِّهِمْ from their Lord,
 كَفَرْتَهُمْ He will obliterate⁷ from them
 سَيِّئَاتِهِمْ وَأَصْلَحَ their sins and will set right⁸
 بِأَمْرِهِمْ their condition.⁹

1. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 46:34, p. 1645, n. 2).
2. i. e., prevent others. صدوا *ṣaddū* = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 16:88, p. 856, n. 9).
3. سبيل *sabil* (pl. *ṣubūl/ṣabilah*) = way, path, road, means, course. See at 43:37, p. 1592, n. 6.
4. أضل *'aḍalla* = he led astray, misled, made go astray, made go in vain (v. iii. m. s. past in from IV of *dalla* [*ḍalālū/ḍalālah*], to go astray. See at 36:62, p. 1423, n. 10).
5. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'an and *sunnah*). See at 45:30, p. 1627, n. 11.
6. نزل *nuzzila* = he or it was sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [*nuzāl*], to come down. See at 43:31, p. 1590, n. 1).
7. كفر *kaffara* = he forgave, he pardoned, remitted, covered, effaced, obliterated, made infidel (v. iii. m. s. past in form II of *kafara* [*kufr*], to cover, to hide. See *yukaffira* at 39:35, p. 1493, n. 7).
8. أصلح *'aṣlaḥa* = he reformed, made good, set right, settled, adjusted, reconciled (v. iii. m. s. past in form IV of *ṣalaha/ṣaluha* [*ṣalāh/ṣulūh/maṣlahah/ṣalāhiyah*], to be good, right. See at 42:40, p. 1575, n. 10).
9. بال *bāl* = state, condition, mind, attention. See at 20:51, 986, n. 5.

ذَٰلِكَ بِأَنَّ	3. That is so because	1. اتبعوا <i>ittaba'û</i> = they pursued, went after, followed, obeyed (v. iii. m. pl. past from <i>ittaba'a</i> , form VIII of <i>tabi'a</i> [<i>taba'/tabâ'ah</i>], to follow. See at 40:7, p. 1511, n. 11).
الَّذِينَ كَفَرُوا	those who disbelieve	2. باطل <i>bâtil</i> = vain, false, falsehood, unreal (act. participle from <i>batala</i> [<i>butl/ batlân</i>], to be invalid, false. See at 29:67, p. 1289, n. 5).
اتَّبَعُوا الْبَاطِلَ	follow ¹ falsehood ²	3. يضرب <i>yadribu</i> = he strikes, beats, hits (v. iii. m. s. impfct. from <i>daraba</i> [<i>darb</i>], to hit. See <i>yadribûna</i> at 13:17, p. 772, n. 2).
وَأَنَّ الَّذِينَ آمَنُوا	and that those who believe	4. أمثال <i>'amthâl</i> (pl.; s. <i>mathal/mithl</i>) = likenesses, similarities, instances. See at 29:43, p. 1480, n. 5).
اتَّبَعُوا الْحَقَّ	follow the truth	5. i. e., encounter in the battlefield. لقيتم <i>laqitum</i> = you (all) met, came across, encounter (v. ii. m. pl. past from <i>laqiya</i> [<i>liqâ'/ luqyân/luqy luqyah/ luqan</i>] to meet. See at 8:45, p. 563, n. 10).
مِنْ رَبِّهِمْ	from their Lord.	6. أعناق <i>'a'nâq</i> (pl.; s. <i>unûq</i>) = necks. See at 40:71, p. 1534, n. 12.
كَذَٰلِكَ يَضْرِبُ اللَّهُ	Thus does Allah strike ³	7. أتخنتم <i>'athkhanatum</i> = you carried havoc, exhausted, weakened, wore out (v. iii. m. s. impfct. from <i>'athkhana</i> , form IV of <i>thakhana</i> [<i>thukhânah/ thakhânah</i>], to be thick, intense. See <i>yuthkhina</i> at 8:67, p. 572, n. 2).
لِلنَّاسِ أَمْثَلَهُمْ	for men their instances. ⁴	8. شدوا <i>shuddû</i> = you (all) make firm, tighten, fasten, harden (v. ii. m. pl. imperative from <i>sahdda</i> [<i>shadd</i>], to make firm, strengthen, tighten. See <i>nashuddu</i> at 28:35, p. 1244, n. 7).
فَإِذَا لَقِيتُمْ	4. So when you encounter ⁵	9. i. e., take prisoners. وثاق <i>wathâq</i> (s.; pl. <i>wuthuq</i>) = tie, bond, fetter.
الَّذِينَ كَفَرُوا	those who disbelieve,	10. من <i>mann</i> = to show grace, to be kind, favour, benefaction. See at 2:262, p. 137, n. 4.
فَضْرِبَ الرِّقَابِ	then to strike the necks ⁶	11. فداء <i>fidâ'</i> = to redeem, to ransom. See <i>iftadaw</i> at 39:47, p. 1498, n. 3.
حَتَّىٰ إِذَا	till when	12. حرب <i>harb</i> (s.; pl. <i>hurûb</i>) = war, fight, battle, combat. See at 2:279, p. 146, n. 2.
أَتَّخِذْتُمُوهُم	you have exhausted ⁷ them	13. i. e., comes to an end. نضج <i>tada'u</i> = she lays down, gives birth to, puts down (v. iii. f. s. impfct. from <i>wada'a</i> [<i>wad'</i>], to place, to put down. See at 41:47, p. 1557, n. 1).
فَشَدُّوا الرِّبَاطَ	then tighten ⁸ the bond. ⁹	14. أوزار <i>'awzâr</i> (pl.; s., <i>wizr</i>) = heavy loads, burdens, sins, crimes. See at 20:87, p. 997, n. 2.
فَأَمَّا مَنْ	Then either to show grace ¹⁰	15. انتصروا <i>intasara</i> = helped themselves, gained victory, took revenge (v. iii. m. pl. past in form VIII of <i>nasara</i> [<i>nasr/ nusûr</i>], to help. See <i>yantasarûna</i> at 42:39, p. 1575, n. 7).
بَعْدُ وَإِنَّمَا فِدَاءٌ	afterwards or to take ransom, ¹¹	
حَتَّىٰ تَضَعَ الْحَرْبُ	till the war ¹² lays down ¹³	
أَوْزَارَهَا	its loads. ¹⁴	
ذَٰلِكَ	This is to be so;	
وَلَوْ شَاءَ اللَّهُ	and if Allah willed	
لَآتَىٰ نَصْرَ	He could have taken revenge ¹⁵	
وَسَيُؤْتِيهِم	on them;	

وَلَكِن لِّيَبْتَلُوا	but in order to try ¹	1. i. e., try by means of the injunction about <i>jihād</i> . يلو <i>yabluwa(lu)</i> = he tests, tries, (v. iii. m. s. impfct. from <i>balâ</i> [<i>balw / balâ</i>], to test, to try. The final letter takes <i>fathah</i> because of a hidden 'an in <i>li</i> (<i>lâm</i> of motivation) coming before the verb. See at 27:40, p. 1214, n. 4).
بَعْضَكُمْ بِبَعْضٍ	some of you by the others.	
وَالَّذِينَ قُتِلُوا	And those who are killed	
فِي سَبِيلِ اللَّهِ	in the way ² of Allah,	2. i. e., for the sake of the <i>dîn</i> . سبيل <i>sabîl</i> (pl. <i>subul/asbilah</i>) = way, path, road, means, course. See at 47:1, p. 1647, n. 3.
فَلَنْ يَضِلَّ	He shall not make go in vain ³	3. يضل <i>yuḡilla(u)</i> = he makes go astray, makes go in vain, misguides, deludes (v. iii. m. s. impfct. from 'aḡalla, form IV of <i>ḡalla</i> [<i>ḡalâl/ḡalâlah</i>], to go astray. The last letter takes <i>fathah</i> for the particle <i>lan</i> coming before the verb. See at 31:6, p. 1312, n. 5).
أَعْمَالَهُمْ	their deeds.	
سَيَهْدِيهِمْ	5. He will guide them and	4. يصلح <i>yusliḡu</i> = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from 'aṣlaḡa form IV of <i>ṣalaḡa</i> [<i>ṣalâḡ/sulâḡ/maṣlahah</i>], to be good, proper. See at 10:81, p. 666, n. 8).
وَيُصْلِحَ بِأَمْرِهِمْ	set right ⁴ their condition. ⁵	
وَيُدْخِلُهُمْ	6. And will admit ⁶ them into	5. بال <i>bâl</i> = state, condition, mind, attention. See at 47:2, 1647, n. 9.
الْجَنَّةَ	the garden	6. يدخل <i>yudkhillu</i> = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from 'adkhalâ, form IV of <i>dakhala</i> (<i>dukhûl</i>), to enter, to go in. See at 45:30, p. 1627, n. 12).
عَرَفَهُمْ	He has specified ⁷ to them.	7. عرف <i>'arrafa</i> = he defined, specified, made definite, determined, announced, informed, appraised (v. iii. m. s. past in form II of 'arifa [<i>ma'rifah/irfân</i>], to know. See i'tarafnâ at 40:11, p. 1513, n. 7).
يَا أَيُّهَا الَّذِينَ آمَنُوا	7. O you who believe,	8. i. e., the cause of His <i>dîn</i> . تصروا <i>tanṣurû (na)</i> = you help, assist (v. ii. m. pl. impfct. from <i>naṣara</i> [<i>naṣr /nuṣûr</i>], to help. The terminal <i>nân</i> is dropped because the verb is in a conditional clause. See <i>yunsarûna</i> at 44:41, p. 1613, n. 12).
إِن نَّصْرُوا اللَّهَ	if you help ⁸ Allah	
يَنْصُرْكُمْ	He will help you	9. يثبت <i>yuthabbitu(u)</i> = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from <i>thabbata</i> , form II of <i>thabata</i> [<i>thabât/ thubût</i>], to be firm, fixed. The final letter is vowelless because the verb is conclusion of a conditional clause. See <i>yuthabbitu</i> at 14:27, p. 797, n. 5).
وَيُثَبِّتْ أَقْدَامَكُمْ	and make firm ⁹ your feet. ¹⁰	10. i. e., your stand against your enemies in the fighting. أقدام <i>'aqdâm</i> (pl.; sing. <i>qadam</i>) = feet, steps. See at 3:147, p. 212, n. 12.
وَالَّذِينَ كَفَرُوا	8. And those who disbelieve,	11. تعس <i>ta's</i> = misery, wretchedness, ruin.
فَتَصْلَحُهُمْ	theirs shall be ruin ¹¹	
وَأَضَلَّ	and He will make go in vain	
أَعْمَالَهُمْ	their deeds.	

ذَٰلِكَ 9. That will be so يَأْتَهُمْ كُرْهُو١ مَا أَنْزَلَ اللَّهُ فَأَحْطَ أَعْمَالَهُمْ ﴿٦﴾	because they abhor ¹ what Allah has sent down. ² So He nullifies ³ their deeds.
﴿٦﴾ أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَيَنْظُرُوا كَيْفَ كَانَ عَاقِبَةُ الَّذِينَ مِنْ قَبْلِهِمْ دَمَّرَ اللَّهُ عَلَيْهِمْ وَالَّذِينَ آمَنَّا ٨ ﴿١٠﴾	10. Do they not travel ⁴ in the land and see ⁵ how was the end ⁶ of those who were before them. Allah wrought devastation ⁷ on them. And for the disbelievers will be the likes ⁸ thereof.
ذَٰلِكَ بِأَنَّ اللَّهَ مَوْلَى الَّذِينَ آمَنُوا وَأَنَّ الْكَافِرِينَ لَا مَوْلَى لَهُمْ ﴿١١﴾	11. That is so because Allah is the Guardian-Protector ⁹ of those who believe and that the disbelievers have no guardian-protector.
Section (Rukū') 2	
إِنَّ اللَّهَ يُدْخِلُ	12. Verily Allah will admit ¹⁰

1. *karihū* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh/ kurh/ karāhah/ karāhiyah*], to detest. See at 9:81, p. 612, n. 9).
2. i. e., the Qur'ān and the rules of conduct contained therein — Islam. أنزل *'anzala* = he sent down, brought down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down, get down. See at 42:17, p. 1567, n. 3).
3. أحبط *'ahḥaṭa* = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *ḥabaṭa/ḥabiṭa* [*ḥubūṭ*], to come to nothing. See *ḥabiṭat* at 18:105, p. 947, n. 13).
4. i. e., in connection with their trade journeys. يسيروا *yasirū(na)* = they travel, go about, journey (v. iii. m. pl. impfct. from *sāra* [*sayr/ sayrārah/ masīr/ masīrah/ tasyār*] to move, to travel. The terminal *nūn* is dropped for the particle *lam* coming hbefore the verb. See at 40:82, p. 1538, n. 4).
5. ينظروا *yanzurū(na)* = they see, look expectantly, gaze, wait for, await (v. iii. m. pl. impfct. from *nazara* [*naẓr/manẓar*], to see, view, look at. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb governed by the particle *lam*. See at 40:82, p. 1538, n. 4).
6. عاقبة *'āqibah* (s.; pl. عواقب *'awāqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 43:25, p. 1588, n. 10.
7. دمر *dammara* = he wrought devastation, destroyed, demolished, annihilated, ruined (v. iii. m. s. past in form II of *damara* to perish. See *dammarnā* at 37:136, p. 1451, n. 7).
8. i. e., similar punishments. أمثال *'amthāl* (pl.; s. *māthāl/mithl*) = likenesses, similarities, instances. See at 47:3, p. 1648, n. 4).
9. مولى *mawlā* = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 44:41, p. 1613, n. 11.
10. i. e., against Allah's retribution. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhāl*], to enter, to go in. See at 47:6, p. 1649, n. 6).

الَّذِينَ آمَنُوا those who believe
 وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹
 جَنَّاتٍ in gardens
 تَجْرِي مِنْ تَحْتِهَا flowing² below³ them
 الْأَنْهَارِ the rivers.
 وَالَّذِينَ كَفَرُوا And those who disbelieve
 يَسْتَمْعُونَ وَأَكْلُونَ do enjoy⁴ and eat
 كَمَا تَأْكُلُ الْأَنْعَامُ as the animals⁵ eat;
 وَالنَّارُ and the fire shall be
 مَسْوِيًّا لَهُمْ the abode⁶ for them.

13. And how many a habitat⁷
 وَكَأَيِّنْ مِنْ قَرْيَةٍ that was stronger⁸ in might
 هِيَ أَشَدُّ قُوَّةً than your township⁹
 مِنْ قَرْيَتِكَ which has driven you out¹⁰
 الَّتِي أَخْرَجْنَاكَ أهلكناهم did We destroy¹¹ them,
 فَلَا نَاصِرَ لَهُمْ and no helper¹² they had.

14. Is then the one who is
 أَمَّنْ كَانَ on a clear evidence¹³
 عَلَى بَيِّنَةٍ from his Lord,
 مِنْ رَبِّهِ like those
 كَمَنْ to whom embellished¹⁴ is

1. صالحات *ṣāliḥât* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 47:2, p. 1647, n. 5.
2. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 45:12, p. 1621, n. 6).
3. تحت *taḥt* = under, below, beneath, underneath. See at 41:29, p. 1550, n. 3.
4. يتمتعون *yatamatta'ûna* = they enjoy, relish, (v. iii. m. pl. impfct. from *tamatta'a*, form V of *mata'a* [mat'/mut'ah], to carry away. See *yatamatt'û* at 29:66, p. 1288, n. 12).
5. أنعام *'an'âm* (pl.; s. نعام *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 42:11, p. 1563, n. 9.
6. مَسْوِيًّا *mathwan* (s.; pl. مَسَاوِي *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [thawâ'], to stay, abide). See at 41:24, p. 1548, n. 5.
7. قرية *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 43:23, p. 1588, n. 1.
8. أَشَدُّ *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercer/ fiercest, sterner/sternest, tougher/ toughest, (relative of *shadid*). See at 43:8, p. 1583, n. 9.
9. i. e., the unbelieving leaders of your township, Makka.
10. أخرجت *'akhrajat* = she drove out, expelled, dislodged, brought out, ousted, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [kharûj], to go out, to leave. See *'akhraja* at 20:88, p. 997, n.7).
11. أهلكنا *'ahlaknâ* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [halk/ hulġ/ halâk /tahlukah], to perish. See at 46:27, p. 1642, n. 6).
12. ناصر *nâsir* (s.; pl. نَاصِرُونَ *nâsirûn*) = helper, assistant, (act. participle from *naṣara* [naṣr/ nuṣûr], to help. See *nâsirîn* at 16:37, p. 840, n. 2).
13. بيِّنَة *bayyinah* (f. s.; pl. bayyinat) = clear, clear proof, clear evidence, obvious, manifest. See at 29:36, p. 1277, n. 8.
14. زين *zuyyina* = he or it was embellished, beautified, ornamented, adomed, decorated (v. iii. m. s. past passive from *zuyyana*, form II of *zâna* [zayn], to adorn. See at 40:37, p. 1523, n. 3).

سُوءَ عَمَلِهِمْ وَأَتَّبَعُوا أَهْوَاءَهُمْ	the evil of their deed and they follow ¹ their whims? ²	1. اتبعوا <i>ittaba'û</i> = they pursued, went after, followed, obeyed (v. iii. m. pl. past from <i>ittaba'a</i> , form VIII of <i>tabi'a</i> [<i>taba'/tabâ'ah</i>], to follow. See at 47:3, p. 1648, n. 1).
مَثَلِ الْجَنَّةِ الَّتِي وَعَدَ الْمُتَّقُونَ	15. The simile of the garden which has been promised ³ to the righteous ⁴ is:	2. أهواء <i>'ahwâ'</i> (sing. هوى <i>hawân</i>) = desires, fancies, caprices, whims. See at 30:29, p. 1299, n. 8).
فِيهَا أَنْهَارٌ مِنْ مَاءٍ غَيْرِ آسِنٍ وَأَنْهَارٌ مِنْ لَبَنٍ لَذَّةٍ يَبْتَغِيَرُ طَعْمُهُ وَأَنْهَارٌ مِنْ خَمْرٍ لَذَّةٍ لِلشَّرَابِ وَأَنْهَارٌ مِنْ عَسَلٍ مُصَفًّى	therein are rivers of water not brackish ⁵ and rivers of milk that changes ⁶ not in taste, ⁷ and rivers of wine a delight ⁸ to drinkers, and rivers of honey ⁹ clear and pure. ¹⁰	3. وعد <i>wu'ida</i> = he or it was promised, pledged, given word (v. iii. m. s. past passive from <i>wa'd</i> , to make a promise. See at 25:15, p. 1142, n. 2).
وَلَهُمْ فِيهَا مِنْ كُلِّ الثَّمَرَاتِ وَمَغْفِرَةٌ مِنْ رَبِّهِمْ كَمَنْ هُوَ خَالِدٌ فِي النَّارِ وَسَقُوا مَاءً جَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ	And they will have therein of every fruits and forgiveness of their Lord. Is it like those who will dwell for ever ¹¹ in the fire and be given to drink ¹² boiling water that will lacerate ¹³ their intestines? ¹⁴	4. متقون <i>muttaqûn</i> (sing. <i>muttaqîn</i>) = godfearing, those who are on their guard, righteous (active participle from <i>ittaqa</i> {to be on one's guard}, form VIII of <i>waqa</i> [<i>waqy/wiqâyah</i>], to guard, to protect). See at 43:67, p. 1600, n. 3.
		5. آسِن <i>'âsin</i> = brackish (act. participle from <i>'asana/asina</i> , to become brackish).
		6. يتغير <i>yataghayyar(u)</i> = he or it changes, becomes different, varies, be modified (v. iii. m. s. impfct. from <i>taghayyara</i> , form V of <i>ghâra</i> [<i>ghayrah</i>], to be jealous. The final letter is vowelless for the particle <i>lam</i> coming before the verb. See <i>yughyyiru</i> at 13:11, p. 768, n. 3).
		7. طعم <i>ṭa'm</i> (s.; pl. <i>ṭu'âm</i>) = taste, flavour. See <i>ṭa'âm</i> at 44:44, p. 1614, n. 3.
		8. لذة <i>ladhdhah</i> (s.; pl. <i>ladhdhât</i>) = delight, pleasure, bliss. See <i>taladhdhu</i> at 43:71, p. 1600, n. 14).
		9. عسل <i>'asal</i> (s.; pl. <i>'a'sâl/ 'usâl</i>) = honey.
		10. مصفى <i>muṣaffan</i> = pure, purified, clarified (pass. participle from <i>ṣaffâ</i> , form II of <i>ṣafâ</i> [<i>ṣafw/ṣufûw/ṣafâ'</i>], to become clear. See <i>istafâ</i> at 39:4, p. 1481, n. 9).
		11. خالد <i>khâlid</i> (s.; pl. <i>khâlidân</i>) = eternal, everlasting, abiding, living for ever (active participle from <i>khalada</i> [<i>khulûd</i>], to live for ever. See at 9:63, p. 604, n. 2).
		12. سقوا <i>suqû</i> = they were given to drink (v. iii. m. pl. past passive from <i>saqû</i> [<i>saqy</i>], to give a drink. See <i>yasqûna</i> at 28:23, p. 1239, n. 6).
		13. قطع <i>qatta'a</i> = he cut, lacerated, ripped (v. iii. m. s. past in form II of <i>qata'a</i> [<i>qaṭ'</i>], to cut. See <i>qatta'na</i> at 12:50, p. 741, n. 2).
		14. أمعاء <i>'am'â'</i> (pl.; s. <i>mi'an/ma'y/mi'â'</i>) = intestines, bowels.

وَمَنْهُمْ مَنْ يَسْتَمِعُ إِلَيْكَ حَتَّىٰ إِذَا خَرَجُوا مِنْ عِنْدِكَ قَالُوا لِلَّذِينَ أُوتُوا الْعِلْمَ مَاذَا قَالَ مَا إِنَّا أُولَٰئِكَ الَّذِينَ طَبَعَ اللَّهُ عَلَىٰ قُلُوبِهِمْ وَاتَّبَعُوا أَهْوَاءَهُمْ	16. And among them are those who listen ¹ to you till when they go out ² from your presence they say to those who have been given the knowledge. ³ "What is that he said just now?" ⁴ Those are they, Allah has put a seal ⁵ on their hearts and they follow ⁶ their whims. ⁷
وَالَّذِينَ أَهْتَدُوا زَادَهُمْ هُدًى وَوَهَبْنَا لَهُمْ تَقْوَاهُمْ	17. And those who receive guidance ⁸ He increases ⁹ them in guidance ¹⁰ and gives them their piety. ¹¹
فَهَلْ يُنظَرُونَ إِلَّا السَّاعَةَ أَنْ تَأْتِيَهُمْ بَغْتَةً	18. So do they wait ¹² for aught but the Hour ¹³ that it should come on them all of a sudden? ¹⁴

1. The allusion is to the hypocrites. يستمع *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 6:25, p. 400, n. 3).

2. خرجوا *kharaġû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaġa* [*khurâġ*], to go out. See at 8:47, p. 564, n. 6).

3. i. e., the knowledge of the Book of Allah.

4. *'anif* = preceding, just now, previous.

5. i. e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. طبع *ṭaba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭab'*, to impress, to set a seal. See at 16:108, p. 864, n. 6).

6. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba' /tabâ'ah*], to follow. See at 47:14, p. 1622, n. 1).

7. And thus fall into unbelief and error. أهواء *'ahwâ'* (sing. *hawā*) = desires, fancies, caprices, whims. See at 47:14, p. 1652, n. 2).

8. ايتدوا *ihṭadaw* = they received guidance, were on the right way, were guided (v. iii. m. pl. past from *ihṭadâ*, form VIII of *hadâ* [*hady' /hudan /hidâyah*], to guide. See at 19:76, p. 970, n. 15).

9. زاد *zâda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayd /ziyâdah*, to be more. See at 35:42, p. 1406, n. 4).

10. i. e., strengthens their faith and helps them in remaining on the right path.

11. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 22:37, p. 1059, n. 4).

12. i. e., do the unbelievers wait? ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*naẓr/manẓar*], to see, view, look at. See at 43:66, p. 1599, n. 9).

13. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 40:59, p. 1530, n. 7.

14. بغتة *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 43:66, p. 1599, n. 10.

فَقَدْ جَاءَهُ أَشْرَاطُهَا فَإِنَّهُمْ إِذَا جَاءَهُمْ ذَكَرْتَهُمْ ﴿١٨﴾	But already there have come its portents. ¹ So how will it avail ² them when it has come to them their remembering? ³
فَاعْلَمْ أَنَّ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَغْفِرْ لِذُنُوبِكَ وَاللَّمُؤْمِنِينَ وَالْمُؤْمِنَاتِ وَاللَّهُ يَعْلَمُ مُتَقَلِّبِكُمْ وَمَوَازِنَكُمْ ﴿١٩﴾	19. Know therefore that there is no deity ⁴ except Allah; and ask forgiveness ⁵ for your sin, ⁶ and for the believing men and for the believing women. And Allah knows your movement ⁷ and your resting place. ⁸
Section (Rukû') 3	
وَيَقُولُ الَّذِينَ آمَنُوا لَوْلَا نَزَّلَتْ سُورَةٌ فَإِذَا أَنْزَلَتْ سُورَةٌ مُخَكَّمَةٌ وَذُكِرَ فِيهَا	20. And there say those who believe: "Why is there not sent down ⁹ a <i>sûrah</i> ?" But when there is sent down a <i>sûrah</i> clear and precise ¹⁰ and mention is made ¹¹ therein

1. أشراط *'ashrât* (pl.; s. *sharat*) = portents, signs.
2. *'annâ* = whence, wherefrom, how, when. (*'annâ lahum*: how will it avail them). See at 35:3, p. 1390, n. 8).
3. i. their remembering the admonition and believing after the Hour has come will not avail them. *dhikrâ* = recollection, remembering, memory, reminder. See at 40:54, p. 1528, n. 8.
4. i. e., there is none worthy of worship. *'ilâh* (pl. *'alihah*) = deity, god, particularly one deserving of worship. See at 44:8, p. 1607, n. 7.
5. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafir* /*maghfirah* /*ghufrân*], to forgive. See at 40:55, p. 1528, n. 12).
6. ذنب *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 26:14, p. 1164, n. 9.
7. i. e., your conduct and deeds in this world. *mutaqallab* = time or place of movement, turning about (noun of place or time from *taqallub* [fluctuation, variation, turning about, moving about], verbal noun in form V of *qalaba* [*qalb*], to turn, turn around. See *taqallub* at 40:4, p. 1510, n. 5).
8. i. e., your final destination and state in the hereafter. *mathwan* (s.; pl. *mathâwin*) = abode, dwelling place, resting place (noun of place from *thawiya* [*thawâ*], to stay, abide). See at 47:12, p. 1651, n. 6.
9. نزلت *nuzzilat* = she or it was sent down, descended (v. iii. f. s. past passive from *nazzala*, form II of *nazala* [*nuzâl*], to come down. See *nuzzila* at 47:2, p. 1647, n. 6).
10. مُحَكَّمَةٌ *muhakamah* (f. s.; pl. *muhkamât*) = clear, exact, precise, firm, made perfect (passive participle from *'ahkama* (to make firm, to do properly), form IV of *hakama* [*hukm*], to pass judgement. See *muhkamât* at 3:7, p. 156, n. 3).
11. i. e., ordained. *dhukira* = he or it was mentioned, talked about, remembered (v. iii. m. s. past passive from *dhakara* [*dhikr* /*tadhkâr*], to remember, to mention. See *yatadhakkarûna* at 44:58, p. 1616, n. 15).

الْفِتَالِ^١ of fighting,¹
رَأَيْتَ الَّذِينَ^٢ you see those
فِي قُلُوبِهِمْ مَرَضٌ^٣ in whose hearts is a disease²
يَنْظُرُونَ إِلَيْكَ نَظْرَ
الْمَغْشِيِّ عَلَيْهِ^٤ one on whom is the swoon⁴
مِنَ الْمَوْتِ^٥ of death.
فَأَوْلَى لَهُمْ^٥ But it was better⁵ for them –

طَاعَةً^٦ 21. Obedience⁶
وَقَوْلٍ مَعْرُوفٍ^٧ and fair⁷ words.
فَإِذَا عَزَمَ^٨ So when decided became⁸
الْأَمْرَ^٩ the matter,⁹
فَلَوْ صَدَقُوا^{١٠} then if they were true¹⁰ to
اللَّهِ لَكَانَ خَيْرًا لَهُمْ^{١١} Allah it was better for them.

فَهَلْ عَسَيْتُمْ^{١٢} 22. So would you then,
إِنْ تَوَلَّيْتُمْ^{١٣} if you took charge,¹¹
أَنْ تَفْسِدُوا^{١٤} that you would make mischief¹²
فِي الْأَرْضِ وَتَقَطِعُوا^{١٥} in the land and cut off¹³
أَرْصَامَكُمْ^{١٦} your ties of kinship?¹⁴

أُولَئِكَ الَّذِينَ^{١٧} 23. Those are they
لَعَنَهُمُ اللَّهُ^{١٨} whom Allah has cursed

1. *qitāl* = fighting, battle, fight, struggle. See *yūqātīlūna* at 22:39, p. 1059, n. 12.

2. i. e., the disease of doubt and hypocrisy. مرض *marad* (pl. 'amrād) = disease, sickness, ailment, illness, malady. See at 33:60, p. 1362, n. 4.

3. نظرة *nazrah* (s.; pl. *nazarāt*) = look, glance, view. See *yanzurūna* at 43:66, p. 1599, n. 9.

4. مغشى *maghshiy* = one on whom is swoon, unconscious, fainted (pass. participle from *ghashiya* [ghashy/ ghushy], to faint. See *yaghshā* at 44:11, p. 1608, n. 3).

5. أولى *'awlā* = closer, more entitled, better suited, more appropriate, worthier (relative of *waliy*, near, close, patron friend. See at 33:6, p. 1336, n. 8).

6. i. e., obedience to Allah and His Messenger. طاعة *tā'ah* = obedience. See at 4:81, p. 276, n. 14.

7. معروف *ma'rūf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *shari'ah* (pass. participle from 'arafa/arifa [ma'rifah / 'irfān], to know, to recognize. See at 33:6, p. 1337, n. 4).

8. عزم *'azama* = he took a decision, resolved, determined, made up your mind, (v. iii. m. s. past from 'azm/'azimah, to resolve. See *'azamta* at 3:159, p. 218, n. 10).

9. i. e., when the command to fight came from Allah.

10. i. e., in their belief and deed.

11. توليتم *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [waly], to be near, to lie next. See at 10:72, p. 663, n. 10).

12. تفسدوا *tufsidū* (na) = you (all) make mischief, cause disorder, spoil (v. ii. m. pl. impfct. from 'afsada, form IV of *fasada* [fasād/ fusūd], to be bad. The terminal *nūn* is dropped for the particle 'an coming before the verb. See *yufsidūna* at 27:48, p. 1217, n. 3).

13. تقطعوا *tuqattū'ū* (na) = you cut, sever (v. ii. m. pl. impfct. from *qatta'a*, form II of *qaṭa'a*, to cut. See *qatta'a* at 47:15, p. 1652, n. 13).

14. أرحام *'arḥām* (pl.; sing. رحم *rahim/rihm*) = wombs, uterus, kinship, ties of kinship, blood relationships. See at 33:6, p. 1336, n. 11.

فَأَصَمَّهُمْ وَأَعَمَّى أَبْصَرَهُمْ	and made them deaf ¹ and has blinded ² their eyes. ³	1. i. e., made them incapable of understanding what they heard. أَصَمَّ 'aşamma = he made deaf, deafened (v. iii. m. s. past in form IV of şamma [şamm/şamam]), to be deaf. See şammû at 5:71, p. 365, n. 8).
﴿٢٣﴾		2. i. e., made them unable to see the truth. أَعَمَّى 'a'mâ = he made blind, blinded (v. iii. m. s. past in form IV of 'amiya ['aman], to be blind. See 'amiyat at 28:66, p. 1256, n. 19).
أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ	24. Do they not reflect ⁴ about the Qur'ân	3. أَبْصَرَ 'abşâr (sing. بَصَرٌ başar) = visions, sights, eyes, insight, discernment, perception. See at 46:26, p. 1641, n. 12).
أَمْ عَلَى قُلُوبٍ أَقْفَالٌ	or are on the hearts the locks ⁵ thereof?	4. يَتَدَبَّرُونَ yatadabbarûna = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from tadabbara, form V of dabara [dubûr], to turn one's back, to elapse. See at 4:82, p. 277, n. 8).
﴿٢٤﴾		5. أَقْفَالٌ 'aqfâl (pl.; s. قُفْلٌ qufl) = locks, padlocks, bolts.
إِنَّ الَّذِينَ ارْتَدُّوا عَلَى أَدْبَارِهِمْ مِن بَعْدِ مَا بَيَّنَّ لَهُمُ الْهُدَى	25. Verily those who retreat ⁶ on their backs ⁷ after that clear had become ⁸ to them the guidance,	6. i. e., relapse into unbelief. ارْتَدُّوا irtaddû = they reverted, returned, relapsed, retreated, went back (v. iii. m. pl. past from irtadda, form VIII of radda [radd], to send back. See irtadda at 12:96, p. 757, n. 6).
الشَّيْطَانُ سَوَّلَ لَهُمْ وَأَمَّا لَهُمْ	Satan enticed ⁹ them and dictated ¹⁰ to them.	7. أَدْبَارٌ 'adbâr (pl.; sing. دُبُرٌ dubur) = backs, rear parts, rear. See at 33:15, p. 1340, n. 8.
﴿٢٥﴾		8. تَبَيَّنَ tabayyana = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of bâna [bayn/bayân], to be clear, evident. See at 29:38, p. 1278, n. 8).
ذَلِكَ بِأَنَّهُمْ قَالُوا لِلَّذِينَ كَرِهُوا مَا نَزَّلَ اللَّهُ سَنُطِيعُكُمْ فِي بَعْضِ الْأَمْرِ	26. That was so because they said to those who detested ¹¹ what Allah had sent down: "We shall obey ¹² you in some part of the matter".	9. سَوَّلَ sawwala = seduced, enticed (v. iii. m. s. past in form II of sawila [saw], to become loose, soft. See sawwalat at 20:96, p. 999, n. 14).
﴿٢٦﴾		10. i. e., their wrong course of conduct. أَمَّا 'amlâ = he dictated, gave respite, rein to (v. i. s. past in form IV of malâ [malw], to race, to walk briskly. See at 22:44, p. 1061, n. 10).
وَاللَّهُ يَعْلَمُ أَسْرَارَهُمْ	But Allah knows their secrets.	11. i. e., the hypocrites said to the Jews who detested what Allah had sent down. كَرِهُوا karihû = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from kariha [karhi/kurh/ karûhah/ karûhiyah], to detest. See at 47:9, p. 1650, n. 1).
﴿٢٧﴾		12. نَطِيعٌ nufi'u = we obey, comply with (v. i. pl. impfct. from 'atâ'a, form IV of tâ'u [taw], to obey. See 'atâ'û at 43:54, p. 1596, n. 8).
فَكَيْفَ إِذَا	27. Then how will it be when	

تَوَفَّفَهُمْ	there will take them fully ¹
الْمَلَائِكَةَ	the angels
يَضْرِبُونَ	striking ² at
وَجُوهَهُمْ	their faces ³
وَأَدْبَارَهُمْ	and their backs?
ذَٰلِكَ بِأَنَّهُمْ	28. That is so because they
اتَّبَعُوا	follow ⁴
مَا أَسْخَطَ اللَّهُ	what angers ⁵ Allah
وَكَرِهُوا رِضْوَانَهُ	and detest ⁶ His pleasure.
فَأَحْبَطَ أَعْمَالَهُمْ	So He nullifies ⁷ their deeds.
Section (Rukū') 4	
أَمْ حَسِبَ الَّذِينَ	29. Or do there think ⁸ those
فِي قُلُوبِهِمْ مَرَضٌ	in whose hearts is a disease ⁹
أَنْ لَّنْ يُخْرِجَ اللَّهُ	that Allah will not expose ¹⁰
أَصْفَانَهُمْ	their rancour? ¹¹
وَلَوْ نَشَاءُ	30. And were We to will,
لَأَرَيْنَاكَهُمْ	We could have shown ¹² them to you
فَلَعَرَفْتَهُمْ	and you would have known
بِسِيمَتِهِمْ	them by their marks, ¹³
وَلَتَعْرِفَنَّهُمْ	but you will surely know them
فِي لَحْنِ الْقَوْلِ	in the tone ¹⁴ of talk.

1. i. e., will put them to death. توفت *tawaffat* = she took fully, causes to die, (v. iii. f. s. past from *tawaffā*, form V of *wafā* [*wafā*/'wafy], to be perfect, to fulfil. See *tatawaffā* at 16:33, p. 837, n. 10).

2. يضربون *yaḍribūna* = they strike, beat, hit (v. iii. m. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. See *nadribu* at 43:5, p. 1583, n. 3).

3. وجوه *wujūh* (sing. وجه *wajh*) = faces, countenances. See at 33:66, p. 1364, n. 1).

4. اتبعوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba*/'*tabā*'*ah*], to follow. See at 47:16, p. 1653, n. 7).

5. أسخط *'askhaṭa* = he angered, enraged, embittered, exasperated, displeased (v. iii. m. s. past in form IV of *sakhaṭa* [*sakhaṭ*], to be angry. See *yaskhaṭūna* at 9:58, p. 602, n. 4).

6. كرهوا *karihū* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [*karh*/'*kurh*/'*karāhah*/'*karāhiyah*], to detest. See at 47:26, p. 1656, n. 11).

7. أحبط *'ahbata* = he made go in vain, made fall through, made futile, frustrated, nullified (v. iii. m. s. past in form IV of *habata*/*habīta* [*hubūṭ*], to come to nothing. See at 47:9, p. 1650, n. 3).

8. حسب *ḥasiba* = thought, deemed, regarded, supposed (v. iii. m. s. past from *ḥasiba* [*hisbān*/'*maḥsabah*], to deem, to regard. See at 45:21, p. 1624, n. 6).

9. i. e., of hypocrisy and doubt.

10. أخرج *yukhrija(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhrāja*, form IV of *kharaja* [*khurūj*], to go out, to leave. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 33:43, p. 1353, n. 6).

11. أضغان *'aḍghān* (pl.; s. *ḍighn*) = rancour, spite, malice, malevolence..

12. أرينا *'araynā* = we showed, (v. i. pl. past from *arā* form IV of *ra'ā* [*ra*/'*ru*/'*yah*], see *nuriyanna* at 43:42, p. 1593, n. 6).

13. سيم *sīmā* (s.; pl. *siyam*) = mark, sign, characteristic. See at 7:46, p. 483, n. 5.

14. لحن *lahn* (s.; pl. *'alḥān*) = tone, melody.

وَأَطِيعُوا الرَّسُولَ and obey the Messenger

وَلَا تُبْطِلُوا and do not nullify¹

أَعْمَالَكُمْ your deeds.

إِنَّ الَّذِينَ 34. Verily those who
كَفَرُوا وَصَدُّوا disbelieve and prevent²
عَنْ سَبِيلِ اللَّهِ from the way of Allah,
ثُمَّ مَاتُوا وَهُمْ then die³ while they are
كُفَّارٌ unbelievers,⁴
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive⁵ them.

فَلَا تَهِنُوا 35. So do not feel small⁶
وَتَدْعُوا إِلَى السَّلَامِ and ask⁷ for peace
وَأَنْتُمْ أَكْبَرُونَ while you are the superiors⁸
وَاللَّهُ مَعَكُمْ and Allah is with you,⁹
وَلَنْ يَنْقُصَكُمْ and He shall not decrease¹⁰ you
أَعْمَالَكُمْ in your deeds.

إِنَّمَا الْحَيَاةُ الدُّنْيَا 36. The worldly life is but
لَعِبٌ وَلهوٌ a play¹¹ and a diversion;¹²
وَإِنْ تَوَسَّعُوا and if you believe
وَتَّقُوا and fear Allah¹³
يُؤْتِكُمْ أَجْرَكُمْ He will give you your rewards

1. . e., by disobedience. لَا تَبْطِلُوا *lā tubṭilū* = you (all) do not nullify, render void, annul, make ineffective (v. ii. m. pl. imperative from *'abṭala*, form IV of *baṭala* [*butl/baṭlān*], to be null, void, invalid. See at 2:264, p. 137, n. 14).

2. i. e., prevent others. صَدُّوا *ṣaddū* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 47:32, p. 1658, n. 6).

3. مَاتُوا *mātū* = they died (v. iii. m. pl. past from *māta* [*mawt*], to die. See at 7:84, p. 614, n. 2).

4. كُفَّارٌ *kuffār* (sing. *kāfir*) = unbelievers, infidels, ungrateful ones (act. participle from *kafara* [*kufir*], to cover. See at 2:109, p. 52, n. 1).

5. يَغْفِرُ *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafir /maghfirah ghufirān*], to forgive. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 26:82, p. 1177, n. 6).

6. i. e., in confronting those who fight you. لَا تَهِنُوا *lā tahinū* = do not feel small (v. ii. m. pl. imperative [prohibition] from *hāna* [*hawn*], to be easy, be of little importance. See at 3:139, p. 209, n. 10).

7. i. e., and do not ask for peace. تَدْعُوا *tad'ū(na)* = you (all) call, ask, invoke, invite (v. ii. m. pl. imperative (prohibition, being conjunctive to the previous prohibition) from *da'ā* [*du'ā*], to call, to summon. See *lā tad'ū* at 25:14, p. 1141, n. 12).

8. أَعْلُونَ *'a'lawna* (pl.; sing. *'alā*) = higher ones, superiors. See at 3:139, p. 209, n. 12.

9. i. e., Allah's mercy and help are with you.

10. يَنْقُصُ *yatira(u)* = he decreases, depreciates, harms, wrongs (v. iii. m. s. impfct. from *watara* [*watr*], to wrong, to decrease).

11. لَعِبٌ *la'ib* (s.; pl. *'al'āb*) = play, game, sport, fun, joke, jest. See at 29:64, p. 1288, n. 1.

12. لَهْوٌ *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 31:6, p. 1312, n. 3.

13. تَتَّقُوا *tattaqū(na)* = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* - (*waqy /wiqāyah*), to guard. The terminal *nūn* is dropped because the verb is in a conditional clause, being conjunctive to a previous verb preceded by *'in*. See at 8:28, p. 556, n. 6).

وَاللَّهُ يَعْلَمُ أَعْمَالَكُمْ	And Allah knows your deeds.
وَلَنَبْلُوَنَّكُمْ حَتَّى نَعْلَمَ الْمُجَاهِدِينَ مِنْكُمْ وَالصَّابِرِينَ وَنَبْلُوَا أَخْبَارَكُمْ	31. And surely We shall try ¹ you till We know ² the fighters ³ among you and the persevering ones, ⁴ and We put to test the facts about you. ⁵
إِنَّ الَّذِينَ كَفَرُوا وَصَدُّوا عَنْ سَبِيلِ اللَّهِ وَسَأَوْا الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى لَنْ يَضُرُّوا اللَّهَ شَيْئًا وَسَيَحِطُّ أَعْمَالَهُمْ	32. Verily those who disbelieve and prevent ⁶ from the way ⁷ of Allah and oppose ⁸ the Messenger ⁹ after that clear has become ⁹ to them the guidance, they will not harm ¹⁰ Allah whatsoever and He will make go in vain ¹¹ their deeds.
يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ	33. O you who believe, obey ¹² Allah

1. لنبلون *la nabluwanna* = we shall surely test, try, put to test ((v. i. pl. impfct. emphatic from *balā* [*balw/balā*]), to test, to try. See at 2:154, p. 73, n. 6).
2. i. e., make known; for Allah knows everything open or secret.
3. مجاهدين *mujāhidīn* (pl.; acc./gen. of *mujāhidūn*; s. *mujāhid*) = fighters, warriors, strugglers (act. participle from *jāhada*, form III of *jahada* [*jahd*]), to endeavour, to strive. See *jāhadū* at 3:142, p. 210, n. 8).
4. i. e., against odds and difficulties. صابرين *ṣābirīn* (pl.; acc./gen. of *ṣābirūn*; s. *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [*ṣabr*]), patience, forbearance. See at 33:35, p. 1349, n. 5).
5. أخبار *'akhbār* (pl.; s. *khabar*) = news, information, stories, facts.
6. i. e., prevent others. صدوا *ṣaddū* = they turned away, diverted, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*]), to turn away. See at 47:1, p. 1647, n. 2).
7. i. e., His *dīn* – *tawḥīd* and Islam. سبيل *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 40:37, p. 1523, n. 6.
8. شاقوا *shāqqū* = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from *shāqqa*, form III of *shaqqa* [*shaqq/ mashaqqah*]), to be hard, also to split. See at 8:13, p. 551, n. 5).
9. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*]), to be clear, evident. See at 47:25, p. 1656, n.8).
10. يضرؤا *yaḍurrū(na)* = they harm, damage injure, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*]), to harm. The terminal *nūn* is dropped because of the particle *lan* coming before the verb. See *taḍurrāna* at 11 : 57, p. 698, n.9).
11. يحبط *yuhbiṭu* = he makes go in vain, frustrates, nullifies (v. iii. m. s. impfct. from *'ahbata*, form IV of *ḥabata/ḥabiṭa* [*ḥubūṭ*]), to come to nothing. See *'ahbata* at 47:28, p. 1657, n. 7).
12. أطيعوا *'aṭī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'atā'a*, form IV of *ṭā'a* [*taw'*]), to obey. See at 43:63, p. 1599, n. 3).

وَلَا يَسْأَلْكُمْ	and He will not ask of you
أَمْوَالَكُمْ	your wealth.
إِنْ يَسْأَلْكُمْوهَا	37. Were He to ask you of it
فِيْخَفِكُمْ	and importune ¹ you,
يَبْخُلُوا	you will be stingy ²
وَيُخْرِجْ	and He will expose ³
أَضْعَانَكُمْ	your malevolence. ⁴
هَآئِنْتُمْ هَآؤَآءَ	38. Lo, you are those who
تُدْعَوْنَ لِتُنْفِقُوا	are called upon ⁵ to spend ⁶
فِي سَبِيلِ اللّٰهِ	in the way of Allah;
فَمِنْكُمْ مَّنْ	yet among you are those
يَبْخُلُ	that act miserly;
وَمَنْ يَبْخُلْ	and whoever is miserly
فَإِنَّمَا يَبْخُلْ	he but becomes miserly
عَنْ نَفْسِهِ	about himself;
وَاللّٰهُ الْغَنِيُّ	but Allah is Above want ⁷
وَأَنْتُمْ الْفُقَرَاءُ	while you are the needy; ⁸
وَإِنْ تَوَلَّوْا	and if you turn away ⁹
يَسْتَبْدِلْ قَوْمًا	He will substitute ¹⁰ a people
عَيْرَكُمْ ثُمَّ	other than you, then
لَا يَكُونُوا	they will not be
أَمْثَلَكُمْ	your likes.

1. يهف *yuhfi(i)* = he insists, presses, importunes (v. iii. m. s. impfct. from 'ahfâ, form IV of *hafiya* [*hafâ*/*hafy*], to be familiar, to receive kindly. The final *yâ*' is dropped because the verb is in a conditional clause, being conjunctive to the previous verb preceded by 'in. See *hafiy* at 7:187, p. 538, n. 8).

2. يتحلوا *tabkhalâ(na)* = you become miserly, stingy, niggardly (v. ii. m. pl. impfct. from *bakhila* [*bakhal*/*bukhl*], to be niggardly. The terminal *nân* is dropped because the verb is conclusion of a conditional clause. See *bakhalâ* at 9:75, p. 610, n. 11).

3. يخرج *yukhrij(u)* = he brings out, produces, expels, drives out, exposes (v. iii. m. s. impfct. from 'akhraja, form IV of *kharaja* [*khurâj*], to go out, to leave. See *yukhriju* at 40:67, p. 1533, n. 8).

4. أضغان *'adghân* (pl.; s. *dighn*) = rancour, spite, malice, malevolence. See at 47:29, p. 1657, n. 11.

5. تدعون *tud'awna* = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from *da'u'â* [*du'â*'], to call. See at 40:10, p. 1513, n. 1).

6. تنفقوا *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nân* is dropped because of an implied 'an in *li* (of motivation) coming before the verb. See at 8:60, p. 569, n. 6).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني *ghanîy* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 39:7, p. 1483, n. 5.

8. i. e., everyone is in need of Allah's grace and help. فقراء *fuqarâ'* (pl.; s. *faqîr*) = the poor, indigent. See at 35:15, p. 1396, n. 1.

9. تتولوا *tatawallaw(na)* = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. See *tawallaytum* at 47:22, p. 1655, n. 11).

10. i. e., substitute for you. يستبدل *yastabdil(u)* = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 9:39, p. 594, n. 4).

48. SŪRAT AL-FATH (THE VICTORY)

Madinan: 29 'āyahs

This is a Madinan *sūrah* which was revealed shortly after the conclusion of the Treaty of al-Ḥudaybiyah in 6 Hijrī between the Prophet, peace and blessings of Allah be on him, and the Makkan leaders and which it calls "The Conspicuous Victory" (*al-fath al-mubīn*) because it led in fact to the conquest of Makka and the acceptance of Islam by all its population. The *sūrah* is named with reference to this treaty. It also refers to the *jihād* of the Muslims, particularly the *Bay'at al-Riḍwān* which took place before the conclusion of the treaty, whereby the Muslims pledged themselves to fight till death in the way of Allah. The *sūrah* refers also to the hypocrites and the Bedouin tribes who lagged behind and did not go out for *jihād* and exposes their character. Further, it refers to the conquest of Khaybar, the dream of the Prophet, peace and blessings of Allah be on him, about the conquest of Makka and the entry of the Muslims therein in happiness and safety. The *sūrah* ends with an eulogy for the Prophet, peace and blessings of Allah be on him, and his companions, may Allah be pleased with them.

سُورَةُ الْفَتْحِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have given

victory¹ to you,

﴿١﴾ a victory quite conspicuous.²

2. That Allah may forgive you

of whatever has preceded³

of your sin and

whatever may come later;⁴

and complete⁵ His favour

on you and guide you to

﴿٢﴾ a way right and straight.

3. And that Allah may help

﴿٣﴾ you an overwhelming⁶ help.

1. The allusion is to the Treaty of Ḥudaybiyah in 6 Hijrī which led to the conquest of Makka. فتحا

fatahnā = we opened, disclosed, gave victory (v. i. pl. past from *fataḥa* [*fath*], to open. See at 23:77, p. 1094, n. 2).

2. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from '*abāna*, form IV of *bāna* [*bayān*], to be clear. See at 46:32, p. 1644, n. 8).

3. تقدم *taqaddama* = he or it preceded, went before, approached, moved forward (v. iii. m. s. past in form V of *qadama/qadima* [*qadm* /*qudūm* /*qudmān* /*maqdam*] to precede, to arrive. See *qaddamat* at 42:48, p. 1578, n. 1).

4. تأخر *ta'akhhara* = he delayed, lagged behind, came later, (v. iii. m. s. past in form V from the root '*akhr*. See at 2:203, p. 98, n. 7).

5. يتم *yutimma* (u) = he completes, makes full (v. iii. m. s. impfct. from '*atamma*, form IV of *tamma* [*tamām*], to be completed. The last letter takes *fathah* because the verb is conjunctive to a previous verb governed by an implied '*an* in *li* of motivation. See at 9:32, p. 580, n. 6).

6. عزيز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 45:37, p. 1630, n. 3.

هُوَ الَّذِي 4. He it is Who
 أَنْزَلَ السَّكِينَةَ¹ sent down tranquillity¹
 فِي قُلُوبِ الْمُؤْمِنِينَ in the hearts of the believers
 لِيَزِدُوا إِيمَانًا that they may grow² in faith
 مَعَ إِيْمَانِهِمْ³ along with their faith.³
 وَلِلَّهِ And to Allah belong
 جُنُودَ السَّمَوَاتِ the hosts⁴ of the heavens
 وَالْأَرْضِ and the earth;
 وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing⁵
 حَكِيمًا⁶ All-Wise.⁶

يَدْخُلُ 5. That He may admit⁷
 الْمُؤْمِنِينَ the believing men
 وَالْمُؤْمِنَاتِ and the believing women
 جَنَّاتٍ تَجْرِي into gardens flowing⁸
 مِنْ تَحْتِهَا الْأَنْهَارُ beneath⁹ them the rivers,
 خَالِدِينَ فِيهَا abiding for ever¹⁰ therein;
 وَيُكَفِّرُ and that He may obliterate¹¹
 عَنْهُمْ سَيِّئَاتِهِمْ from them their sins.
 وَكَانَ ذَلِكَ عِنْدَ اللَّهِ And that is to Allah
 فَوْزًا عَظِيمًا¹² a success¹² most magnificent.

وَيُعَذِّبُ 6. And that He may punish

1. i. e., on the occasion of the Treaty of Hudaibiyah. سَكِينَةٌ *sakinah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

2. يَزِدُّونَ *yazdādū(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdāda*, form VIII of *zāda* [*ziyādah*], to increase. The terminal *nūn* is dropped because of an implied 'an in *li* of motivation coming before the verb. See at 3:178, p. 225, n. 5).

3. i. e., they may increase in their faith and follow the injunctions of Allah and His Messengers with firm conviction.

4. i. e., of angels, jinn, thunder, lightning and all the forces of nature are under His command wherewith He may help whom He will and may punish whom He will. جُنُودٌ *junūd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 33:9, p. 1338, n. 2).

5. i. e., of the deeds, affairs and matters of well-being of His creation.

6. i. e., in His creation, its management and in His ordinances.

7. يَدْخُلُ *yudkhila* (u) = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* (*dukhāl*), to enter, to go in. The last letter takes *fathah* for the reason stated at n. 2 above. See at 5:84, p. 371, n. 10).

8. تَجْرِي *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 47:12, p. 1651, n. 2).

9. تَحْتِ *taht* = under, below, beneath, underneath. See at 47:12, p. 1651, n. 3.

10. خَالِدِينَ *khālidīn* (pl.; acc./gen. of *khālidān*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 46:14, p. 1636, n. 2).

11. يَكْفِرُ *yukaffira*(u) = he forgives, he pardons, grants remission, remits, covers, effaces, obliterates, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by an implied 'an [see n. 7 above]. See at 39:35, p. 1493, n. 7).

12. فَوْزٌ *fawz* = success, triumph, victory, achievement. See at 45:30, p. 1628, n. 1.

الْمُتَفِقِينَ	the hypocrite men ¹
وَالْمُتَفِقَاتِ	and the hypocrite women,
وَالْمُشْرِكِينَ	and the polytheist men ²
وَالْمُشْرِكَاتِ	and the polytheist women —
الظَّانِّينَ بِاللَّهِ	the conjecturers ³ about Allah
ظَنُّوا السُّوءَ	the conjecture of evil ⁴ —
عَلَيْهِمْ	on them shall be
دَائِرَةُ السُّوءِ	the circle ⁵ of evil; ⁶
وَعُضْبُ اللَّهِ	and Allah's wrath ⁷ shall fall
عَلَيْهِمْ	on them;
وَلَعَنَهُمْ	and He has cursed ⁸ them
وَأَعَدَّ لَهُمْ	and has made ready ⁹ for
جَهَنَّمَ	them hell; and
وَسَاءَتْ مَصِيرًا	evil is ¹⁰ it as a destination. ¹¹
وَلِلَّهِ جُنُودٌ	7. And Allah's are the hosts
السَّمَوَاتِ وَالْأَرْضِ	of the heavens and the earth;
وَكَانَ اللَّهُ عَزِيزًا	and Allah is All-Mighty,
حَكِيمًا	All-Wise.
إِنَّا أَرْسَلْنَاكَ	8. Verily We have sent you
شَهِيدًا	as a witness ¹² and as
وَمُبَشِّرًا	a conveyer of good tidings ¹³

1. منافقين *munâfiqîn* (m. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers. (active participle from *nâfaqa*, form III of *nafaqa* [*nafaq/nufûq*], to be used up, to perish. See at 33:73, p. 1366, n. 2).

2. مشركين *mushrikîn* (m. pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from '*ashraka*, form IV of *sharika* [*shirk/shirkah/sharikah*], to share. See at 40:84, p. 1539, n. 5).

3. ظانين *zânnîn* (pl. acc./gen. of *zânnûn*; s. *zânn*) = conjecturers, supposers, thinkers (act. participle from *zanna* [ظن *zann*], to think, to suppose. See *zannû* at 41:48, p. 1557, n. 8).

4. i. e., they thought that Allah will not help the Muslims. سوء *saw'* = to be bad, evil, foul, wicked. See at 25:40, p. 1150, n. 4.

5. دائرة *dâ'irah* (s.; pl. *dawâ'ir*) = round, circle, circuit. See at 5:52, p. 356, n. 5.

6. i. e., the evil of Allah's punishment.

7. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 5:61, p. 360, n. 2).

8. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 33:64, p. 1363, n. 7).

9. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of '*adda* [*'add*], to count. See at 33:63, p. 1363, n. 8).

10. ساءت *sâ'at* = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû'/saw'*], to be bad. See at 18:29, p. 922, n. 9).

11. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 40:3, p. 1510, n. 1).

12. i. e., of Allah's forgiveness and reward for the righteous. مبشر *mubashshir* (s.; pl. *mubshshirûn*) = deliverer of good tidings, harbinger of good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 25:56, p. 1155, n. 2).

13. i. e., against the '*ummah* that the message has been delivered to them. شاهد *shâhid* (s.; pl. *shuhûd'* *ashhâd/shawâhid*) = witness (active participle from *shahida* [*shuhûd/shahâdah*], to witness, to testify). See at 33:45, p. 1354, n. 1.

وَذَرِيرًا ^٨ and as a warner.¹
 لَتُؤْمِنُوا 9. That you may believe
 بِأَللَّهِ وَرَسُولِهِ in Allah and His Messenger
 وَتُعْزِزُوهُ and support² Him
 وَتُقِرُّوهُ and reverence³ Him
 وَتُسَبِّحُوهُ and declare His sanctity⁴
 بُكْرَةً وَأَصِيلًا morning and evening.
 إِنَّ الَّذِينَ 10. Verily those who
 يُبَايِعُونَكُكُمْ pledge allegiance⁵ to you
 إِنَّمَا يُبَايِعُونَ do but pledge allegiance
 اللَّهُ to Allah,
 يَدُ اللَّهِ the Hand of Allah is
 فَوْقَ أَيْدِيهِمْ on their hands.
 فَمَنْ نَكَثَ So whoever violates⁶
 فَإِنَّمَا يَنْكُثُ he but violates
 عَلَى نَفْسِهِ against himself;
 وَمَنْ أَوْفَى and whoever fulfils⁷ that
 بِمَا عَاهَدَ عَلَيْهِ on which he has made the
 اللَّهُ covenant⁸ with Allah,
 فَسَيُؤْتِيهِ He will give him a
 أَجْرًا عَظِيمًا ^{١٠} reward⁹ most magnificent.¹⁰

1. i. e., against Allah's displeasure and retribution. *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning (active participle in the scale of *fa' il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 43:23, p. 1588, n. 2).
2. i. e., by supporting and helping the cause of His *dîn*. *tu'azzirû* (*na*) = you support and help (v. ii. m. pl. impfct. from 'azzara, form II of 'azara ['azr], to censure, to prevent. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by an implied 'ân in *li* of motivation coming before it).
3. *tuwaqqirû* (*na*) = you reverence, respect, honour, sedate (v. ii. m. pl. impfct. from *waqqara*, form II of *waqara* [*waqr*], to break, to settle. The terminal *nûn* is dropped for the reason stated in n. 2 above. See *waqr* at 41:44, p. 1555, n. 11).
4. *tusabbihû* (*na*) = you sing the glory, proclaim the sanctity, declare immunity from blemish (v. ii. m. pl. impfct. from *sabaha*, form II of *sabaḥa* [*sabḥ/ sibāḥah*] to swim, to float. The terminal *nûn* is dropped for the reason stated in n. 2 above. See *yusabbihûna* at 41:38, p. 1553, n. 2).
5. The allusion is to the *bay'at al-ridwân* at Ḥudaybiyah. *yubāyi'ûna* = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bāya'a*, form III of *bā'a* [*bay/ mabi'*], to sell. See *bāya'tum* at 9:111, p. 626, n. 6).
6. i. e., violates the pledge and does not act according to it. *nakatha* = he broke, violated, infringed (v. iii. m. s. past from *nakth*, to break, to violate. See *nakathû* at 9:12, p. 581, n. 4).
7. *awfā* = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafā* [*wafā'*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).
8. *āhada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of 'ahida ['ahd] to know, to commit). See at 9:74, p. 610, n. 8).
9. *ajr* (pl. *ujûr*) = reward, recompense, remuneration, due. See at 42:23, p. 1570, n. 4).
10. *ʿaẓîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 46:21, p. 1640, n. 3.

Section (Rukū') 2

سَيَقُولُ لَكَ الْمُخَلَّفُونَ مِنَ الْأَعْرَابِ سَعَلْتَنَا أَمْوَالَنَا وَأَهْلَانَا فَأَسْتَغْفِرْنَا يَقُولُونَ بِاللِّسَانِ مَا لَيْسَ فِي قُلُوبِهِمْ قُلْ فَمَنْ يَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا إِنْ أَرَادَ بِكُمْ ضَرًّا أَوْ أَرَادَ بِكُمْ نَفْعًا بَلْ كَانَ اللَّهُ بِمَا تَعْمَلُونَ خَبِيرًا	11. There will say to you those that lagged behind ¹ of the bedouins. ² "There preoccupied ³ us our properties and our families. So ask forgiveness ⁴ for us." They say with their tongues ⁵ what is not in their hearts. Say: "Who can then avail ⁶ you against Allah anything if He intends ⁷ to you any harm ⁸ or intends to you any benefit?" ⁹ Nay, but Allah is of what you do All-Aware. ¹⁰
بَلْ ظَنَنْتُمْ أَنْ لَنْ يَنْجِبَ الرَّسُولُ وَالْمُؤْمِنُونَ إِلَىٰ آلِهِمْ أَبَدًا	12. Nay, but you thought ¹¹ that there never will return ¹² the Messenger and the believers to their people ever;

1. i. e., those hypocrite bedouin tribes who did not accompany the Prophet on his campaign to Ḥudaybiyah. *مخلفون mukhallafân* (pl.; s. *mukhallaf*) = those left behind, lagging behind (pass. participle from *khallafa*, form II of *khalafa* [*khalaf/ khilāfah*], to come after, to follow, to succeed. See *khalafa* at 19:59, p. 966, n. 1).

2. *أعراب 'a'rāb* (pl.; s. *'arabī*) = bedouins, desert Arabs. See at 33:20, p. 1342, n. 11.

3. *شغلت shaghalat* = she or it occupied, preoccupied, kept busy (v. iii. f. s. past from *shaghala* [*shaghl/shughl*], to occupy, to keep busy. See *shughul* at 36:55, p. 1422, n. 7).

4. *استغفر istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See at 47:19, p. 1654, n. 5).

5. *اللسنة 'alsinah* (pl.; sing. *لسان lisān*) = tongues, languages. See at 33:19, p. 1342, n. 3.

6. *يملك yamliku* = he possesses, holds, dominates, owns, has power [has power for you = i. e., can avail you] (v. iii. m. s. impfct. from *malaka* [*malak/mulk/milk*], to take in possession. See at 43:86, p. 1604, n. 4).

7. *أراد 'arāda* = he intended, desired, willed (v. iii. m. s. past. in form IV of *rāda* [*rawd*], to walk about. See at 39:38, p. 1494, n. 10).

8. *ضر ḍarr* = harm, damage, injury, distress. See at 25:3, p. 1138, n. 6.

9. *نفع naf'* = benefit, use, usefulness, profit. See at 34:42, p. 1384, n. 1.

10. *خبير khabīr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr /khibrah*] to be acquainted). See at 42:27, p. 1572, n. 3.

11. *ظننتم zanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 41:22, p. 1547, n. 11).

12. i. e., you thought they will be destroyed by their enemies. *ينقلب yanqaliba* (u) = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. The final letter takes *fathah* because of the particle *lan* coming before the verb. See *yanqalib* at 22:11, p. 1049, n. 2).

وَزَيَّنَ ذَلِكَ and that was made charming¹

فِي قُلُوبِكُمْ in your hearts²

وَوَظَّنتُمْ and you assumed³

ظَنَّ السَّوْءَ a thought of evil,⁴

وَكُنْتُمْ قَوْمًا and you are a people

بُورًا doomed to ruin.⁵

وَمَنْ لَمْ يُؤْمِنْ 13. And whoever believes not

بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger,

فَإِنَّا آَعَدْنَا then indeed We have got ready⁶

لِلْكَافِرِينَ for the unbelievers

سَعِيرًا a blazing furnace.⁷

وَلِلَّهِ 14. And to Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion⁸ of the heavens

وَالْأَرْضِ and the earth.

يَغْفِرُ He forgives⁹

لِمَنْ يَشَاءُ whomsoever¹⁰ He will

وَيُعَذِّبُ and punishes¹¹

مَنْ يَشَاءُ whomsoever He will.

وَكَانَ اللَّهُ غَفُورًا And Allah is Most Forgiving,

رَحِيمًا Most Merciful.

1. زَيَّنَ *zuyyina* = he or it was embellished, beautified, ornamented, adorned, decorated, made charming (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 47:14, p. 1651, n. 14).

2. قُلُوب *qulûb* (sing. قلب *qalb*) = hearts, minds. See at 30:59, p. 1310, n. 5.

3. ظَنَنْتُمْ *zanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *zanna* [*zann*], to firmly believe, to suppose. See at 48:12, p. 1665, n. 11).

4. سَوْء *saw'* = to be bad, evil, foul, wicked. See at 48:6, p. 1663, n. 4.

5. بُور *bûr* = wasteland, fallow, allowed to perish, doomed to ruin. See at 25:15, p. 1107, n. 7.

6. آَعَدْنَا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*], to be ready. See at 33:31, p. 1347, n. 4).

7. i. e., hell. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 42:7, p. 1562, n. 7.

8. i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. مَلِك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 45:27, p. 1626, n. 13.

9. يَغْفِر *yaghfiru* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 39:53, p. 1500, n. 7).

10. i. e., of those who repentantly seek His forgiveness.

11. يُعَذِّب *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See *yu'adhhibu* at 33:73, p. 1366, n. 1).

<p>سَيَقُولُ 15. There will say الْمُخَلَّفُونَ those that lagged behind¹ إِذَا أَنْطَلَقْتُمْ when you set out² إِلَى مَعَانِدِ towards the booties³ لِتَأْخُذُوهَا in order to capture⁴ them: ذَرُونَا نَتَّبِعْكُمْ "Let⁵ us follow⁶ you." يُرِيدُونَ They intend أَنْ يَبَدِّلُوا كَلِمَ اللَّهِ to change⁷ Allah's word. قُلْ لَنْ تَتَّبِعُونَا Say: "You shall not follow us. كَذَلِكَ قَالَ Thus has said اللَّهُ مِنْ قَبْلُ Allah before." فَيَسْأَلُونَكَ Then they will say: "Nay, but تَحْسَدُونَآ you envy⁸ us." بَلْ كَانُوا Nay, but they are wont لَا يَفْقَهُونَ not to understand⁹ إِلَّا قَلِيلًا except a little.</p>	<p>1. محلفون <i>mukhallafûn</i> (pl.; s. <i>mukhallaf</i>) = those left behind, lagging behind (pass. participle from <i>khallafa</i>, form II of <i>khalafa</i> [<i>khalf/ khilâfah</i>], to come after, to follow, to succeed. See at 48:11, p. 1665, n. 1). 2. انطلقتم <i>intalaqtum</i> = departed, set out, was free, hurried, proceeded, burst out [shouting] (v. iii. m. s. past in form VII of <i>ṭalaqa/ ṭaluqa</i> [<i>ṭalâq/ ṭalâqah</i>] to be free/divorced, to be happy. See <i>intalaqa</i> at 38:6, p. 1460, n. 6). 3. i. e., the booties of Khaybar. مغنم <i>maghânim</i> (pl.; s. <i>maghnam</i>) = booties, spoils, gains, profits. 4. تأخذوا <i>ta'khudhû(na)</i> = you (all) take, receive, seize, capture (v. ii. m. pl. impfct. from '<i>akhadha</i> [<i>akhdh</i>], to take. The terminal <i>nûn</i> is dropped for an implied '<i>an</i> in <i>li</i> of motivation coming before the verb. See at 2:229, p. 112, n. 13). 5. ذروا <i>dharû</i> = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from <i>yadharu</i> [<i>wadhr</i>]. See at 11:64, p. 701, n. 6). 6. نتبع <i>nattabi'(u)</i> = we follow, pursue (v. i. pl. impfct. from <i>ittaba'a</i>, form VIII of <i>tabi'a</i> [<i>taba'/ tabâ'ah</i>], to follow. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 28:57, p. 1252, n. 2). 7. يبدلوا <i>yubaddilû(na)</i> = they change, alter, modify, exchange, replace, substitute (v. iii. m. pl. impfct. from <i>baddala</i>, form II of <i>badala</i> [<i>badal</i>], to replace. The terminal <i>nûn</i> is dropped because of the particle '<i>an</i> coming before the verb. See <i>yubaddila</i> at 40:26, p. 1518, n. 9). 8. تحسدون <i>tahsudûna</i> = you (all) envy, grudge, (v. ii. m. pl. impfct. from <i>ḥasada</i> [<i>ḥasad</i>], to envy. See <i>yahsudûna</i> at 4:53, p. 264, n. 7). 9. يفقهون <i>yafqahûna</i> = they understand, comprehend (v. iii. m. pl. impfct. from <i>faqaha</i> [<i>fîqh</i>], to understand. See at 18:93, p. 944, n. 2). 10. تدعون <i>tud'awna</i> = you (all) are called/ called upon/ invoked/ invited (v. ii. m. pl. impfct. passive from <i>da'a</i> [<i>du'a'</i>], to call. See at 47:38, p. 1660, n. 5). 11. بأس <i>ba's</i> = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of <i>ba'sa</i>, hurt, harm, violence). See at 40:29, p. 1520, n. 2).</p>
<p>قُلْ لِلْمُخَلَّفِينَ 16. Say to those that lagged مِنَ الْأَعْرَابِ behind of the bedouins: سَتَدْعُونَ "You will be called¹⁰ إِلَى قَوْمٍ أُولَى to a people possessing بِأَسِنٍ شَدِيدٍ intrepidity¹¹very tough. تُقَاتِلُونَهُمْ You will fight them</p>	

أَوْ يُسَلِّمُونَ	or they will surrender. ¹	1. يَسْلَمُونَ <i>yuslīmūna</i> = they surrender, submit themselves, resign themselves (v. iii. pl. impfct. from 'aslama, from IV of <i>salima</i> [<i>salāmah</i> / <i>salām</i>], to be safe, secure. See <i>tuslīmāna</i> at 16:81, p. 854, n. 14).
فَإِنْ تُطِيعُوا	So if you obey, ²	2. تَطِيعُوا <i>tuṭī'ū(na)</i> = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from 'atā'a, form IV of <i>tā'a</i> [<i>taw'</i>], to obey. The terminal <i>nūn</i> is dropped because the verb is in a conditional clause preceded by 'in. See at 3:149, p. 213, n. 1.
يُؤْتِكُمْ اللَّهُ	Allah will give you	3. أُجْرٌ <i>'ajr</i> (pl. أُجُورٌ <i>'ujūr</i>) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).
أَجْرًا حَسَنًا	a reward ³ very handsome, ⁴	4. حَسَنٌ <i>ḥasan</i> (s.; pl. <i>ḥisān</i>) = beautiful, handsome, lovely, pretty. See 'aḥsana at 46:16, p. 1637, n. 6.
وَلِإِنْ تَوَلَّوْا	but if you turn back ⁵	5. تَوَلَّوْا <i>tatawallaw(na)</i> = you (all) turn away, desist, refrain (v. ii. m. pl. impfct. from <i>tawallā</i> , form V of <i>waliya</i> , to be near. The terminal <i>nūn</i> is dropped for the verb is in a conditional clause preceded by 'in. See at 47:38, p. 1660, n. 9).
كَمَا تَوَلَّيْتُمْ مِنْ قَبْلُ	as you did turn back before,	6. يُعَذِّبُ <i>yu'adhḥib(u)</i> = he punishes, chastises, torments (v. iii. m. s. impfct. from 'adhḥaba, form II [<i>ta'dhīb</i>] of 'adhāba [<i>adhb</i>], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 17:54, p. 890, n. 1).
يُعَذِّبُكُمْ	He will punish ⁶ you with	7. أَلِيمٌ <i>'alīm</i> = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of <i>fa'il</i> from 'alima [<i>'alam</i>], to be in pain, to feel pain). See at 46:31, p. 1644, n. 3).
عَذَابًا أَلِيمًا	a punishment most painful. ⁷	8. أَعْمَى <i>'a'mā</i> (s.; pl. 'umy) = blind. See at 40:58, p. 1530, n. 2.
لَيْسَ	17. There is not	9. حَرَجٌ <i>ḥaraj</i> = restriction, constriction, tightness, difficulty, anguish, uneasiness, sin. See at 33:50, p. 1356, n. 9.
عَلَى الْأَعْمَى حَرَجٌ	on the blind ⁸ any sin ⁹	10. أَعْرَجٌ <i>'a'raj</i> (s.; pl. 'urj/ <i>'urjān</i>) = lame, limping. See at 24:61, p. 1132, n. 11.
وَلَا عَلَى الْأَعْرَجِ	nor on the lame ¹⁰	11. مَرِيضٌ <i>marīḍ</i> (s.; pl. <i>marḍā</i>) = sick, ailing, diseased, unwell, indisposed. See at 24:61, p. 1132, n. 12.
حَرَجٌ	any sin	12. يَدْخُلُ <i>yudkhl(u)</i> = he admits, enters (in the transitive sense), puts in, inserts, (v. iii. m. s. impfct. from 'adkhala, form IV of <i>dakhala</i> [<i>dukhāl</i>], to enter. The final letter is vowelless because the verb is the conclusion of a conditional clause. See at 4:13, p. 244, n. 6).
وَلَا عَلَى الْمَرِيضِ	nor on the sick ¹¹	
حَرَجٌ	any sin.	
وَمَنْ يُطِيعِ اللَّهَ	And whoever obeys Allah	
وَرَسُولَهُ	and His Messenger	
يَدْخُلْهُ جَنَّاتٍ	He will admit ¹² him in gardens	
تَجْرِي مِنْ تَحْتِهَا	flowing below them	
الْأَنْهَارُ	the rivers;	
وَمَنْ يَتَوَلَّ	and whoever turns back	
يُعَذِّبْهُ	He will punish him with	
عَذَابًا أَلِيمًا	a punishment most painful.	

Section (Rukû') 3

18. Indeed Allah was pleased¹
 عَنْ الْمُؤْمِنِينَ إِذْ they pledged allegiance² to
 يَبَايَعُونَكُمُ about the believers when
 تَحْتَ الشَّجَرَةِ you under the tree
 وَعَلِمَ and He knew
 مَا فِي قُلُوبِهِمْ what was in their hearts,³
 فَأَنْزَلَ السَّكِينَةَ so He sent down tranquillity⁴
 عَلَيْهِمْ وَأَثَبَهُمْ upon them and rewarded⁵
 فَتَحًا قَرِيبًا them with a victory⁶ close by.⁷

19. And spoils⁸ in abundance
 وَمَعَانِدَ كَثِيرَةً that they will capture.⁹
 يَأْخُذُونَهَا
 وَكَانَ اللَّهُ عَزِيزًا And Allah is All-Mighty,
 حَكِيمًا All-Wise.

20. Allah has promised¹⁰ you
 وَعَدَّكُمْ اللَّهُ spoils in plenty
 مَعَانِدَ كَثِيرَةً that you will capture
 تَأْخُذُونَهَا
 فَعَجَّلَ لَكُمْ and has hastened¹¹ for you
 هَذِهِ وَكَفَّ these and has restrained¹²
 أَيْدِيَ النَّاسِ عَنْكُمْ the hands¹³ of men¹⁴ from you
 وَلِتَكُونَ and in order that these¹⁵ may be

1. رضى *raḍiya* = he was pleased, became happy (v. iii. m. s. past [from *riḍān/riḍwān/maḍāh*, to be satisfied]. See at 20:109, p. 1003, n. 4).
2. The reference is to the *bay'at al-riḍwān* at Hudaibiyah. يبايعون *yubāyi'ūna* = they pledge allegiance, take oath of fealty, pay homage (v. iii. m. pl. impfct. from *bāya'a*, form III of *bā'a* [*bay/mabi'*], to sell. See at 48:10, p. 1664, n. 5).
3. i. e., of faith and sincerity. قلوب *qulūb* (sing. قلب *qalb*) = hearts, minds. See at 48:12, p.1666, n. 2.
4. مسكينة *sakinah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 48:4, p. 1662, n. 1.
5. أتاب *'athāba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thāba* [*thawb*], to come back. See at 5:85, p. 372, n. 1).
6. فتح *fath* (s., pl. فتوح *futūḥ/فتوحات futūḥāt*) = decision, opening, victory, final decree. See at 32:28, p.1332, n. 11.
7. i. e., the victory of Khaybar. قريب *qarīb* = near, proximate, not far away, close by, Ever Near. See at 42:17, p. 1567, n. 7.
8. مغائم *maghānim* (pl.; s. *maghnam*) = booties, spoils, gains, profits. See at 48:15, p. 1667, n. 3.
9. يأخذون *yakhudhūna* = they take, seize, capture (v. iii. m. pl. impfct. from *'akhadha* [*'akhdh*], to take. See *ya'khudhū* at 40:5, p. 1510, n. 9).
10. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 36:52, p. 1421, n. 9).
11. عجل *'ajjala* = he hastened, hurried, expedited, quickened, rushed, speeded up, accelerated (v. iii. m. s. past in form II of *'ajila* [*'ajal/'ajalah*], to hurry. See at 18:58, p. 933, n. 10).
12. كف *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kaff*, to desist. See at 5: 11, p. 333, n. 8).
13. أيد *'aydin* (sing. *yad*) = hands, power, strength, control, authority, influence. See at 38:45, p. 1471, n. 5.
14. i. e., the men of Khaybar who surrendered without a fight, and the hypocrites at Madina who could not do any harm to the Muslims.
15. i. e., the victory, the spoils and the inability of the enemies to fight the Muslims.

آيَةً لِّلْمُؤْمِنِينَ a sign¹ for the believers
 وَيَهْدِيكُمْ and that He may guide you to
 صِرَاطًا مُسْتَقِيمًا a way right² and straight.³
 ﴿٢١﴾
 وَالْآخِرَى 21. And others⁴
 لَمْ تَقْدِرُوا you have not the power⁵
 عَلَيْهِمْ over them;
 فَذَاحَاطَ اللَّهُ بِهِمْ Allah has encircled⁶ them;
 وَكَانَ اللَّهُ and Allah is
 عَلَى كُلِّ شَيْءٍ over everything
 قَدِيرًا ﴿٢٢﴾ Omnipotent.
 وَلَوْ تَنَزَّلْتُمْ 22. And if there fight⁷ you
 الَّذِينَ كَفَرُوا those who disbelieve they
 لَوَلَّوْا الْأَدْبَرَ will surely turn⁸ their backs;
 ثُمَّ لَا يَجِدُونَ then they shall not find⁹
 وَلِنَا any guardian-protector¹⁰
 وَلَا نَصِيرًا ﴿٢٣﴾ nor any helper.¹¹
 سُنَّةَ اللَّهِ 23. As the practice¹² of Allah
 الَّتِي قَدْ خَلَتْ which has already passed
 مِن قَبْلُ before;
 وَلَنْ تَجِدَ and you shall not find

1. i. e., a sign of Allah's help and Power. آية 'āyah (pl. آيات 'āyât) = sign, revelation, miracle, evidence. See at 36:33, p. 1416, n. 7.
2. صراط *sirât* = way, path, road. See at 42:52, p. 1580, n. 13.
3. مستقيم *mustaqim* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 43:61, p. 1598, n. 7).
4. i. e., Allah promises other victories and spoils.
5. لَمْ تَقْدِرُوا *taqdirû* [na] = you (all) have power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara* /*qadira* [qudrah/ maqdarah/ maqdarah/ qadar], to have power, to be master. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 5:34, p. 345, n. 8).
6. i. e., in His Power. أحاط *'ahâta* = he or it encompassed, surrounded, encircled, contained, comprehended, closed in on from all sides (v. iii. m. s. past in form IV of *hâta* [hawî/hîtah/hiyâtah], to guard, to protect, to encircle. See at 18:29, p. 922, n. 2).
7. قَاتَلَ *qâtala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [qatl], to kill. See at 3:146, p. 212, n. 1).
8. وَلَوْ wallaw = they retreated, turned away, turned back, returned (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See at 46:29, p. 1643, n. 7).
9. يَجِدُونَ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujûd], to find. See at 33: 17, p. 1341, n. 3).
10. وَلِنَا *waliya* (s.; pl. أولياء 'awliyâ') = guardian, legal guardian, friend, patron friend, sponsor, protector, Lord-Protector, relative, next-of-kin. See at 42:44, p. 1576, n. 11.
11. نَصِيرٍ *našir* = (s.; pl. نصراء *nušarâ*) = helper, defender, supporter, ally, protector, patron (act. participle in the scale of *fa'îl* from *našara* [našr /nušûr], to help. See at 42:31, p. 1573, n. 5).
12. i. e., such has been the practice of Allah regarding the opponents of the truth. سنة *sunnah* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See at 40:85, p. 1539, n. 7).

لِسُنَّةِ اللَّهِ تَبْدِيلًا ﴿٢٢﴾	in the practice of Allah any alteration. ¹	1. تبدیل <i>tabdīl</i> = to vary, to change, exchange, alteration, (verbal noun in form II of <i>badala</i> , to replace. See at 35:43, p. 1406, n. 12).
وَهُوَ الَّذِي كَفَّ أَيْدِيَهُمْ عَنْكُمْ وَأَيْدِيَكُمْ عَنْهُمْ بِطَّيْنِ مَكَّةَ مِنْ بَعْدِ أَنْ أَطْفَرَكُمْ عَلَيْهِمْ وَكَانَ اللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴿٢٣﴾	24. And He it is Who restrained ² their hands ³ from you and your hands from them in the inner part ⁴ of Makka after that he had granted you victory ⁵ over them. And Allah is of what you do All-Seeing. ⁶	2. كَفَّ <i>kaffa</i> = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from <i>kaff</i> , to desist. See at 48: 20, p. 1669, n. 12). 3. أَيْدٍ <i>'aydin</i> (sing. <i>yad</i>) = hands, power, strength, control, authority, influence. See at 48:20, p. 1669, n. 13. 4. i. e., on the occasion of the conquest of Makka. بَطْنِ (s.; pl. <i>butān</i>) = belly, stomach, abdomen, womb, inner part. See <i>butān</i> at 24:45, p. 1125, n. 9. 5. أَطْفَرَ <i>'aḡfara</i> = he granted victory, made triumphant/victorious (v. iii. m. s. past in form IV of <i>ḡafira</i> [<i>ḡafar</i>], to be victorious/successful). 6. i. e., of all deeds and events, open or secret. بَصِيرٍ <i>baṣīr</i> = one who sees/observes, All-Seeing (act. participle in the scale of <i>fa'il</i> from <i>baṣura</i> / <i>baṣira</i> [<i>baṣar</i>], to see). See at 42: 27, p. 1572, n. 4. 7. The reference is to the unbelievers of Makka before their acceptance of Islam. كَفَرُوا <i>kafarū</i> = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from <i>kafara</i> [<i>kufri</i>], to cover. See at 47:1, p. 1647, n. 1).
هُمُ الَّذِينَ كَفَرُوا وَصَدُّوكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَالْهَدْيِ مَعْكُوفًا أَنْ يَبْلُغَ مَحَلَّهُ وَلَوْلَا رِجَالٌ مُؤْمِنُونَ	25. They are the ones who disbelieved ⁷ and barred ⁸ you from the Sacred Mosque ⁹ while the sacrificial animals ¹⁰ were detained ¹¹ from reaching ¹² the place of sacrifice ¹³ thereof. And had there not been believing men	8. i. e., particularly in the year of the treaty of Ḥudaybiyah. صَدُّوا <i>ṣaddū</i> = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from <i>ṣadda</i> [<i>ṣadd</i>], to turn away. See at 47:34, p. 1659, n. 2). 9. i. e., the Ka'ba. 10. هَدْيٍ <i>hady</i> = what is offered as sacrifice, sacrifice, sacrificial animals. See at 5:97, p.378, n. 7. 11. مَعْكُوفٍ <i>ma'kuf</i> = detained, held back, restrained, kept (pass. participle from <i>'akafa</i> [<i>'akf</i>], to hold back). 12. يَبْلُغُ <i>yablugh(u)</i> = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from <i>balagha</i> [<i>bulūgh</i>], to reach. The final letter takes <i>fathah</i> for the particle <i>'an</i> coming before the verb. See at 13:14, p. 769, n. 11). 13. مَحَلٍّ <i>maḥill</i> = the place of sacrifice. See at 22:33, p. 1057, n. 7.

وَسَاءَ مَؤْمِنَاتٍ لَّو تَعْلَمُوهُنَّ أَن تَطَّوهُنَّ فَتَصِيبُكُمْ مِّنْهُنَّ مَّعْرَةٌ بِغَيْرِ عِلْمٍ لِّيَدْخُلَ اللَّهُ فِي رَحْمَتِهِ مَن يَشَاءُ لَوْ تَزَيَّلُوا لَعَذَّبْنَا الَّذِينَ كَفَرُوا مِنْهُمْ عَذَابًا أَلِيمًا	and believing women ¹ whom you knew not, that you would have trampled ² them so there would have afflicted ³ you on account of them a stigma ⁴ without knowing — ⁵ that Allah may admit to His mercy whom He will. If they had got separated ⁶ We would have punished ⁷ those who disbelieved of them with a punishment most painful. ⁸
إِذْ جَعَلَ الَّذِينَ كَفَرُوا فِي قُلُوبِهِمْ الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَأَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ	26. When there had set ⁹ those who disbelieved in their hearts the heat of rage, ¹⁰ the heat of ignorance, ¹¹ then Allah had sent down His tranquillity ¹² on His Messenger

1. i. e., among the unbelievers of Makka, concealing their faith for fear of oppression by the latter.

2. i. e. *taṭ'û(na)* = you trample, tread underfoot (v. ii. m. pl. impfct. from *waṭi'a* [*waf*], to trample, to have sexual intercourse. The terminal *nân* is dropped because of the particle 'an coming before the verb. See *yaṭa'ûna* at 9:120, p. 631, n. 1).

3. i. e. *tuṣiba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from 'asāba, form IV of *ṣāba* [*ṣawb* / *saybūbah*], to hit the mark, to be right. The final letter takes *fathah* because the verb is conjunctive to a previous verb governed by the particle 'an. See at 28:47, p. 1248, n. 10).

4. i. e. *ma'arrah* = stain, stigma, disgrace, blemish.

5. The conclusion of the condition is kept silent, which is: We would not have restrained your hands from them while entering Makka.

6. i. e. *tazayyalû* = they got separated; were distinguished (v. iii. m. pl. past from *tazayyala*, form V of *zāla* [*zaylūzawl*], to disappear, to vanish. See *zayyalnâ* at 10:28, p. 648, n. 6).

7. i. e. *'adhhabnâ* = we punished, chastised, tormented (v. i. pl. impfct. from 'adhdhaba, form II [*ta'dhib*] of 'adhaba [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 48:14, p. 1666, n. 11).

8. i. e. *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'll* from 'alima [*'alam*], to be in pain, to feel pain). See at 48:16, p. 1668, n. 7).

9. i. e., at the time of writing the Treaty of Hudaibiyah when they refused to have "Messenger of Allah" written after the name of the Prophet, peace and blessings of Allah be on him. *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 42: 11, p. 1563, n. 7).

10. i. e. *hamiyyah* = heat of excitement, temperament, rage, fury.

11. i. e. *jāhiliyyah* = state of ignorance, pre-Islamic paganism. See at 33:33, p. 1348, n. 2.

12. i. e. *sakinah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 48:18, p. 1669, n. 4.

وَعَلَى الْمُؤْمِنِينَ
وَأَزْمَهُمْ
كَلِمَةَ الْقَوَى
وَكَانُوا
أَحَقَّ بِهَا
وَأَهْلَهَا
وَكَانَ اللَّهُ
بِكُلِّ شَيْءٍ عَلِيمًا

and on the believers,
and had made them adhere¹
to the word of piety,²
and they were
the most deserving³ of it
and worthy⁴ of it.
And Allah is
of everything All-Knowing.



Section (Rukû') 4

لَقَدْ صَدَقَ اللَّهُ
رَسُولَهُ
الرُّؤْيَا بِالْحَقِّ
لَتَدْخُلَنَّ
الْمَسْجِدَ الْحَرَامَ
إِنْ شَاءَ اللَّهُ
آمِنِينَ
مُحْلِقِينَ رُءُوسَكُمْ
وَمُقَصِّرِينَ
لَا تَخَافُونَ
فَعَلِمَ
مَا لَمْ تَعْلَمُوا
فَجَعَلَ

27. Indeed Allah will prove
true⁵ to His Messenger
the dream⁶ in fact.
Surely you will enter⁷
the Sacred Mosque,
if Allah wills,
safe and secure,⁸
shaving⁹ your heads
and making the hair short,¹⁰
having no fear.¹¹
For He knew
what you did not know,
and He set

1. أزم *'alzama* = he forced, compelled, imposed, obligated, made to stick/adhere, attached (v. iii. m. s. past in form IV of *lazima* [*luzûm*], to cling, to stick, to be incumbent. See *'alzamnâ* at 17:13, p. 877, n. 1).

2. i. e., to the word of *tawhîd* — تقوى لا اله الا الله
taqwâ = godliness, piety, righteousness, fear of Allah (verbal noun in form VI/ VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See at 47:17, p. 1653, n. 11.

3. أحق *'ahaqq* = more/most entitled, more/most deserving. See at 10:35, p. 650, n. 7.

4. أهل *'ahl* (s.; pl. أهليون *'ahlûn/ahlîn* / أهالين *'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 38:43, p. 1470, n. 9.

5. صدق *şadaqa* = he said the truth, was truthful, proved to be true (v. iii. m. s. past from *şadq/şidq*, to speak the truth. See at 39:74, p. 1507, n. 9).

6. The Messenger of Allah, peace and blessings of Allah be on him, saw a dream that he was entering the Ka'ba Mosque along with his companions: رؤيا *ru'yâ* (s.; pl. رؤيان *ru'an*) = dream, vision. See at 37:105, p. 1446, n. 14.

7. لتدخلن *la tadkhukunna* = you will surely enter, go in (v. ii. m. s. impfct. emphatic from *dakhala* [*dukhûl*], to enter, to go in. See *la nuđkhilanna* at 29:8, p. 1267, n. 12).

8. آمنين *'âminîn* (pl.; acc./gen. of *'âminûn*; s. *'âmin*) = peaceful, safe and secure (act. participle from *'âmana*, form IV of *'amina* [*'amn/ 'amân/ 'amânah*], to be safe. See at 44:55, p. 1616, n. 6).

9. محلقين *muħalliqîn* (pl. acc./gen. of *muħalliqûn*; s. *muħalliq*) = those having a shave [of head or face] (act. participle from *hallaqa*, form II of *ħalaqa* [*ħalq*], to shave. See *lâ taħliqû* at 2:196, p. 94, n. 6).

10. مقصرين *muqassirîn* (pl. acc./gen. of *muqassirîn*; s. *muqassir*) = those that make short, shorten, reduce [the hair, etc.] (act. participle from *qassara*, form II of *qasura/ qasara* [*qisar/ qasr/ qasârah/ qusûr*] become short, to fall short. See *qâşirât* at 38:52, p. 1472, n. 9).

11. تخافون *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf/ makhâfah/ khîfah*], to fear. See at 30:28, p. 1299, n. 1).

مِنْ دُونِ ذَلِكَ	before ¹ that
فَتَحَارِقَ رَبًّا	a victory ² close by. ³
هُوَ الَّذِي أَرْسَلَ	28. He it is Who has sent ⁴
رَسُولَهُ	His Messenger
بِالْهُدَىٰ	with the guidance
وَدِينِ الْحَقِّ	and the religion of the truth,
لِيُظْهِرَهُ	in order to make it prevail ⁵
عَلَىٰ الدِّينِ كُلِّهِ	over all the faiths.
وَكُفَىٰ بِاللَّهِ	And Sufficient ⁶ is Allah
شَهِيدًا	as a Witness. ⁷
مُحَمَّدٌ	29. Muḥammad is
رَسُولُ اللَّهِ	the Messenger of Allah;
وَالَّذِينَ مَعَهُ	and those who are with him
أَشِدَّاءُ عَلَى الْكُفَّارِ	are stern ⁸ upon the unbelievers,
رَحَمَاءُ بَيْنَهُمْ	kind ⁹ amongst themselves.
تَرْتَلِمُوكُمْ رُكْعًا	You see them bowing down ¹⁰
سُجَّدًا	and prostrating themselves,
يَسْتَعِينُونَ فَضْلًا مِنَ اللَّهِ	seeking ¹¹ grace from Allah
وَرِضْوَانًا	and Pleasure.
سِيمَاهُمْ	Their distinctive marks ¹² are
فِي وُجُوهِهِمْ	in their faces

1. دون *dûna* = below, under, without, more than
2. دون *min dûni* = without, with the exclusion of, instead of, besides, before, in advance of. See at 34:41, p. 1383, n. 9.
3. فتح *fath* (s., pl. فتوح *futûḥ*/فتوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:18, p. 1669, n. 6.
4. i. e., the victory of Khaybar. قريب *qarib* = near, proximate, not far away, close by, Ever Near. See at 48:18, p. 1669, n. 7.
5. أرسل *'arsala* = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasala* [*rasal*]), to be long and flowing. See at 35:9, p. 1392, n. 7).
6. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara*[*zuhûr*]), to be visible. The final letter takes *fathah* because of a hidden 'an in li of motivation coming before the verb. See at 40:27, p. 1518, n. 10).
7. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See at 46:9, p. 1633, n. 10).
8. i. e., that you are His Messenger. شهيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*]), to see, to witness. See at 41:53, p. 1559, n. 10).
9. أشداء *'ashiddâ'* (pl.; s. *shadîd*) = most severe, stern, rigorous, hard, harsh, strong. See *shadîd* at 42:26, p. 1571, n. 10).
10. رحماء *ruḥamâ'* (pl.; s. *raḥîm*) = kind, compassionate, merciful (act. participle in the scale of *fa'îl* from *raḥîmah* [*rahmah / marhamah*]), to have mercy. See *râḥimîn* at 23:118, p. 1104, n. 4).
11. ركع *rukka'* (sing. *râki'*) = those bowing in submission (active participle from *raka'a* (*rukû'*), to bow, bend the body, especially in prayer. See at 22:27, p. 1054, n. 12).
12. يستعون *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*]), to seek, desire. See at 24:33, p. 1118, n. 11).
12. سيما *sîmâ* = marks, distinctive marks.

مِنْ أَثَرِ السُّجُودِ^١ from the trace¹ of prostration.
 ذَلِكَ مِثْلَهُمْ^٢ This is their model²
 فِي التَّوْرَةِ^٣ in the *Tawrâh*;
 وَمِثْلَهُمْ^٤ and their model
 فِي الْإِنْجِيلِ^٥ in the *Injil* is
 كَزَرْعٍ أُخْرِجَ^٦ like a seed³ that produces⁴
 سَطَطَهُ وَقَوَّزَهُ^٧ its spout⁵ and strengthens⁶ it,
 فَأَسْتَغْلَظَ^٨ then it becomes thick⁷ and
 فَأَسْتَوَى عَلَى سُوقِهِ^٩ stands erect⁸ on its stem,⁹
 يُعْجِبُ الزَّرَّاعَ^{١٠} impressing¹⁰ the farmers;¹¹
 لِيُعِظَ^{١١} in order that He may enrage¹²
 بِهِمُ الْكَافِرَ^{١٢} by them the disbelievers.
 وَعَدَّ اللَّهُ الَّذِينَ
 آمَنُوا^{١٣} believe
 وَعَمِلُوا الصَّالِحَاتِ^{١٤} and do the good deeds¹³
 مِنْهُمْ^{١٥} from among them
 مَغْفِرَةً وَأَجْرًا
 عَظِيمًا^{١٦} forgiveness and a reward
 most magnificent.

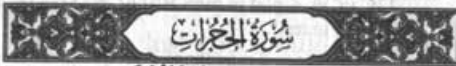
1. أثر *'athar* (s.; pl. *'âthâr*) = trace, mark, track, vestiges, relics. See at 20:84, p. 995, n. 11.
2. مثل *mathal* (pl. أمثال *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.
3. زرع *zar'* (s.; pl. *zurû'*) = seed, green crop, plantation, cultivation, corn-field. See at 39:21, p. 1488, n. 12.
4. أخرج *'akhrāja* = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 9:40, p. 594, n.6).
5. شطه *shat'* (s.; pl. *'ashtâ'*) = spout, shoot.
6. عازر *'âzara* = he strengthened, made strong (v. iii. m. s. past in form IV of *'azara* [*azr*], to surround, to strengthen).
7. استغلظ *istaghlaẓa* = he or it became thick/rugged (v. iii. m. s. past in form X of *ghaluẓa/ghalaza* [*ghilâz/ghilzâh/ghilzâh*], to become thick. See *ghalîẓ* at 41:50, p. 1558, n. 10).
8. استوى *istawâ* = he became even (i. e., took position), well balanced, straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 41:11, p. 1543, n. 3).
9. سوق *sûq* (pl.; s. *sâq*) = thigh, leg, trunk, stem. See at 38:33, p. 1468, n. 10.
10. يعجب *yu'jibu* = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to marvel. See at 2:204, p. 99, n. 1).
11. زراع *zurra'* (pl.; s. *zâri'*) = sowers, peasants, farmers, (act. participle from *zara'a* [*zar'*], to sow, to spread. See *zar'* at n.3 above).
12. يعظ *yaghîẓa(u)* = he angers, enrages, vexes, infuriates, exasperates (v. iii. m. s. impfct. from *ghâẓa* [*ghayẓ*], to anger. The final letter takes *fathah* because of a hidden 'an in *li* of motivation coming before the verb. See *yaghîẓu* at 22:15, p. 61050, n. 13).
13. صالحات *sâlihât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 47:12, p. 1651, n. 1.

49. SŪRAT AL-HUJURĀT (The Chambers)

Madinan: 18 'āyahs

This is a Madinan *sūrah*. It is a short *sūrah*; but it is full of important rules of manners and etiquette. It starts by directing that no decision should be made nor any opinion on any matter be expressed in advance of Allah's and His Messenger's. Then it directs that Muslims should not carry on conversations in raised voices in the presence of the Messenger of Allah, peace and blessings of Allah be on him, and should address him with due respect and courtesy. Next it deals with a very important matter of social harmony and peace, namely, not to lend ear to gossips and rumours and to ascertain the truth before jumping to a conclusion on any information given by a person of doubtful integrity. It then directs the Muslims to settle their differences and quarrels mutually and reminds that they are brethren. Another equally important teaching given in the *sūrah* is that no group of people should ridicule another group of people, males or females, nor defame one another. Further it is advised not to surmise or entertain unnecessary suspicion about any matter, not to spy on or backbite anyone. It also emphasizes that races, tribes and nations are made by Allah so that they may know one another and that real honour and merit lie in righteousness and fear of Allah, not in birth, race or colour. The *sūrah* ends by indicating the qualities of a true believer and by stressing that the act of believing is for one's own benefit not a favour done to Allah and His Messenger.

The *sūrah* is called *al-hujurāt* (The Chambers) with reference to its fifth 'āyah wherein Muslims were advised not to call the Messenger of Allah, peace and blessings of Allah be on him, from behind his dwelling chambers but to wait for him till he came out.



سُورَةُ الْحُجُرَاتِ	
بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ	
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْدِمُوْا بَيْنَ يَدَيِ اللّٰهِ وَرَسُوْلِهِ وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ	1. O you who believe, do not push forward ¹ in the presence of Allah and his Messenger, and beware ² of Allah. Verily Allah is All-Hearing, All-Knowing. ³
يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْا اَصْوَاتَكُمْ	2. O you who believe, do not raise ⁴ your voices ⁵

- i. e., in word and deed, nor pass judgement on any matter except in accordance with the injunctions of the Qur'an and *sunnah*. لا تقدموا *lā tuqaddimū* = you (all) do not advance/ send in advance/ push forward (v. ii. m. pl. imperative [prohibition] from *qaddama*, form II of *qadama* [qudām], to precede. See *tuqaddimū* at 2:110, p. 52, n. 10).
- اتقوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 43:63, p. 1599, n. 2).
- i. e., of your words, deeds and thoughts, open or secret.
- لا ترفعوا *lā tarfa'ū* = you (all) do not raise/make high/lift up (v. ii. m. pl. imperative [prohibition] from *rafa'a* [raf], to raise, to lift up. See *rafa'nā* 43:32, p. 1590, n. 6).
- i. e., while talking to or addressing the Messenger of Allah, peace and blessings of Allah be on him. This is an important instruction regarding the manner and etiquette of speaking to superiors and in assemblies. أصوات *'aswāt* (pl.; s. *sawt*) = voices, sounds. See at 31:19, p. 1317, n. 10.

فَوْقَ صَوْتِ النَّبِيِّ وَلَا يَجْهَرُونَ لَهُ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ أَنْ تَحْبَطَ أَعْمَالُكُمْ وَأَنْتُمْ لَا تَشْعُرُونَ	above ¹ the voice of the Prophet nor shout ² to him in the talk as the shouting of some of you to the others; lest futile should become ³ your deeds and you realize ⁴ not.
إِنَّ الَّذِينَ يُغَضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَئِكَ الَّذِينَ أَمْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلنَّفَوَى لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ	3. Verily those who lower ⁵ their voices in the presence of the Messenger of Allah, they are the ones Allah has tested ⁶ their hearts for righteousness. ⁷ For them is forgiveness and a reward ⁸ very great. ⁹
إِنَّ الَّذِينَ يُبَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ	4. Verily those who call you ¹⁰ from behind ¹¹ the chambers, ¹² most of them do not undersand. ¹³

1. فوق *fawq* = above, over, on top. See at 33:10, p. 1338, n. 6.

2. لا تجهروا *lâ tajharû* = do not shout/ make loud/ public (v. ii. m. pl. imperative (prohibition) from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *lâ tajhar* at 17:110, p. 909, n. 5).

3. تحبط *tahbata* = she or it falls through, miscarries, goes in vain, is futile, is of no avail (v. iii. f. s. past from *habata* [*hubû*], to come to nothing. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yuhbiṭu* at 47:32, p. 1658, n. 11).

4. تشعرون *tash'urûna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'âr*], to know, to realize. See at 39:55, p. 1501, n. 5).

5. يغضون *yaghuḍḍûna* = they lower, cast down (v. iii. m. pl. imperative from *ghadda* [*ghadd/ghadḍâh*], to lower, cast down. See *ughḍud* at 31:19, p. 1317, n. 8).

6. امتحن *imtahana* = he tried, tested, examined (v. iii. m. s. past in form VIII of *mahana* [*mahn*], to try, to test).

7. تقوى *taqwâ* = godliness, piety, righteousness, fear of Allah (verbal noun in form V/ VIII of *waqa* [*waqy/wiqâyah*], to guard, beware, be on one's guard. See at 48:25, p. 1673, n. 2).

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 48:10, p. 1664, n. 9).

9. عظيم *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave. See at 48:10, p. 1664, n. 10.

10. ينادون *yunâdûna* = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâda*, form III of *nada* [*nadw*], to call. See *nâdâ* at 43:51, p. 1595, n. 10).

11. وراء *warâ'* = in the rear of, after, at the back of, behind, close on (one's) heels, beyond. See at 45:10, p. 1620, n. 9.

12. حجرات *hujurât* (pl.; s. *hujrah*) = rooms, chambers, compartments.

13. يعقلون *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 45:5, p. 1619, n. 9).

<p>وَلَوْ أَنَّهُمْ صَبَرُوا حَتَّى تَخْرُجَ إِلَيْهِمْ لَكَانَ خَيْرًا لَهُمْ وَاللَّهُ عَفُورٌ رَّحِيمٌ ﴿٥﴾</p>	<p>5. And had they been patient¹ till you came out² to them it would have been better³ for them. And Allah is Most Forgiving, Most Merciful.</p>	<p>1. صبروا <i>ṣabarû</i> = they were patient, persevered, endured (v. iii. m. pl. past from <i>ṣabara</i> [<i>ṣabr</i>], to be patient. See at 41:35, p. 1552, n. 5). 2. تخرج <i>takhruja(u)</i> = you come out, go out, leave (v. ii. m. s. impfct. from <i>kharaja</i> [<i>khurûj</i>], to go out, to leave. The final letter takes <i>fathah</i> because of an implied 'an in <i>hattâ</i> coming before the verb. See <i>takhrujâna</i> at 30:25, p. 1297 n. 14). 3. خير <i>khayr</i> = good/better/ best, charity, wealth, property, affluence. See at 44:37, p. 1612, n. 12. 4. فاسق <i>fâsiq</i> (s.; pl. <i>fâsiqûn</i>) = disobedient, defiant, defiantly sinful, (active participle from <i>fasaqa</i> [<i>fisq</i>], to stray from the right course, to renounce obedience. See at 32:18, p. 1329, n. 8). 5. نأبا <i>naba'</i> (s.; pl. 'anbâ') = news, information, intelligence. See at 38:88, p. 1479, n. 6. 6. تبينوا <i>tabayyanâ</i> = you (all) make sure, make clear, ascertain the fact (v. ii. m. pl. imperative from <i>tabayyana</i>, form V of <i>bâna</i> [<i>bayân</i>], to be evident. See at 4:94, p. 285, n. 2). 7. تصيبوا <i>tuṣībû</i> (<i>na</i>) = you (all) hit, reach, afflict, befall (v. ii. m. pl. impfct. from 'aṣāba, form IV of <i>sāba</i> [<i>ṣawb</i> / <i>ṣaybūbah</i>], to hit the mark, to be right. The terminal <i>nûn</i> is dropped because of the particle 'an coming before the verb. See <i>tuṣība</i> at 48:25, p. 1672, n. 3). 8. تصبихوا <i>tuṣbiḥû</i> (<i>na</i>) = you (all) enter into the morning, become in the morning, become (v. ii. m. pl. impfct. from 'aṣbaha, form IV of <i>ṣabaha</i> [<i>ṣabḥ</i>], to be in the morning. The terminal <i>nûn</i> is dropped because the verb is conjunctive to a previous verb governed by the particle 'an. See <i>tuṣbiḥâna</i> at 30:17, p. 1295, n. 3). 9. نادمين <i>nâdimîn</i> (acc./gen. of <i>nâdimûn</i>; s. <i>nâdim</i>) = repentant, remorseful (active participle from <i>nadima</i> (<i>nadam/nadâmah</i>), to repent. See at 26:157, p. 1189, n. 9). 10. يطع <i>yufi'u</i> = he obeys, complies with (v. iii. m. s. impfct. from 'aṭâ'a, form IV of <i>tâ'a</i> (<i>taw'</i>), to obey. See <i>yufi'</i> at 33:71, p. 1365, n. 5). 11. عاتم <i>'anitum</i> = you suffered adversely, were in distress, grieved, (v. ii. m. pl. past from 'anita [<i>'ana</i>], to be in distress, to suffer adversely. See at 9:128, p. 634, n. 6).</p>
<p>يَا أَيُّهَا الَّذِينَ آمَنُوا إِن جَاءَكُم فَاسِقٌ مِّنْكُمْ فَتَبَيَّنُوا أَن تُصِيبُوا قَوْمًا بِغَيْرِ عِلْمٍ فَتُصِيبُوا عَلَى مَا فَعَلْتُمْ تَنَدِمِينَ ﴿٦﴾</p>	<p>6. O you who believe, if there comes to you a sinful person⁴ with a news,⁵ ascertain the fact⁶, lest you should hit⁷ a people in ignorance then become⁸ on what you have done repentant.⁹</p>	
<p>وَأَعْلَمُوا أَن يَسْأَلَكُمُ رَسُولُ اللَّهِ لَوْ يَطِيعُكُمْ فِي كَثِيرٍ مِّنَ الْأَمْرِ لَعَنْتُمْ وَلَكِنَّ اللَّهَ</p>	<p>7. And know that amidst you is the Messenger of Allah. If he were to obey¹⁰ you in most of the matter, you will be in distress;¹¹ but Allah</p>	

حَبَّبَ إِلَيْكُمْ	endeared ¹ to you	1. حَبَّبَ <i>ḥabbaba</i> = he made dear/ attractive/ loveable, endeared (v. iii. m. s. past in form II of <i>ḥabba</i> [<i>ḥubb</i>], to love. See <i>istaḥabbû</i> at 41:17, p. 1545, n. 12).
الْإِيمَانَ	the faith	2. زَيَّنَ <i>zayyana</i> = he embellished, decorated, ornamented, beautified, made charming, adorned (v. iii. m. s. past in form II of <i>zâna</i> [<i>zayn</i>], to decorate, adorn. See at 29:38, p. 1278, n. 10).
وَزَيَّنَهُ فِي قُلُوبِكُمْ	and adorned ² it in your hearts,	3. كَرِهَ <i>karraha</i> = he made repugnant/ detestable, disliking /abhorrent (v. iii. m. s. past in form II of <i>kariha</i> [<i>karh/ kurh/ karâhah/ karâhiyah</i>], to detest. See <i>kariha</i> at 40:14, p. 1514, n. 8).
وَكَرِهَ إِلَيْكُمْ	and made repugnant ³ to you	4. فَسُوقٌ <i>fusûq</i> = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.
الْكُفْرَ وَالْفُسُوقَ	unbelief, outrage ⁴	5. عَصْيَانَ <i>'isyân</i> = disobedience, insubordination, rebellion. See <i>'aṣaytu</i> at 39:13, p. 1486, n. 5.
وَالْعِصْيَانَ	and disobedience. ⁵	6. رَاشِدُونَ <i>râshidûn</i> (pl.; s. <i>râshid</i>) = those rightly guided, following the right way, reasonable, of full legal age (act. participle from <i>rashada</i> [<i>rushd</i>], to be on the right way, to be mature. See <i>rushd</i> at 21:51, p. 1026, n. 11).
أُولَئِكَ هُمُ	Such are the ones	7. i. e., the above mentioned qualities are given as a grace from Allah. فَضْلٌ <i>faḍl</i> (pl. <i>fuḍûl</i>) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 45:12, p. 1621, n. 8.
الرَّاشِدُونَ ﴿٧﴾	rightly guided. ⁶	8. تَائِفَاتَانِ <i>tâ'ifatân</i> (dual; s. <i>tâ'ifah</i> ; pl. <i>tawâ'if</i>) = two parts/ portions/ groups/ bands. See <i>tâ'ifah</i> at 33:13, p. 1339, n. 5.
فَضْلًا مِّنَ اللَّهِ	8. As a grace ⁷ from Allah,	9. اِقْتَاتَلُوا <i>iqtatalû</i> = they fought amongst themselves (v. iii. m. pl. past from <i>iqtatala</i> , form VIII of <i>qatala</i> [<i>qatl</i>], to kill. See at 2:253p. 130, n. 1).
وَرِزْمَةً	and as a favour.	10. أَصْلَحُوا <i>'aṣliḥû</i> = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from <i>'aṣlaḥa</i> , form IV of <i>ṣalaḥa/ṣaluḥa</i> [<i>ṣalâḥ/ṣulâḥ/maṣlaḥah/ ṣalâhiyah</i>], to be good, right. See <i>ṣalîḥât</i> at 48:29, p. 1675, n. 13).
وَاللَّهُ عَلِيمٌ	And Allah is All-Knowing,	11. بَغَتْ <i>baghat</i> = she committed outrage, outraged, oppressed, wronged (v. iii. f. s. past from <i>baghâ</i> [<i>baghy</i>], to wrong, oppress. See <i>baghaw</i> at 42:27, p. 1571, n. 12).
حَكِيمٌ ﴿٨﴾	All-Wise.	12. قَاتِلُوا <i>qâtilû</i> = you (all) fight, wage war (v. ii. m. pl. imperative from <i>qatala</i> , form III of <i>qatala</i> [<i>qatl</i>], to kill, slay. See at 9:123, p. 632, n. 5).
وَلِئِنْ طَائِفَتَانِ	9. And if two groups ⁸	
مِنَ الْمُؤْمِنِينَ	of the believers	
أَفْتَتَلُوا	fight amongst themselves, ⁹	
فَأَصْلَحُوا	make reconciliation ¹⁰	
بَيْنَهُمَا	between the two.	
فَإِنْ بَغَتْ إِحْدَاهُمَا	So if one of them commits	
عَلَى الْآخَرَىٰ	outrage ¹¹ on the other,	
فَقَاتِلُوا آلَئِذِي	then fight ¹² the one	
بَغَىٰ	that commits the outrage	

حَتَّىٰ تَقِيَّءَ إِلَىٰ أَمْرِ اللَّهِ فَإِن فَاءَتْ	until it returns ¹ to the command of Allah. Then if it returns,
فَأَصْلِحُوا بَيْنَهُمَا يَا عَدْلُ وَأَقْسِطُوا	make peace ² between the two with justice ³ and deal equitably. ⁴
إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ ﴿١٠﴾	Verily Allah loves just persons. ⁵
إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخْوَيْكُمْ وَاتَّقُوا اللَّهَ	10. The believers are but brethren. ⁶ So make peace between your two brethren; and beware ⁷ of Allah that
لَعَلَّكُمْ تَرْحَمُونَ ﴿١١﴾	you may have mercy on you. ⁸

Section (Rukū') 2

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ	11. O you who believe, there must not mock ⁹ one people at another. Maybe they are better ¹⁰ than those; nor must any women
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1. حتى *tafi'a* (u) = she returns, turns herself, inclines (v. iii. m. s. impct. from *fā'a* [fay'], to return, to shift from west to east. The final letter takes *fathah* because of an implied 'an in *hattā* coming before the verb. See *yatafayya'u* at 16:48, p. 843, n. 4).

2. أصلحوا *'aṣliḥū* = you (all) set right, put in order, make peace, make reconciliation, settle, (v. ii. m. pl. imperative from *'aṣlahā*, form IV of *ṣalahaḥ/saluḥa* [ṣalāh/ṣulūh/maṣlahah/ṣalāhiyah], to be good, right. See at 49:9, p. 1679, n. 10).

3. عدل *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 16:90, p. 857, n. 9).

4. أقسطوا *'aqsitū* = deal equitably/ impartially/ justly (v. ii. m. pl. imperative from *'aqsata*, form IV of *qasata* [qast/qist/qusūf], to act justly. See *tuqsitū* at 4:3, p. 237, n. 6).

5. مقسطين *muqsifīn* = just, equitable, doers of justice (active participle from *'aqsata*, form IV of *qasata* [qast/qist/qusūf], to act justly. See at 5:42, p. 350, n. 3).

6. اخوة *'ikhwah* (pl.; s. *'akh*) = brothers, brethren. See *ikhwān* at 33:55, p. 1360, n. 1.

7. اتقوا *ittaḥū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥū*, form VIII of *waḥū* (*waḥy/wiqāyah*), to guard, safeguard. See at 49:1, p. 1646, n. 2).

8. ترحمون *turḥamūna* = you (all) are bestowed mercy on (v. ii. m. pl. impct. passive from *raḥima* [raḥmah / marḥamah], to have mercy. See at 36:46, p. 1419, n. 10).

9. لا يسخر *lā yaskhar* = he must not make fun, let him not ridicule/ mock/ deride (v. iii. m. s. imperative (prohibition) from *sakhira* [sukhr/ maskhar], to ridicule, deride. See *sākhirin* at 39:56, p. 1501, n. 8).

10. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 49:5, p. 1678, n. 3.

مِنْ نِسَاءٍ عَسَىٰ أَنْ يَكُونَ خَيْرًا مِّنْهُمْ	at other women. Maybe that they are better than those.
وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَرُوا بِاللِّقَابِ بِئْسَ الْأَلْمَمُ	And defame ¹ not one another, nor insult ² by nicknames. ³ How bad is the name ⁴
الْفُسُوقُ بَعْدَ الْإِيمَانِ وَمَنْ لَّمْ يَتُوبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾	"outrage" ⁵ after the believing! And those that repent ⁶ not, they are the ones the transgressors.
يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كِبْرًا مِنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَابَ بَعْضُكُمْ بَعْضًا أَيُّجِبُ أَحَدُكُمْ أَنْ يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ	12. O you who believe, refrain ⁷ from most surmising. ⁸ Indeed some surmising is sin. And do not spy, ⁹ nor backbite ¹⁰ some of you the others. Will one of you like to eat the flesh of his brother when dead? But you hate ¹¹ it. And beware ¹² of Allah.

1. لا تلمزوا *lâ talmizû* = do not defame, vilify, slander, libel (v. ii. m. pl. imperative [prohibition] from *lamaza* [lamz], to vilify, slander. See *yalmizûna* at 9:79, p. 611, n. 9).

2. تنازروا *lâ tanâbazû* = do not insult by calling names (v. ii. m. pl. imperative [prohibition] from *tanâbaza*, form VI of *nabaza* [nabz], to give insulting names).

3. ألقاب *'alqâb* (pl.; s. *laqab*) = nicknames, titles.

4. اسم *ism* (s.; pl. *'asmâ'*) = name, appellation.

5. i. e., how bad is the outrage of mocking at one another, defaming and insulting by nicknames! الفسوق *fusûq* = outrage, iniquity, foul play. See at 2:282, p. 149, n. 11.

6. يتوب *yatub* (*yatûbu*) = he forgives, he turns to, turns in forgiveness, returns in repentance (v. iii. m. s. impfct. from *tâba* [tawb/ tawbah/ matâb], to turn. The final letter is vowelless and hence the medial *waw* is dropped because of the particle *lam* coming before the verb. See *tâbû* at 40:7, p. 1511, n. 10).

7. اجتنبوا *ijtanibû* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [janb], to avert. See at 22:30, p. 1056, n. 5).

8. ظن *zann* (s.; pl. *zunûn*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 37:87, p. 1444, n. 1).

9. i. e., on one another. تجسسوا *lâ tajassasû* = do not spy, pry on (v. ii. m. pl. imperative [prohibition] from *tajassasa*, form V of *jassa* [jass/majassah], to touch, probe, spy).

10. يغتاب *lâ yaghtab* = he must not/ley him not backbite, slander, calumniate (v. iii. m. s. imperative from *ightâba*, form VIII of *ghâba* [ghayb/ghaybah/ghiyâb/ghaybâbah/maghîb], to be absent. See *ghayb* at 39:46, p. 1497, n. 8).

11. كرهتم *karihum* = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [karh/kurh/karâhiyah], to dislike, to detest. See at 4:19, p. 247, n. 8).

12. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 49:10, p. 1680, n. 7).

إِنَّ اللَّهَ تَوَّابٌ
 رَحِيمٌ* Verily is Allah Oft-Forgiving,
 Most Merciful.

يَا أَيُّهَا النَّاسُ
 إِنَّا خَلَقْنَاكُمْ
 مِنْ ذَكَرٍ وَأُنْثَى
 وَجَعَلْنَاكُمْ
 شُعُوبًا وَقَبَائِلَ
 لِتَعَارَفُوا⁷ 13. O mankind,
 indeed We have created¹ you
 from a male² and a female³
 and have made⁴ you
 peoples⁵ and tribes⁶ that
 you may know one another.⁷

إِنَّ أَكْرَمَكُمْ
 عِنْدَ اللَّهِ
 أَتَقْوَى
 إِنَّ اللَّهَ عَلِيمٌ
 خَبِيرٌ¹⁰ Verily the most honourable⁸
 in the sight of Allah is
 the one most righteous⁹ of you.
 Verily Allah is All-Knowing,
 All-Aware.¹⁰

قَالَتِ الْأَعْرَابُ
 ءَامَنَّا
 قُلْ لَمْ تُؤْمِنُوا
 وَلَكِنْ قُولُوا أَسْلَمْنَا
 وَلَمَّا دَخَلُوا
 الْإِيمَانَ فِي قُلُوبِكُمْ
 وَإِنْ طَبِعُوا اللَّهَ
 وَرَسُولَهُ 14. The bedouins say:
 "We believe."
 Say: "You have not believed;
 but say: 'We have surrendered';¹¹
 and there has not yet entered
 the faith in your hearts.
 And if you obey¹² Allah
 and His Messenger

1. خلقنا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See at 46:3, p. 1631, n. 4).
2. ذكر *dhakar* (s.; pl. *dhukâr/dhukûrah/dhukrân*) = male. See at 40:40, p. 1524, n. 5.
3. i. e., initially from Adam and Hawwâ', and then from father and mother. So all men are basically equal. أنثى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 40:40, p. 1524, n. 6.
4. جعلنا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 45:18, p. 1623, n. 6).
5. شعوب *shu'ûb* (pl.; s. *sha'b*) = peoples, folks, nations, races.
6. قبائل *qabâ'il* (pl.; s. *qabilah*) = tribes.
7. تعارفوا *ta'arafû* (originally *tata'arafûna*) = you (all) know one another, become acquainted with one another (v. ii. m. pl. impfct. from *ta'arafa*, form VI of *'arafa* [*ma'rifah/'irfân*], to know, to recognize. The terminal *nûn* is dropped for a hidden *'an* in *li* of motivation coming before the verb. See *yata'arafûna* at 10:45, p. 653, n. 11).
8. أكرم *'akram* = more/most honourable, esteemed, noble, generous (elative of *karîm*, (act. participle in the scale of *fa'il* from *karuma* [*karam/karamah/karâmah*], to be noble, to be generous. See *karîm* at 44:49, p. 1615, n. 3).
9. i. e., honour and distinction is by righteousness and moral quality, not by birth, race or nationality. أتقى *'atqâ* = more/most righteous, godfearing, pious (elative of *taqy*). See *ittaqu* at 49:12, p. 1681, n. 12.
10. خبير *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khbara* [*khubr/khibrah*] to be acquainted). See at 48:11, p. 1665, n. 10).
11. أسلمنا *'aslamnâ* = we surrendered, submitted, gave ourselves up (v. i. pl. past from *'aslama*, form IV of [*salâmah/salâm*], to be safe, secure. See *'aslamnâ* at 37:103, p. 1446, n. 9).
12. طيعوا *tu'î'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from *'atâ'a*, form IV of *tâ'a* [*taw*], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by *'in*. See at 48:16, p. 1668, n. 2).

لَا يَلْتَمِسُ	He will not discount ¹
مِنْ أَعْمَالِكُمْ شَيْئًا	from your deeds anything.
إِنَّ اللَّهَ	Verily Allah is
غَفُورٌ	Most Forgiving,
رَحِيمٌ	Most Merciful.
إِنَّمَا الْمُؤْمِنُونَ	15. The believers are but
الَّذِينَ آمَنُوا بِاللَّهِ	those who believe in Allah
وَرَسُولِهِ	and His Messenger
ثُمَّ لَمْ يَرْتَابُوا	and thereafter do not doubt ²
وَجَاهَدُوا بِأَمْوَالِهِمْ	and fight ³ with their wealth ⁴
وَأَنْفُسِهِمْ	and persons ⁵
فِي سَبِيلِ اللَّهِ	in the way ⁶ of Allah.
أُولَئِكَ هُمُ	Such ones are
الصَّادِقُونَ	the truthful. ⁷
قُلْ أَتَعْلَمُونَ	16. Say: "Do you inform ⁸
اللَّهَ بِدِينِكُمْ	Allah about your religion, ⁹
وَاللَّهُ يَعْلَمُ	while Allah knows
مَا فِي السَّمَوَاتِ	all that is in the heavens
وَمَا فِي الْأَرْضِ	and all that is in the earth?"
وَاللَّهُ بِكُلِّ شَيْءٍ	And Allah is of everything
عَلِيمٌ	All-Knowing. ¹⁰

1. يَلْتَمِسُ *yalit* (*yalitu*) = he diminishes, discounts (v. iii. m. s. impfct. from *lāta* [*layt*], to diminish. The final letter is vowelless [hence the medial *yā'* is dropped] because the verb is conclusion of a conditional clause).

2. i. e., do not vacillate in their faith. يَرْتَابُوا *yartābū* (*na*) = they entertain doubts, doubt, are sceptical, are in doubt, suspect, have misgivings (v. iii. m. pl. past from *irtāba* form VIII (*irityāb*) of *rāba* (*rayb*), to doubt, to suspect. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *irtābū* at 24:50, p. 1127, n. 2).

3. جَاهَدُوا *jāhadū* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 29:69, p. 1289, n. 11).

4. i. e., help the cause of fighting in the way of Allah with their wealth. أَمْوَالٌ *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 34:35, p. 1381, n. 7.

5. i. e., by personally taking part in the *jihād* in the way of Allah. أَنْفُسٌ *'anfus* (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 39:42, p. 1496, n. 5.

6. سَبِيلٌ *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 47:32, p. 1658, n. 7.

7. i. e., in their belief. صَادِقُونَ *ṣādiqūn* = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 15:64, p. 820, n. 4).

8. The address is to the bedouin Arabs and such others who outwardly professed the faith but inwardly entertained doubts. تَعْلَمُونَ *tu'allimūna* = you (all) teach, instruct, educate, inform (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 5:4, p. 328, n. 12).

9. دِينٌ *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 42:21, p. 1568, n. 12.

10. i. e., of all events, words, deeds and thoughts of His creatures, open or secret. عَلِيمٌ *'alīm* (s.; pl. *'ulamā'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 44:6, p. 1607, n. 5.

يَمُنُونَ 17. They think they do favour¹
 عَلَيْكَ to you
 أَنْ أَسْلَمُوا² that they embraced Islam.²
 قُلْ لَا تَمْنُوا Say: "You bestow no favour on
 عَلَيَّ إِسْلَامَكُمْ³ me by your embracing Islam.³
 بِرَأْسِ اللَّهِ يَمُنُ Nay, Allah bestows favour
 عَلَيْكُمْ أَنْ هَدَاكُمْ⁴ on you that He has guided⁴
 لِلْإِيمَانِ you to the faith,
 إِنْ كُنْتُمْ صَادِقِينَ⁵ if you are truthful.⁵

﴿١٧﴾

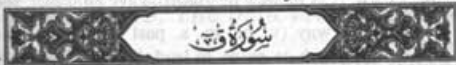
إِنَّ اللَّهَ يَعْلَمُ 18. Verily Allah knows
 غَيْبَ السَّمَاوَاتِ the unseen⁶ of the heavens
 وَالْأَرْضِ and the earth.
 وَاللَّهُ بِصِيرٍ⁷ And Allah is All-Seeing⁷
 ﴿١٨﴾ بِمَا تَعْمَلُونَ of what you do.

1. يَمُنُونَ *yamunnûna* = they bestow grace, grace, favour, (v. iii. m. s. impfct. from *manna* [mann], to be kind, gracious. See *yamunnu* at 12:90, p. 755, n. 10).
2. أَسْلَمُوا *aslamû* = they surrendered, submitted, gave themselves up, embraced Islam (v. iii. m. pl. past from *'aslama*, form IV of *salima* [salâmah/salâm], to be safe, secure. See *'aslamnâ* at 49:14, p. 1672, n. 12).
3. For the benefit of your faith is for you.
4. هَدَى *hadâ* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidâyah*, to guide, to lead. See at 39:57, p. 1501, n. 9).
5. i. e., in your profession of the faith. صَادِقِينَ *sâdiqîn* (pl.; acc/gen. of *sâdiqûn*; s. *sâdiq*) = truthful, those who speak the truth (active participle from *sadaqa* [sadaq/ sidq], to speak the truth. See at 46:22, p. 1640, n. 6).
6. غَيْب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 39:46, p. 1497, n. 8.
7. بِصِيرٍ *başîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *başura/başîra* [başar], to see). See at 48:24, p. 1671, n. 4.

50. SŪRAT QĀF Makkan: 45 'āyahs

This is a Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), the Messengership (*risālah*) of Muḥammad, peace and blessings of Allah be on him, Resurrection and the life after death. The main emphasis of the *sūrah* is, however, on Resurrection and the attitude of the unbelievers to it. It brings home this theme by referring to Allah's creation of the heavens and the earth and all that exists and also His providing for the creatures in various ways. In this connection reference is also made to what happened to the unbelieving nations of the past. It ends by mentioning some circumstances of death, Resurrection and the Day of Judgement.

The *sūrah* is named after the disjointed letter with which it starts.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ق 1. *Qāf*.¹

وَالْقُرْآنِ الْمَجِيدِ² By the Qur'ān, most glorious.²

ن 2. Nay, they wonder³

بَلْ يَجْعَلُونَ

أَنْ جَاءَهُمْ
مُنذِرٌ مِنْهُمْ⁴ that there has come to them
a warner⁴ from among them.

فَقَالَ الْكٰفِرُونَ
هٰذَا شَيْءٌ عَجِيبٌ⁵ So the unbelievers say:

"This is a thing very strange."⁵

ا 3. "Is it that when we are dead

أَوْ ذٰلِكُمْ
وَكُنَّا رَابًا⁶ and become dust?"⁶

That is a return⁷ quite remote."⁸

ذٰلِكَ رَجْعٌ بَعِيدٌ⁷

ق 4. We already know

فَدَعَمْنَا

مَا نَقُصُّ الْأَرْضُ⁹ what the earth diminishes⁹

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. *majīd* = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'il* from *majada/majuda* [*majd/majdah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

3. *'ajibū* = they wondered, were surprised/astonished (v. iii. m. pl. past from *'ajiba* [*'ajab*], to wonder, to be astonished. See at 38:4, p. 1460, n. 1).

4. *munḍhir* = warner, one who warns (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhūr*], to dedicate, to make a vow. See at 38:4, p. 1460, n. 2).

5. i. e., the unbelievers expressed surprise at the rise of a warner from among them and at the idea of Resurrection and Judgement.

6. i. e., shall we be raised after we have become dead and dust? *turāb* (s.; pl. *atribah/tirbān*) = soil, dust, dirt, earth. See at 37:54, p. 1439, n. 1.

7. *raj'* = return, coming back. See *yarji'ūna* at 46:27, p. 1642, n. 9.

8. *ba'īd* = (s.; pl. *bu'adā' /bu'ūd /bu'dān /bi'ād*) = far, far away, far-reaching, distant, remote, unlikely. See at 42:18, p. 1568, n. 2).

9. *tanquṣu* = she or it diminishes, reduces, lessens, decreases (v. iii. f. s. impfct. from *naqaṣa* [*naqṣ/nuqṣān*], to decrease, diminish. See *yunqasu* at 35:11, p. 1394, n. 1).

مِنْهُمْ	of them;
وَعِنْدَنَا كِتَابٌ	and with Us is a Book
حَفِیْظٌ ١	preserving. ¹
بَلْ كَذَّبُوا	5. Nay, they disbelieve ²
بِالْحَقِّ	the truth
لَمَّا جَاءَهُمْ	when it has come to them.
فَهُمْ فِي أَمْرٍ	So they are in a state
مَرِیْجٍ ٢	confused and disturbed. ³
أَفَلَا يَنْظُرُونَ إِلَى	6. Do they not look at
السَّمَاءِ فَوْقَهُمْ	the sky above them
كَيْفَ بَلَّيْنَاهَا	how We have set it up
وَزَيَّنَّاهَا	and adorned ⁴ it
وَمَا لَهَا مِنْ فُرُوجٍ ٣	and it has no breaches? ⁵
٤	
وَالْأَرْضَ	7. And the earth,
مَدَدْنَاهَا	We have spread ⁶ it out
وَأَلْقَيْنَا فِيهَا	and have cast ⁷ therein
رَوَاسِيَ	high and firm mountains, ⁸
وَأَنْبَتْنَا فِيهَا مِنْ	and have grown ⁹ therein of
كُلِّ رَوْحٍ بَهِیْجٍ ٥	every sort ¹⁰ quite delightful. ¹¹

1. i. e., in which everything is recorded and preserved. *حَفِیْظٌ hafîẓ* = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of *fa'il* from *hafiza* [*hifz*], to preserve, to guard. See at 42:48, p. 1578, n. 8).

2. *كَذَّبُوا kadhdhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 40:70, p. 1534, n. 7).

3. *مَرِیْجٍ marîj* = confused and disturbed, confounded (act. participle in the scale of *fa'il* from *maraja* [*marj*/*murâj*], to rise, to let loose, to mix. See *maraja* at 25:53, p. 1154, n. 1).

4. *زینا zayyannâ* = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*], to decorate, adorn. See at 41:12, p. 1543, n. 11).

5. *فُرُوجٍ furûj* (pl.; s. *farj*) = private parts, openings, apertures, breaches. See at 33:35, p. 1349, n. 12.

6. The earth, though spherical, is made habitable by being planed and spread out (See *Al-Tafsîr al-Kabîr*, XIX, 179). *مَدَدْنَاهَا madaðnâ* = we spread out, extended, laid out, stretched out, lengthened, prolonged (v. i. pl. past from *madda* from *madd*, to extend. See at 15:19, p. 811, n. 4).

7. *أَلْقَيْنَاهَا 'alqaynâ* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See at 38:34, p. 1468, n. 13).

8. *رَوَاسِيَ rawâsin* (pl.; s. *râsin*/*râsiyah*) = firm, anchored, fixed, towering mountains. See at 41:10, p. 1542, n. 10.

9. *أَنْبَتْنَا 'anbatnâ* = we caused to grow, produced, sprouted, grew, germinated (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabî*], to grow, to sprout. See at 31:10, p. 1313, n. 12).

10. *زَوْجٍ zawj* (pl. *أَزْوَاجٍ 'azwâj*) = wife, husband, spouse, one of a pair, consort, kind, sort. *zawj* is used in Arabic for one of a pair and is applied to either husband or wife. See at 39:6, p. 1482, n. 9.

11. *بَهِیْجٍ bahîj* = delightful, joyful, splendid, magnificent, beautiful (act. participle in the scale of *fa'il* from *bahajalbahuja*, to be happy, to be beautiful. See *bahjah* at 27:60, p. 1220, n.

بَصِيرَةٌ وَذِكْرٌ 8. As an insight¹ and reminder²

لِكُلِّ عَبْدٍ for every servant

مُنِيبٌ 9. turning in repentance.³

وَنَزَّلْنَا 9. And We send down

مِنَ السَّمَاءِ from the sky

مَاءً مَّزْكَا water full of blessings,⁴

فَأَنْبَتْنَا بِهِ جَنَّاتٍ then grow therewith gardens

وَحَبِّ الْحَصِيدِ and cereal⁵ of harvest.⁶

وَالنَّخْلَ بَاسِقَاتٍ 10. And date palm⁷ tall⁸

لَهَا طَعْلٌ نَضِيدٌ having spadix⁹ in layers.¹⁰

رِزْقًا 11. As provision

لِلْعِبَادِ for the servants.

وَأَحْيَيْنَا بِهِ 11. And We give life¹¹ therewith

بِلَدَّةٍ مَيِّتًا to a land dead and barren.

كَذَلِكَ Likewise will be

الْخُرُوجُ the coming out.¹²

كَذَّبَتْ قَبْلَهُمْ 12. Disbelieved before them

قَوْمَ نُوحٍ the people of Nûh and
وَأَصْحَابَ الرَّسِّ and the inhabitants¹³ of al-Rass¹⁴
وَتَمُودَ and the Thamûd.

1. بصيرة *tabṣīrah* = insight, enlightenment, instruction. See *baṣīr* at 49:18, p. 1684, n. 7.

2. i. e., reminder of the Power and Omnipotence of the Creator, Allah, and of the inevitability of return to Him. ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 40:54, p. 1528, n. 8.

3. i. e., to Allah, for forgiveness and mercy. منيب *munīb* = one who turns in repentance, penitent (act. participle from *'anâba*, form IV of *nâba* [*nawb/niyâbah*], to return, to come near, to represent. See at 34:9, p. 1370, n. 13).

4. مبارك *mubâarak* = blessed, full of blessings (passive participle from *bâraka*, form III of *baraka*, to kneel down. See at 23:29, p. 1083, n. 2).

5. حب *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. حصيد *ḥaṣīd* = mown, reaped, harvested, harvest, crop (act. participle from *ḥasada* [*ḥasd/ḥasâd/ḥisâd*], to harvest, to reap. See at 21:15, p. 1016, n. 6).

7. نخل *nakhl* = date palm. See at 26:148, p. 1188, n. 1.

8. باسقات *bâsiqât* (f. pl.; s. *bâsiqah*; m. *bâsiq*) = tall, towering.

9. طلع *ṭal'* = spadix or inflorescence of the palm tree, pollen, spathe. See at 37:65, p. 1440, n. 14.

10. نضيد *naḍīd* = in layers, arranged one above the other (pass. participle in the scale of *fa'il* from *naḍada* [*naḍd*], to pile up. See *mandûd* at 11:82, p. 707, n. 9).

11. i. e., make lively by vegetation. أحينا *'ahyaynâ* = brought to life, gave life (v. i. pl. past from *'ahyâ*, form IV of *ḥayiya* [*ḥayah*], to live. See at 36:33, p. 1416, n. 9).

12. i. e., of the dead on the Day of Resurrection.

13. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, dwellers, companions, associates, followers, owners. See at 40:43, p. 1525, n. 6).

14. A remnant of the Thamûd people.

وَعَادَ وَفِرْعَوْنَ وَ

إِخْوَانَ لُوطٍ ﴿١٧﴾

13. And 'Âd and Fir'awn
and the brethren¹ of Lût.

وَأَصْحَابُ

الْأَيْكَةِ

وَقَوْمِ تُبَّعٍ

كُلٌّ كَذَّبَ

الرُّسُلَ

فَحَقَّ وَعِيدِ ﴿١٨﴾

14. And the inhabitants
of the Wood²
and the people of Tubba'³.
Each disbelieved⁴
the Messengers.
So there came true⁵ My threats.⁶

أَفَعْيَبْنَا

بِالْخَلْقِ

الْأَوَّلِ

بَلْ هُمْ فِي لَبْسٍ

مِمَّنْ خَلَقْنَا جَدِيدًا ﴿١٩﴾

15. Are We then tired⁷
with the creation
in the first instance?⁸
Nay, they are in confusion⁹
about the creation anew.¹⁰

Section (Rukû') 2

وَلَقَدْ خَلَقْنَا

الْإِنْسَانَ وَنَعَلْنَاهُ

مَأْتَسُوسًا بِدَعْوَةِ

نَفْسِهِ

وَمِنْ أَقْرَبٍ إِلَيْهِ

مِنْ حَبْلِ الْوَرِيدِ ﴿٢٠﴾

16. And indeed We have
created man and We know
wherewith there tempts¹¹ him
his self;
and We are nearer¹² to him
than the jugular vein.¹³

1. In Arabic the tribe of a particular person is generally referred to as his brethren, and vice-versa. اخوان 'ikhwân (pl.); sing. اخ 'akh) = brothers, brethren. See at 33:55, p. 1360, n. 1.
2. i. e., the people of Prophet Shu'ayb, peace be on him. They were so-called because they lived in a region full of trees and forest, most probably in the region of Tabuk. ايكه 'aykah = wood, forest, thicket, jungle. See at 38:13, p. 1462, n. 4.
3. The name of an ancient people or a ruling dynasty in Yaman. See at 44:37, p. 1612, n. 13.
4. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 34:45, p. 1385, n. 4).
5. حق *haqqa* = he or it became true, correct, due, right, incumbent (v. iii. m. s. past from *haqq*. See at 46:18, p. 1638, n. 6).
6. i. e., the punishment with which they had been threatened was inflicted on them. *wa'id* (originally *wa'idî*) : وعيد *wa'id* = threats, promises. See at 14:14, p. 792, n. 5.
7. عينا *'ayina* = we became tired, was fatigued, lost the strength (v. i. pl. past from *'ayya* [ع'iyi]), to lack the strength. See *ya'ya* at 46:33, p. 1644, n. 10).
8. i. e., do the unbelievers then think that We are tired by creating in the first instance so that We cannot create again?
9. لبس *labs* = confusion, perplexity, uncertainty, tangle, muddle. See *yalbasûna* at 44:54, p. 1615, n. 9.
10. i. e., about the Resurrection. جديد *jadîd* (s.; pl. *judud/judad*) = new, novel. See at 35:16, p. 1396, n. 5.
11. توسوس *tuwaswisu* = she whispers, tempts with wicked suggestions (v. iii. f. s. impfct. from *waswasa* at 20:120, p. 1006, n. 1).
12. أقرب *'aqrab* = closer, closest, nearer, nearest, more/most likely (relative of *qarib*. See at 18:81, p. 940, n. 12).
13. حبل *habl* (pl. *hibâl/ahbul'ahbâl/hubûl*) = rope, cord, string, vein, sinew. حبل الوريد *habl al-warid* = jugular vein. See *habl* at 3:103, p. 196, n. 5.

- حِكْمَةٌ بَالِغَةٌ 5. A wisdom¹ most perfect;²
فَمَا تَنْفَعُنَّ 5 but there avail³ not
النُّذُرَ 5 the warners.⁴
- فَوَلَّوْا عَنْهُمْ 6. So turn away⁵ from them.
يَوْمَ يَدْعُ الدَّاعِ 6 On the day the caller will call
إِلَىٰ مَن وَنُكِرَ 6 to a thing most terrible.⁶
- حُضَعَا أَبْصَرَهُمْ 7. Their eyes humbled,⁷
يَخْرُجُونَ 7 they will come out
مِنَ الْأَجْنَادِ 7 of the graves⁸
كَأَنَّهُمْ جَرَادٌ 7 as if they are locusts⁹
مُنْتَشِرٌ 7 spreading abroad.¹⁰
- مُهْطِعِينَ 8. Running in haste¹¹
إِلَىٰ الدَّاعِ 8 towards the caller.
يَقُولُ الْكَافِرُونَ 8 The unbelievers will say:
هَذَا يَوْمٌ عَسِرٌ 8 "This is a day most hard."¹²
- كَذَّبَتْ قَبْلَهُمْ 9. Disbelieved before them
قَوْمَ نُوحٍ 9 the people of Nûḥ.
فَكَذَّبُوا 9 So they cried lies to
عِبَادَنَا وَقَالُوا 9 Our servant and said:

1. i. e., this Qur'ân contains the most perfect wisdom and guidance. *ḥikmah* (pl. *ḥikam*) = wisdom, sagacity. See at 43:63, p. 1598, n. 12).

2. *bâlighah* = she or that which attains, reaches, is major, intense, perfect, profound, far-reaching (active participle from *balagha* [*bulâgh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

3. i. e., there avail not the unbelievers the warnings of the warners. *tughni*(î) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghna, form IV of *ghaniya* [*ghinan* / *ghanâ*], to be free from want, to be rich. See at 36:23, p. 1414, n. 9).

4. *nudhur* (pl.; s. *nadhîr*) = warners (active participle in the scale of *fa'il* from *nadhara* [*nadhîr* / *nudhûr*], to vow, to pledge). See at 46:21, p. 1639, n. 11).

5. i. e., let them alone for sometime. *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 51:54, p. 1705, n. 5).

6. i. e., on the Day of Judgement all will be called to account for their deeds and it will be a terrible situation. *nukur* (s.; pl. 'ankâr) = disagreeable, detestable, terrible, not recognized (i. e., unprecedented).

7. *khushsha'* (pl.; s. *khâshi'*) = submissive, humbled (act. participle from *khasha'a* [*khushû'a*], to be submissive, humble. See *khâshi'ah* at 41:39, p. 1553, n. 5).

8. *'ajdâth* (pl.; s. *jadath*) = graves, tombs. See at 36:51, p. 1421, n. 6.

9. *jarâd* = locusts. See at 7:133, p. 513, n. 9.

10. *muntashîr* (s.; pl. *muntashîrûn*) = he or that which spreads abroad, is scattered, dispersed (act. participle from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See *intashîrûn* at 33:53, p. 1358, n. 9).

11. *muḥti'in* (pl.; acc./gen. of *muḥti'ân*, s. *muḥti'*) = those who protrude their necks in running, rushing, running in haste (act. participle from 'aḥṭa'a, to protrude or outstretch the neck. See at 14:43, p. 803, n. 1).

12. *'asîr* = hard, most hard, difficult, trying. See 'asîr at 25:26, p. 1146, n. 1.

- إِذْ يَنْفَعُ 17. Lo, there receive¹
الْمَلْفَيْانِ the two receivers²
عَنِ الْيَمِينِ from the right³
وَعَنِ الشِّمَالِ مُعِيدٌ 17 and from the left,⁴ sitting.⁵
- مَا يَلْفِظُ مِنْ قَوْلٍ 18. He utters⁶ not of a word
إِلَّا لَدَيْهِ but there is by him
رَقِيبٌ عَسِيدٌ 18 an overseer⁷ quite ready.⁸
- وَجَاءَتْ 19. And there shall come
سَكْرَةٌ الْمَوْتِ the agony⁹ of death
بِالْحَقِّ in truth.
ذَلِكَ مَا كُنْتُمْ 19 That is what you use to
مِنْهُ مُتَعِدِّينَ 19 turn away¹⁰ from.
- وَنُفِخَ 20. And blown shall be¹¹
فِي الصُّورِ the Trumpet.¹²
ذَلِكَ That will be the
يَوْمَ الْوَعْدِ 20 Day of the Threats.¹³
- وَجَاءَتْ 21. And there shall come
كُلُّ نَفْسٍ every person;
مَعَهَا سَاقٍ with him will be one driving¹⁴
وَمُهَيَّبٌ and a witness.¹⁵

1. i. e., two specially appointed angels. متلفيان *mutallaqqiyân* (dual; s. *mutallaqqin*; pl. *matalaqqûn*) = two receivers (act. participle from *talaqqâ*). See n. 1 above.
2. i. e., right, right hand. يمين *yamin* (s.; pl. *'aymân*) = right, right hand. See at 37:28, p. 1435, n. 2.
3. i. e., north, left hand, left side, left. شمال *shimâl*
4. i. e., each sitting on one side. مُعِيدٌ *qa'id* = one who sits down, sitting, infirm (act. participle in the scale of *fa'il* from *qa'ada* [qu'ûd], to sit down. See *qawâ'id* at 2:127, p. 60, n. 10).
5. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
6. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
7. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
8. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
9. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
10. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
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13. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
14. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).
15. i. e., ready to record. عَسِيدٌ *atîd* = ready, prepared (pass. participle from *'atada* ['atâd], to be ready. See *'a'tadnâ* at 48:13, p. 1666, n. 6).

لَقَدْ كُنْتَ 22. "You had indeed been

فِي غَفْلَةٍ مِّنْ هَذَا in indifference¹ to this.

فَكَشَفْنَا So We have removed²

عَنْكَ غِطَاءَكَ from you your covering.³

فَصِّرْكَ الْيَوْمَ Hence your sight⁴ today is

حَدِيدًا sharp."⁵

وَقَالَ 23. And there will say

قَرِينُهُ his companion:⁶

هَذَا مَا لَدَيَّ "This is what I have with me

عِنْدِي ready."⁷

أَلْقِيَا 24. "You two throw⁸

فِي جَهَنَّمَ in hell

كُلَّ كَفَّارٍ everyone infidel,⁹

عَنِيدًا stubbornly defiant."¹⁰

مَنَاعٍ لِلْخَيْرِ 25. "Preventer¹¹ of the good,

مُعْتَدِرٍ شَرِيبٍ transgressor,¹² skeptic."¹³

الَّذِي جَعَلَ مَعَ اللَّهِ 26. He who set with Allah

إِلَّهًا آخَرَ another god.

فَأَلْقِيَاهُ So you two throw him

1. غفلة *ghaflah* = negligence, indifference, carelessness, inadvertence. See at 28:15, p. 1236, n. 1.

2. كَشَفْنَا *kashafnâ* = we removed, lifted, disclosed, exposed (v. i. pl. past from *kashafa* [*kashf*]), to remove. See at 43:50, p. 1595, n. 8).

3. غِطَاءٌ *ghitâ'* (s.; pl. 'aghtiyah) = cover, covering, wrap, wrapping, envelop, lid. See at 18:100, p. 946, n. 9.

4. بَصْرٍ *baṣar* (s.; pl. 'abṣâr) = eye, sight, vision, glance, look, insight. See at 45:23, p. 1625, n. 9.

5. حَدِيدٍ *hadîd* (s.; pl. *hadâ'id/hidâd*) = iron, ironware, sharp. See at 17:50, p. 888, n. 11.

6. i. e., the angel accompanying as witness. قَرِينٍ *qarîn* (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'il* from *qarana* [*qarn*]), to connect, to associate. See *muqarranin* at 25:13, p. 1141, n. 9).

7. i. e., the record of his deeds. عِنْدٍ *'atîd* = ready, prepared (pass. participle from '*atada* [*'atâd*]), to be ready. See at 50:18, p. 1689, n. 7).

8. i. e., Allah will say to the two angels. لِقِيَا *'alqiya* = you (two) throw, fling, cast, deliver (v. ii. m. dual imperative from '*alqa*, form IV of *laqiya* [*liqâ' luqyân luqy luqyah/luqan*]), to meet. See '*alqû* at 37:97, p. 1415, n. 5).

9. كَفَّارٍ *kaffâr* = infidel, unbeliever. See *kuffâr* at 47:34, p. 1659, n. 4.

10. عَنِيدٍ *'anîd* = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of *fa'il* from '*anada* [*'unûd*]), to deviate, to resist stubbornly. See at 14:515, p. 792, n. 9).

11. مَنَاعٍ *mannâ'* = one who prevents, forbids, defends, resists, bars, blocks (act. participle in the scale of *fa'il* from *mana'a* [*man'*]), to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

12. مُعْتَدِرٍ *mu'tadîn* (s.; pl. *mu'tadîn*) = transgressor, aggressor, assailant (active participle from *i'tadâ*, form VIII of '*adâ* [*'adw*]), to speed, to run. See *mu'tadîn* at 10:74, p. 664, n. 9).

13. مُرِيبٍ *murîb* (s.; pl. *murîbân*) = one who arouses suspicion/misgivings, startler (act. participle from '*arâba*, form IV of *râba* [*ruḥb*]), to disquiet, doubt. See *murtâb* at 40:35, p. 1522, n. 3).

فِي الْعَذَابِ in the punishment

الشَّدِيدِ most rigorous.¹

قَالَ 27. There will say

فِيهِ رَبِّيَ his comrade:² "Our Lord,

مَا أَطَعْتُهُ I did not make him transgress,³

وَلَكِنْ كَانُ فِي ضَلَالٍ but he was astray⁴

بَعِيدٍ far away."⁵

قَالَ 28. He will say:

لَا تَخْتَصِمُوا "Do not quarrel⁶

لَدَيَّ in My Presence; and

وَقَدْ قَدَّمْتُ إِلَيْكُمْ I had given you in advance⁷

بِالْوَعِيدِ the threats."⁸

مَا يَدَّلُ 29. "Altered⁸ shall not be

الْقَوْلُ لَدَيَّ the sentence on My part,

وَمَا أَنَا بِظَالِمٍ nor am I unjust⁹

لِلْعَبِيدِ to the servants."¹⁰

Section (Rukû') 3

يَوْمَ نَقُولُ 30. On the day We shall say

لِجَهَنَّمَ to hell:

1. i. e., his evil comrade in the worldly life, Satan. *شديد* *shadîd* (pl. أشداء 'ashiddâ'/شداد *shiddâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 42:26, p. 1567, n. 2).

2. i. e., his evil comrade in the worldly life, Satan. *قرين* *qarîn* (s.; pl. *quranâ'*) = associate, companion, comrade, consort, connected, joined (act. participle in the scale of *fa'îl* from *qarana* [*qarn*], to connect, to associate. See *muqarranîn* at 25:13, p. 1141, n. 9).

3. *أطعيت* 'atghaytu = I made (someone) transgress/exceed all bounds/rebel (v. i. s. past from 'atghâ, form IV of *taghâ* [*taghan/tughyân*], to exceed all bounds. See at 37:30, 1435, n. 5).

4. *ضلال* *ḍalâl* = error, straying from the right path. *فِي ضَلَالٍ* = in error, astray, in vain. See at 46:32, p. 1644, n. 7.

5. i. e., from the right course and the truth. *بعيد* *ba'id* = (s.; pl. *bu'adâ' /bu'ûd /bu'dân /bi'âd*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:3, p. 1685, n. 8).

6. i. e., Allah will say to them. *لا تختصموا* *lâ takhtashimû* = You (all) do not quarrel, dispute, argue, debate, contest one another (v. ii. m. pl. imperative {prohibition} from *ikhtashama*, form VIII of *khashama* [*khashâ/ khiṣâm/ khuṣûmah*], to defeat in argument. See *takhtashimûna* at 39:31, p. 1492, n. 5).

7. *قدمت* *qaddamtu* = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama / qadima* [*qadm /qudâm /qidmân /maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

8. *يبدل* *yubaddalu* = he or it is exchanged, changed, altered, replaced, substituted (v. iii. m. s. impfct. passive from *baddala*, form II of *badala* [*badal*], to replace. See *yubaddilû* at 48:15, p. 1667, n. 7).

9. *ظلام* *ẓallâm* = unjust, oppressor, evildoer (act. participle in the scale of *fa'îl* from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 41:46, p. 1556, n. 11).

10. *عبيد* 'abîd (pl.; s. *عبد* 'abd) = serfs, servants, slaves, bondsmen. See at 22:10, p. 1048, n. 10.

هَلْ أَمْتَلَأْتِ	"Have you become full?" ¹	1. امتلأت <i>imtala'ti</i> = you (fem.) became full, filled yourself (v. iii. f. s. past from <i>imtala'a</i> , form VIII of <i>mala'a</i> [<i>mal' / mal'ah / mil'ah</i>], to fill, to fill up. See <i>la 'amla'anna</i> at 38:85, p. 1478, n. 7).
وَتَقُولُ	And she will say:	2. مزيد <i>majîd</i> = excess, more, additional (verbal noun of <i>jâda</i> ; also passive participle from <i>zâda</i> . See <i>zâda</i> at 47:17, p. 1653, n. 9).
هَلْ مِنْ مَزِيدٍ ﴿٣٠﴾	"Is there any more?" ²	3. أزلفت <i>'uzlifat</i> = she or it was brought near, advanced (v. iii. f. s. past passive from <i>'azlafu</i> , form IV of <i>zalafu</i> [<i>zalf/zalaf/zalif</i>], to go near, approach, advance. See <i>'azlafnâ</i> at 26:90, p. 1178, n. 8).
وَأُزْلِفَتِ	31. And brought near ³ will be	4. متقين <i>muttaqîn</i> (acc./gen. of <i>muttaqûn</i> ; sing. <i>muttaqîn</i>) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and <i>sunnah</i>), godfearing, righteous (active participle from <i>ittaqa</i> , form VIII of <i>waqa</i> [<i>waqy/ wiqâyah</i>], to guard, to protect. See at 45:19, p. 1624, n. 3).
الْجَنَّةَ لِلْمُتَّقِينَ	paradise for the righteous, ⁴	5. بعيد <i>ba'id</i> = (s.; pl. <i>bu'adâ' / bu'ûd / bu'dân / bi'ûd</i>) = far, far away, far-reaching, distant, remote, unlikely. See at 50:27, p. 1691, n. 5).
غَيْرِ بَعِيدٍ ﴿٣١﴾	not far away. ⁵	6. توعدون <i>tâ'adûna</i> = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from <i>wa'ada</i> [also from <i>'aw'ada</i> , form IV of <i>wa'ada</i>] [<i>wa'd</i>], to promise. See at 41:30, p. 1550, n. 11).
هَذَا مَا	32. "This is what	7. أواب <i>'awwâb</i> (s.; pl. <i>'awwâbûn</i>) = oft-returning, oft-returning in penitence, ever penitent, ever-obedient (act. participle in the scale of <i>fa'âl</i> from <i>'âba</i> [<i>'awb/ 'awbah/ 'iyâb</i>], to return. See at 38:44, p. 1471, n. 3).
تُوعَدُونَ	you were promised ⁶ —	8. i. e., to the injunctions of the Qur'ân and <i>sunnah</i> . حفيظ <i>hafîz</i> = attentive, mindful, preserving, guarding, guard, (act. participle in the scale of <i>fa'îl</i> from <i>hafîza</i> [<i>hifz</i>], to preserve, to guard. See at 42:48, p. 1578, n. 18).
لِكُلِّ أَوَّابٍ	for everyone oft-returning, ⁷	9. خشى <i>khashiya</i> = he feared, was afraid of, apprehended (v. iii. m. s. past from <i>khashy / khashyah</i> , to fear. See at 36:11, p. 1411, n. 5).
حَفِيزٍ ﴿٣٢﴾	attentive. ⁸	10. متنب <i>munîb</i> = one who turns in repentance, penitent (act. participle from <i>'anâba</i> , form IV of <i>nâba</i> [<i>nawb/niyâbah</i>], to return, to come near, to represent. See at 50:8, p. 1687, n. 2).
مَنْ خَشِيَ	33. "Who feared ⁹ the	11. خلود <i>khulûd</i> = to last for ever, to be everlasting/ eternal (verbal noun of <i>khalada</i> . See <i>khâlîdîn</i> at 48:5, p. 1662, n. 10).
الرَّحْمَنَ الْغَيْبِ	Most Merciful in the unseen,	
وَجَاءَ بِقَلْبٍ	and came with a heart	
مُنِيبٍ ﴿٣٣﴾	turning in repentance." ¹⁰	
أَدْخُلُوهَا	34. "Enter you all in it	
بِسَلَامٍ	in peace."	
ذَٰلِكَ يَوْمُ الْخُلُودِ ﴿٣٤﴾	This is the Day of Eternity. ¹¹	
هُمْ	35. They shall have	

مَا يَشَاءُونَ فِيهَا all that they desire¹ therein;

وَلَدَيْنَا مَزِيدٌ and with Us will be more.²

وَكَمْ 36. And how many

أَهْلَكْنَا قَبْلَهُمْ We destroyed³ before them

مِنْ قَرْنٍ of a generation⁴

هُمْ أَشَدُّ مِنْهُمْ who were stronger⁵ than they

بِطَسًا im might⁶

فَنَفَّسُوا and they had penetrated⁷

فِي الْبَلَدِ into the land.

هَلْ Was there

مِنْ مَخْرَجٍ any palce of escape?⁸

إِنَّ فِي ذَلِكَ 37. Verily therein is

لَذِكْرٍ a reminder⁹

لِمَنْ كَانَ لِقَلْبٍ for anyone that has a heart¹⁰

أَوْ أَلْقَى السَّمْعَ or casts¹¹ ear to

وَهُوَ سَاهِدٌ and he is heedful.¹²

وَلَقَدْ خَلَقْنَا 38. And indeed We created

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا بَيْنَهُمَا and all that is between them

فِي سِتَّةِ أَيَّامٍ in six days,

وَمَا مَسَّنَا and there touched¹³ Us not

1. يَشَاءُونَ *yashā'ūna* = they wish, desire, want (v. iii. m. pl. impfct. from *shā'a* [*mashī'ah*], to wish. See at 42:22, p. 1569, n. 13).

2. مَزِيدٌ *majīd* = excess, more, additional (verbal noun of *jāda*; also passive participle from *zāda*. See at 50:35, p. 1693, n. 2).

3. أَهْلَكْنَا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/ halāk /ahlukah*], to perish. See at 47:13, p. 1651, n. 11).

4. i. e., because of their unbelief and persistent sinning. قَرْنٌ *qarn* (s.; pl. قُرُونٌ *qurūn*) = generation, century, horn. See at 38:3, p. 1459, n. 6.

5. أَشَدُّ *ashadd* = more/most intense, stronger/strongest, severer /severest, fiercest/ fiercest, sterner/sternest, tougher/toughest, (relative of *shadīd*). See at 40:46, p. 1526, n. 5.

6. بَطْشٌ *batsh* = power, might, strength, force, valour. See at 43:8, p. 1583, n. 10.

7. i. e., by travels, settlement and building. نَاقِبَاتٌ *naqqabū* = they penetrated, drilled, examined thoroughly, travelled (v. iii. m. pl. past from *naqqaba*, form II of *naqaba* [*naqb*], to bore, pierce. See *naqb* at 18:97, p. 945, n. 7).

8. i. e., from death and Allah's retribution? مَخْرَجٌ *makhīṣ* = escape, flight, place of retreat, sanctuary (verbal noun of, also noun of place from *hāsa*, [*hays/ hayṣah/mahīṣ*], to escape, to flee. See at 41:48, p. 1557, n. 9).

9. i. e., reminder of Allah's Power and of the inevitability of return to Him. ذِكْرٌ *dhikrā* = recollection, remembrance, memory, reminder. See at 50:8, p. 1687, n. 2.

10. i. e., to understand and realize.

11. i. e., lends ear to the admonitions and listens carefully. أَلْقَى *'alqā* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqā' /luqyān /luqy /luqyah/luqan*], to meet. See at 31:10, p. 1313, n. 7).

12. شَهِيدٌ *shahīd* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 48:28, p. 1674, n. 17).

13. مَسَّنَا *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masīs*, to feel, to touch. See at 39:49, p. 1498, n. 10).

٣٨ مِنْ لُغُوبٍ any weariness.¹

فَاصْبِرْ 39. So have patience²

عَلَىٰ مَا يَقُولُونَ over what they say,³

وَسَبِّحْ and declare sanctity⁴

بِحَمْدِ رَبِّكَ with the praise of your Lord

قَبْلَ طُلُوعِ الشَّمْسِ before the rise⁵ of the sun

وَقَبْلَ الْغُرُوبِ and before the sunset.⁶

وَمِنَ اللَّيْلِ 40. And in part of the night⁷

فَسَبِّحْهُ declare His sanctity,

وَأَذِّنْ and in the wake⁸

الشُّجُودِ of prostrations.

وَأَسْمِعْ يَوْمَ 41. And listen⁹ on the day

يُنَادِ الْمُنَادِ there will call¹⁰ the caller¹¹

١١ مِنْ مَّكَانٍ قَرِيبٍ from a place quite near.

يَوْمَ يَسْمَعُونَ 42. On the day they will hear

الصَّيْحَةَ the thunderous blast¹²

بِالْحَقِّ in truth.

ذَٰلِكَ يَوْمَ That will be the day of

١٢ الْخُرُوجِ the coming out.¹³

1. So, it is not at all difficult on Allah's part to resurrect and create anew. لغوب *lughûb* = exhaustion, weariness. See at 35:35, p. 1402, n. 13.

2. The address is to the Prophet, peace and blessings of Allah be on him, and through him to the believers. اصبر *ishbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. t. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 30:60, p. 1310, n. 7).

3. i. e., what the unbelievers say in respect of the Qur'ân and its message.

4. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabih/ sibâhah*] to swim, to float. See at 40:55, p. 1529, n. 1).

5. i. e., at dawn (*fajr*). طلوع *ṭulû'* = to rise, ascend. See at 20:130, p. 1009, n. 7.

6. i. e., the late afternoon ('*asr*) prayer. غروب *ghurûb* = setting, sunset. See at 18:17, p. 915, n. 8.

7. i. e., *magrib*, '*ishâ*' and *tahajjud* prayers.

8. i. e., after completing the prayers. أذنب *'adhb* (pl.; sing. *dubr/ dubur*) = backs, rear parts, rear, in the wake. See at 47:24, p. 1656, n. 7.

9. اسمع *istami'* = listen, hear, pay attention (v. ii. m. s. imperative from *istama'a*, form VIII of *sami'a* [*sam/ samâ' /samâ'ah /masma'*], to hear. See *istami'û* at 22:73, p. 1071, n. 13).

10. ينادى *yunâdî* = he calls, calls out, summons (v. iii. m. s. impfct. from *nâda*, form III of *nâdâ* [*nâdw*], to call. See at 41:47, p. 1557, n. 2).

11. i. e., the angel *Isrâfil*, on the occasion of Resurrection. منادى *munâdin* = summoner,

caller (active participle from *nâda*, form III of *nâdâ*, [*nâdw*], to call. See at 3:193, p. 232, n. 1).

12. i. e., the blowing in the trumpet by *Isrâfil*. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 38:15, p. 1462, n. 10).

13. i. e., i. e., the coming into existence alive out of the dead on the Day of Resurrection. خروج *khurûj* = going out, coming out, departure (verbal noun of *kharaja*. See *yukhriju* at 47:37, p. 1660, n. 3).

إِنَّا نَحْنُ 43. Verily it is We Who
 نُحْيِي وَنُؤْتِيهِمْ 1 give life¹ and cause to die;²
 وَإِلَيْنَا الْمَصِيرُ 3 and to Us is the destination.³

يَوْمَ 44. On the Day
 تَشَقَّقُ الْأَرْضُ 4 rent asunder⁴ will be the earth
 عَنْهُمْ سِرًّا 5 off them in haste.⁵
 ذَلِكَ حَشْرٌ 6 That will be the assembling⁶
 عَلَيْنَا يَسِيرٌ 7 on Our part quite easy.⁷

نَحْنُ أَعْلَمُ 45. We do know best⁸
 بِمَا يَقُولُونَ what they say,
 وَمَا أَنْتَ عَلَيْهِمْ 9 and you are not over them
 بِجَبَّارٍ a compeller.⁹
 فَذَكِّرْ 10 So remind¹⁰
 بِالْقُرْآنِ by means of the Qur'ān
 مَنِ يَخَافُ 11 those that fear¹¹
 وَعِيدِ 12 My threats.¹²

1. *nūhyi* = we give life, animate, enliven (v. i. pl. impfct. from 'ahyā, form IV of ḥayiya [ḥayah], to live. See at 36:12, p. 1411, n. 7).
2. So, it is nothing unusual for Him to resurrect the dead. *numītu* = we cause to die, put to death (v. i. pl. impfct. from 'amāta, form IV of māta [maw], to die. See at 15:23, p. 812, n. 6).
3. *maṣīr* = destination, place at which one arrives, destiny. See at 48:7, p. 1663, n. 11).
4. *tashaqqaqu* (originally *tatashaqqaqu*) = she gets split, is rent asunder, cleft, ripped, torn (v. iii. f. s. impfct. from *tashaqqqa*, form V of *shaqqa* [shaqq], to split, cleave. See at 25:25, p. 1145, n. 11).
5. So the dead will come out alive from the earth. *sirā'* (pl.; s. *sarī'*) = those in haste. *sirā'an* = in haste, quickly, in a hurry.
6. *ḥashr* = to gather, assemble, rally (verbal noun of *ḥashara*. See *ḥushira* at 46:6, p. 1632, n. 12).
7. *yasīr* = easy, gentle, simple, insignificant. See at 29:19, p. 1271, n. 8.
8. *'a'lamu* = better-knowing, best aware (relative of 'ālim, active participle from 'alima ['ilm], to know. See at 29:32, p. 1276, n. 5).
9. *jabbār* (s.; pl. *jabbārūn/ jabābir/ jabābirah*) = of overwhelming power, tyrant, oppressor, compeller (act. participle in the scale of *fa'āl* from *jabara* [jabr/jubār]. to set, to restore, to force. See at 28:19, p. 1237, n. 12).
10. *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [dhikr/tadhkār], to remember. See at 14:5, p. 787, n. 5).
11. *yakhāfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khāfa* [khawf/ makhāfah/ khifah], to fear. See at 27:10, p. 1204, n. 2).
12. *wa'idi* (originally *wa'īdi*) = *wa'īd* = threats, promises. See at 50:20, p. 1689, n. 13.

51. SŪRAT AL-DHĀRIYĀT (THE SCATTERING WINDS)

Makkan: 60 'āyahs

This is an early Makkan *sūrah*. It deals with the fundamentals of the faith, mainly *tawhīd* (monotheism), Resurrection, Judgement and the life in the hereafter. It starts by emphasizing that the Resurrection and Judgement shall take place. Next it refers to the unbelievers who disbelieve in the Qur'ān and the Resurrection and their condition in the hereafter. In contrast the condition of the believers and the righteous is then mentioned. It then refers to the heavens and the earth and all that exist as signs of Allah's Power of creation and His Lordship and Absolute Oneness. In this context reference is made to some of the Messengers whom Allah had sent with the message of monotheism and worship of Allah Alone and how the previous nations had been destroyed because of their unbelief and persistent disobedience to Allah.

سُورَةُ الدَّارِیَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذَرِيَّتِ 1. By the scattering winds¹

ذُرُورًا blowing away;

فَالْحَامِلَاتِ 2. And the carriers²

وَقَرًا of heavy load;³

فَالْجَارِيَاتِ 3. And those that move on⁴

بُسْرًا at ease;⁵

فَالْمَقْسِمَاتِ 4. And the distributors⁶

أَمْرًا by command;⁷

إِنَّمَا تُوعَدُونَ 5. Verily what you are

لصَادِقُونَ promised⁸ is true.

1. ذاربات *dhāriyāt* (f. pl.; s. *dhāriyah*) = scattering winds, scatterers, dispersers, those that blow away/carry off (act. participle from *dhari* [*dhariw*], to scatter, to blow away. See *tadhri* at 18:45, p. 927, n. 13).

2. i. e., the clouds. حاملات *hāmīlāt* (f. pl.; s. *hāmīlāt*; m. *hāmīl*) = those who carry, camels, bearers (act. participle from *hamala*. See *hāmūlūn* at 29:12, p. 1269, n. 3).

3. وقر *wiqr* = heavy load, burden.

4. i. e., the ships. جاريات *jāriyāt* (f. pl.; s. *jāriyah*) = those that move on/flow [ships] (act. participle from *jarā* [*jary*], to flow. A ship is called *jāriyah* because it flows on the surface of the sea. See *jawārin* at 42:32, p. 1573, n. 6).

5. بسر *yusr* = ease, facility. See at 18:88, p. 943, n. 2.

6. i. e., the angels who distribute Allah's assignments and graces among the creatures.

مقسمات *muqassimāt* (f. pl.; s. *muqassimah*) = distributors, dividers, those that parcel out/break up (act. participle from *qassama*, form II of *qasama* [*qasm*], to divide. See *yuqassimūna* at 43:32, p. 1590, n. 4).

7. أمر *'amr* (s.; pl. أوامر *'awāmīr* / أمور *'amūr*) = order, command, decree / matter, issue, affair. See at 45:18, p. 1623, n. 8.

8. i. e., the Resurrection and Judgement. تُوعَدُونَ *tū'adūna* = you are promised, assured, threatened. (v. ii. m. pl. impfct. passive from *wa'ada* [also from *'aw'ada*, form IV of *wa'ada*] [*wa'd*], to promise. See at 50:32, p. 1692, n. 6).

- وَأَنَّ الَّذِينَ 6. And verily the Judgement¹
لَتَوَّعِقُنَّ shall take place.²
- وَأَسْمَاءُ 7. By the sky
ذَاتِ الْمُرْتَبَاتِ full of routes.³
- إِن كَرِهَىٰ لِقَاكُم 8. Indeed you are in a talk
مُخْتَلِفٌ quite divergent.⁴
- يُؤْتِكُمْ عَنْهُ 9. Deluded⁵ from it is
مَنْ أُولَٰئِكَ the one who is deluded.
- قِيلَ الْكَاذِبُونَ 10. Doomed are the liars.⁶
- الَّذِينَ هُمْ 11. Those that are
فِي غَمْرَةٍ سَاهُونَ in heedlessness⁷ distracted.⁸
- يَسْتَلُونَ أَيَّانَ 12. They ask: "When⁹ is
يَوْمَ الدِّينِ the day of Judgement?"
- يَوْمَ 13. The day they shall be
عَلَى النَّارِ يُقْتَلُونَ on the fire put to trial.¹⁰

1. *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 49:16, p. 1683, n. 9.

2. *wāqī'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [*wuqū'*], to fall. See at 42:22, p. 1569, n. 9).

3. *ḥubuk* (p.; s. *ḥabikah*) = routes, ways, paths, orbits of the celestial bodies.

4. i. e., you express divergent opinions and make contradictory statements about the Qur'ān and the Prophet, peace and blessings of Allah be on him. Thus sometimes you say he is a poet, sometimes you say he is possessed; again you say he has fabricated the Qur'ān, then you say someone else has composed it for him, and the like. *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*]) to follow, to succeed. See at 39:21, p. 1488, n. 13).

5. i. e., deluded from the Qur'ān are by such talks those who are deluded. *yu'faku* = he is deluded, beguiled, deceived, turned away (v. iii. m. s. impfct. passive from *'afaka*. See at 40:63, p. 1531, n. 8 above).

6. *kharrāṣūn* (pl.; s. *kharrāṣ*) = liars, surmisers, conjecturers (act. participle in the scale of *fa'āl* from *kharāṣa* [*kharṣ*], to guess, to tell an untruth. See *yakhrūṣūna* 43:20, p. 1587, n. 4).

7. *ghamrah* (s.; pl. *ghumar*) = perplexity, bewilderment, confusion, error, heedlessness, hardship, pangs. See at 23:54, p. 1089, n. 2.

8. *sāhūn* (pl.; s. *sāhin*) = unmindful, heedless, inattentive, distracted, negligent (act. participle from *sahā* [*sahw/suhūw*], to overlook, to forget).

9. *'ayyān* = when, at what time. See at 16:21, p. 833, n. 5.

10. *yufṭanūna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/futān*], to turn away, to put to trial. See at 29:2, p. 1265, n. 4).

ذُوقُوا فِتْنَتَكُمْ 14. "Taste¹ your trial.²
هَذَا الَّذِي كُنتُمْ يَدَّ
تَسْتَعْجِلُونَ 15

This is what you had been
wishing to hasten."³

إِنَّ الْمَعِينِينَ 15. Verily the righteous⁴
فِي جَنَّاتٍ
وَعُيُونٍ 16

shall be amidst gardens
and springs.⁵

ءَاخِذِينَ 16. Receiving⁶
مَاءَهُمْ
رَبِّهِمْ
إِنَّمَا كَانُوا
قَبْلَ ذَلِكَ مُحْسِنِينَ 17

all that there will give⁷ them
their Lord.

Indeed they had been
before that doing good deeds.⁸

كَانُوا 17. The had been
قَلِيلًا مِنَ اللَّيْلِ
مَا يَهْجَعُونَ 18

for very little of the night
that they slept.⁹

وَبِالْأَسْحَارِ 18. And by the pre-dawn
سَاعَاتٍ
يَسْتَغْفِرُونَ 19

hours¹⁰ they had been
praying for forgiveness.¹¹

وَفِي أَمْوَالِهِمْ 19. And in their properties

1. i. e., it will be said to them. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [dhawq/ madhâq], to taste. See at 46:34, p. 1646, n. 3).

2. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 39:49, p. 1499, n. 4.

3. تَسْتَعْجِلُونَ *tasta'jilûna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of 'ajala' [ajal/ ajalâh], to hasten. See at 27:72, p. 1224, n. 6).

4. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqîn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of waqa [waqy/ wiqâyah], to guard, to protect. See at 50:31, p. 1692, n. 4).

5. عُيُونٍ *'uyûn* (pl.; s. 'ayn) = springs, fountains, eyes. See at 44:52, p. 1615, n. 8).

6. ءَاخِذِينَ *'âkhiðîn* (pl. acc./gen. of 'âkhið; s. 'âkhið) = those who take, seize, receive (act. participle from 'akhadha ('akhdh), to take. See 'âkhið 11:56, p. 698, n. 2).

7. ءَاتَى *'âtâ* = he or it came, gave, brought, afforded (v. iii. m. s. past from *ityân/aty/ma'âh*, to come, bring, give. See at 28:46, p. 1258, n. 6).

8. مُحْسِنِينَ *muhsinîn* = (pl.; acc. /gen. of *muhsinîn*; sing. *muhsin*) = those who do good/ right things, righteous, charitable, generous (active participle from 'ahsana, form IV of *hasuna* [husn], to be good. See at 39:58, p. 1502, n. 2).

9. يَهْجَعُونَ *yahja'ûna* = they sleep peacefully (at night, become quiet (v. iii. m. pl. impfct. from *haja'a* [hujû], to sleep peacefully, to calm down).

10. أَصْحَارٍ *'as-ḥâr* (sing. *sahar*) = time before daybreak, pre-dawn hours. See at 3:17, p. 161, n. 5).

11. i. e., *tahajjud* prayers. يَسْتَغْفِرُونَ *yastaghfirûna* = they pray for forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [ghafr/ maghfirah/ ghufirân], to forgive. See at 40:7, p. 1511, n. 8).

حَقَّ لِلسَّائِلِ was a right¹ for the beggar²
وَالْمَحْرُومِ and the deprived.³

وَفِي الْأَرْضِ آيَاتٌ 20. And in the earth are signs
لِلْمُؤْمِنِينَ for the firm believers.⁴

وَفِي أَنفُسِكُمْ 21. And in your selves.
أَفَلَا تَبْصُرُونَ Will you not then see?⁵

وَفِي السَّمَاءِ 22. And in the heaven
رِزْقُكُمْ is your provision⁶
وَمَا تُوْعَدُونَ and what you are promised.⁷

فَوَرَبِّ 23. So, by the Lord of
السَّمَاءِ وَالْأَرْضِ the heaven and the earth,
إِنْدَهُ الْحَقُّ verily it is true,⁸
مِثْلَ مَا أَنْتُمْ like⁹ that you
تَنْطِقُونَ do speak.¹⁰

Section (Rukû') 2

هَلْ أَتَاكَ 24. Has there come to you
حَدِيثٌ the account¹¹ of
ضَيْفِ إِبْرَاهِيمَ the guests of Ibrâhim,
الْمُكْرَمِينَ the honoured ones?¹²

1. i. e., they regularly paid *zakâh* and *sadaqah*.
حق *haqq* = right, truth, liability, justice, just
cause. See at 44:38, p. 1613, n. 5.

2. سائل *sâ'il* (s.; pl. *sâ'ilân*) = beggar, petitioner,
questioner, enquirer (active participle from *sa'ala*
[*su'âl/ mas'alah/tas'âl*], to ask. See *sâ'ilin* at
41:10, p. 1543, n. 2).

3. محروم *mahrûm* (s.; pl. *mahrûmân*) = deprived,
precluded, excluded, divested, bereaved (pass.
participle from *harama* [*hirm/hirmân*], to
deprive, to dispossess).

4. مؤمنين *mûqinîn* (pl.; acc./gen. of *mûqinîn*, s.
mûqin) = those believing with certitude, firmly
convinced, firm believers, those who are sure
(active participle from *'ayqana*, form IV of
yaqina [*yaqn/yaqin*], to be sure, be certain. See at
44:7, p. 1607, n.6).

5. تبصرون *tubshirâna* = you see, see through,
understand, (v. ii. m. pl. impfct. from *'abshara*,
form IV of *basura/basira* [*basar*], to see. See at
43:51, p. 1596, n. 1).

6. i. e., the means for your provision, such as
rain, sunshine, air, oxygen, etc. رزق *rizq* (pl. رزاق
arzaq) = provision, means of livelihood, food,
sustenance. See at 45:5, p. 1619, n. 5).

7. i. e., of rewards and punishment, recorded in
al-lawh al-mahfûz. توعدون *tû'adûna* = you are
promised, assured, threatened, (v. ii. m. pl. impfct.
passive from *wa'ada* [also from *'aw'ada*, form
IV of *wa'ada*] [*wa'd*], to promise. See at 51:5, p.
1696, n. 8).

8. i. e., the Resurrection, Judgement, rewards and
punishment are true.

9. مثل *mithl* (s.; pl. امثال *'amthâl*) = like, similar,
equivalent. See at 46:10, p. 1634, n. 9.

10. تنطقون *tantiqûna* = you (all) speak, talk,
pronounce, articulate (v. ii. m. pl. impfct. from
naṭaqa [*nuṭq/nuṭûq/manṭiq*], to talk, speak,
articulate. See at 37:92, p. 1444, n. 19).

11. حديث *hadîth* (s.; pl. أحاديث *'ahâdîth*) = speech,
talk, narrative, report, account. See at 45:6, p.
1619, n. 11.

12. مكرمون *mukramûn* (pl.; s. *mukram*) = those
honoured (passive participle from *'akrama*, form
IV of *karuma* [*karan/ karamah/ karâmah*], to be
noble, generous. See at 37:42, p. 1437, n. 5).

إِذْ دَخَلُوا عَلَيْهِ
فَقَالُوا سَلَامًا
قَالَ سَلَامٌ
مِّنْكُمْ مُّكْرَوْنَ ﴿٢٥﴾

25. When they entered¹ on him and said: "Salâm", he said "Salâm ... a people unknown!"²

فَرَاغَ
إِلَىٰ أَهْلِهِ فَجَاءَهُ
بِعِجَلٍ سَمِينٍ ﴿٢٦﴾

26. Then he slipped away³ to his family and came with a calf⁴ fleshy and fatty.⁵

فَرَرَهُ
إِلَيْهِمْ قَالَ
أَلَأَنْتُمْ كَالْوَالِدِينَ الَّذِينَ
﴿٢٧﴾

27. Then he brought it near⁶ to them saying: "Will you not eat.?"⁷

فَأَوْحَسَ
مِنْهُمْ خِيفَةً
قَالُوا لَا تَخَفْ
وَبَشِّرُوهُ
بِعَلِيمٍ عَلِيمٍ ﴿٢٨﴾

28. Then he got apprehensive⁸ of them in fear. They said: "Do not be afraid" and gave him the good news⁹ of a son well informed.

فَأَقْبَلَتْ
أَمْرَأَتُهُ فِي صِرْفٍ
فَصَكَتَ وَجْهَهَا
وَقَالَتْ عَجُوزٌ
عَقِيمٌ ﴿٢٩﴾

29. Then there came forward¹⁰ his wife crying¹¹ and beat her¹² face and said: "An old woman, barren."¹³

1. دخلوا *dakhalû* = they entered, went in, called on (v. iii. m. pl. past from *dakhala* [*dakhâl*], to enter. See at 15:52, p. 818, n. 2).

2. Ibrâhîm, peace be on him, could not recognize them because they were angels in the form of human beings. *مُكْرَوْنَ* *munkarân* (pl.; s. *munkar*) = those not known, unrecognized, strangers, unknown (pass. participle from *'ankara*, form IV of *nakira* [*nakar/ nukr/ nukûr/ nakîr*], not to know. See at 15:61, p. 820, n. 1).

3. رَاغَ *râgha* = he went away, furtively turned away, slipped away (v. iii. m. s. past from *ragha*, to go away, to go out of the way).

4. i. e., a roasted calf. عِجَلٍ *'ijl* (s.; pl. *'ujâl/ 'ijalah*) = calf. See at 20:88, p. 997, n. 8.

5. سَمِينٍ *samin* (s.; pl. *simân*) = fat, fleshy, obese. See *simân* at 12:43, p. 718, n. 7).

6. قَرَّبَ *qarraba* = he brought near, made someone/ something close, approximated, advanced (v. iii. m. s. past in form II of *qaraba* [*qurb/ maqrabah*], to be near. See *qarrabnâ* at 19:52, p. 964, n. 3).

7. تَأْكُلُونَ *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impct. from *'akala* [*'akl/ma'kal*], to eat. See at 43:73, p. 1601, n. 6).

8. Because they did not partake of the food. أَوْحَسَ *'awjasa* = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajs/ wajasîn*], to be afraid, worried. *'awjasa khifatan* is an idiom meaning "had a sense of fear, became apprehensive". See at 20:67, p. 990, n. 10).

9. بَشَّرُوا *bashsharû* = they gave good news (v. iii. m. pl. past from *bashshara*, form II of *bashara/ bashira* [*bishr/ bushr*], to be happy. See *bashsharnâ* at 37:112, p. 1447, n. 11).

10. أَقْبَلَتْ *'aqbalat* = she came forward, turned to, approached, advanced (v. iii. f. s. past in form IV of *qabila* [*qabûl/ qubûl*], to accept. See *'aqbala* at 37:50, p. 1438, n. 7).

11. صَرَخَتْ *sharrah* = yell, sharp cry.

12. صَكَتْ *shakkat* = she beat, struck, shut (v. iii. f. s. past from *shakka* [*shakk*], to beat, to strike).

13. عَقِيمٌ *'aqim* = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of *fa'il* from *'aqama/ aquma* [*'aqm/ uqm*], to be barren, sterile. See at 42:50, p. 1579, n. 9).

قَالُوا كَذَلِكَ 30. They said: "Even so,

قَالَ رَبِّكَ says your Lord.

إِنَّهُ هُوَ الْحَكِيمُ Verily He is the All-Wise,¹

الْعَلِيمُ the All-Knowing."²

PART (JUZ') 27

قَالَ مَا 31. He said: "Then what is

خَطْبُكَ the matter³ with you,

أَيُّ الْمُرْسَلِينَ O you the Messengers?"

قَالُوا إِنَّا 32. They said: "Indeed we

أُرْسِلْنَا إِلَى قَوْمٍ have been sent⁴ to a people

مُجْرِمِينَ committing sins."⁵

لِنُرْسِلَ عَلَيْهِمْ 33. "That we discharge⁶ on

حِجَارَةً مِّن طِينٍ them stones⁷ of clay."⁸

مُسَوَّمَةً عِندَ رَبِّكَ 34. "Marked⁹ with your Lord

لِلْمُتَسَرِّفِينَ for the transgressors."¹⁰

فَأَخْرَجْنَا 35. So We brought out

مَن كَانَ فِيهَا whoever was therein

مِنَ الْمُؤْمِنِينَ of the believers.

1. i. e., in His deeds, commandments and dispensation. حَكِيم *hakīm* (s.; pl. *ḥakamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 45:37, p. 1630, n. 4).

2. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. عَلِيم *'alīm* (s.; pl. *'ulamā'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.

3. i. e., *khaṭb* (s.; pl. *khaṭīb*) = matter, affair, conditions, circumstances, situation, concern. See at 28:23, p. 1239, n. 8.

4. أُرْسِلْنَا *'ursilnā* = we were sent out, sent, despatched (v. i. pl. past passive from *'arsala*, form IV of *rasila*. See at 15:58, p. 819, n. 5).

5. i. e., the sinful people of Prophet Lūṭ, peace be on him. مُجْرِمِينَ *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 46:25, p. 1641, n. 10).

6. نُرْسِلُ *nursila(u)* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. The final letter takes *fathah* because of a hidden *'an* in *li* of motivation coming before the verb. See *nursilu* at 6:48, p. 409, n. 8).

7. i. e., of hardened clay. حِجَارَةٌ *ḥijārah* (pl.; sing. *ḥajar*) = stones. See at 17:50, p. 888, n. 10.

8. طِين *ṭīn* = clay, soil. See at 38:71, p. 1476, n. 3.

9. Each stone was marked with the name of the person it hit (Ibn Kathīr, IV, 271). مُسَوَّمَةً *musawwamah* = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sāma* [*sawm*], to mark, to brand. See at 11:83, p. 707, n. 10).

10. i. e., persisting in unbelief and evil deeds. مُتَسَرِّفِينَ *musrifīn* (pl.; acc./gen. of *musrifūn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 44:31, p. 1611, n. 10).

- فَأَوَّحْنَا فِيهَا 36. But We found¹ not therein
عَرِبَتِ except one household
مِنَ الْمُسْلِمِينَ ٢٦ of the Muslims.²
- وَرَكَّابَهَا 37. And We left³ therein
آيَةً لِلَّذِينَ a sign for those who
يَخَافُونَ الْعَذَابَ fear⁴ the punishment
الْأَلِيمَ ٢٧ most painful.⁵
- وَفِي مَوْصَىٰ 38. And in Mûsa,
إِذْ أَرْسَلْنَاهُ إِلَىٰ فِرْعَوْنَ when We sent him to Fir'aun
بِسُلْطَانٍ مُّبِينٍ ٢٨ with an authority⁶ quite clear.⁷
- فَوَلَّىٰ 39. But he turned away⁸
بِرُكْبَةٍ وَقَالَ with his force and said:
سَاحِرٌ أَوْ مُجُنُونٌ ٢٩ "A sorcerer⁹ or an insane."¹⁰
- فَأَخَذَتْهُ 40. So We seized him
وَجُودُهُ and his hosts¹¹
فَنَادَتْهُمُ فِي الْيَمِّ and hurled¹² them in the sea¹³
وَهُوَ مُلِيمٌ ٣٠ and he was to blame.¹⁴
- وَفِي عَادٍ 41. And in 'Âd,

1. *wajadnâ* = we found, got (v. i. pl. past from *wajada* [wujûd], to find. See at 43:22, p. 1587, n. 6).
2. i. e., the household of Lût, peace be on him.
3. i. e., in the ruins as a result of the punishment inflicted. *taraknâ* = we left, abandoned, gave up, forsook (v. i. pl. past from *taraka* [tark], to leave. See at 37:129, p. 1450, n. 9).
4. *yakhâfûna* = they fear, dread (v. iii. m. pl. impfct. from *khâfa* [khawf/ makhâfah/ khîfah], to fear. See at 24:50, p. 1127, n. 3).
5. *'alim* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* ['alam], to be in pain, to feel pain). See at 48:25, p. 1672, n. 8).
6. *sulâtan* = authority, power, mandate, rule, sanction. See at 44:19, p. 1609, n. 11.
7. *mubin* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [bayân], to be clear. See at 46:32, p. 1644, n. 8).
8. *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [walâ'/wilâyah], to be near, to be a friend. See at 28:24, p. 1239, n. 11).
9. *sâhîr* (s.; pl. *sâharah/suhîhâr*) = sorcerer, magician, enchanter (act. participle from *sahara* [sihr], to enchant. See at 40:24, p. 1517, n. 12).
10. *majnûn* (s.; pl. *majânîn*) = possessed, insane, mad, one gone off his head (pass. participle from *janna* [junân], to cover, to hide. See at 44:14, p. 1608, n. 10).
11. *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 48:4, p. 1662, n. 4).
12. i. e., drowned them. *nabadhnâ* = we threw, hurled (v. i. pl. past from *nabadhâ* [nabdih], to hurl. See at 37:145, p. 1452, n. 9).
13. *yamm* (s.; pl. *yamûm*) = open sea, river. See at 28:40, p. 1246, n. 7.
14. *mulim* = one deserving blame, balmeworthy, one who is to blame (pass. participle from *'alâma*, form IV of *lâma* [lawm/ malâm/ malâmah], to blame, to censure. See *lâ'im* at 5:54, p. 357, n. 9).

إِذْ أَرْسَلْنَا عَلَيْهِمُ
الريحَ العقيمَ ١١
when We sent¹ against them
the wind² most barren.³

مَا نَدَّرْ مِنْ شَيْءٍ
أَنْتَ عَلَيْهِ إِلَّا
جَعَلْتَهُ كَالرَّمِيمِ ١٢
42. It spared⁴ not anything
that it came upon but
made it as if decomposed.⁵

وَفِي ثَمُودَ
إِذْ قِيلَ لَهُمْ
تَمَتَّعُوا
حَتَّى حِينٍ ١٣
43. And in Thamûd,
when it was said to them:
"Enjoy yourselves⁶
till a time."

فَقَتَرُوا
عَنْ أَمْرِ
رَبِّهِمْ
فَأَخَذَتْهُمُ
الصَّيْقَةُ
وَهُمْ يَنْظُرُونَ ١٤
44. But they hurled defiance⁷
at the command
of their Lord.
So there seized⁸ them
the thunderbolt⁹
and they were gazing.¹⁰

فَمَا اسْتَطَاعُوا
مِنْ قِيَامٍ
وَمَا كَانُوا
مُنْصِرِينَ ١٥
45. And they were not able¹¹
to stand up¹²
nor could they
help themselves.¹³

1. أرسلنا 'arsalnâ = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 43:25, p. 1594, n. 2).

2. ريح rîh (s.; pl. riyâh) = wind, smell, odour. See at 30:51, p. 1307, n. 6.

3. i. e., a dry and devastating wind. عقيم 'aqîm = unavailing, barren, sterile, futile, unproductive, fruitless (active participle in the scale of fa'îl from 'aqama/raquma ['aqm/'uqm], to be barren, sterile. See at 51:29, p. 1700, n. 13).

4. تذر tadharu = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from wadhara/ yadharu[wadhr] to leave. See at 7:127, p. 511, n. 3).

5. رميم ramîm = rotten, decayed, decomposed. See at 36:78, p. 1428, n. 3.

6. تمتعوا tamatta'û = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from tamatta'a, form V of mata'a [mat'/mut'ah], to carry away. See at 30:34, p. 1301, n. 5).

7. عتوا 'ataw = they turned insolent, turned defiant, hurled defiance (v. iii. m. pl. past from 'atâ ['utûw/'utiy/'itfy], to be insolent).

8. أخذت 'akhadhat = she took, seized (v. iii. f. s. past from 'akhadha ['akhdh], to take. See at 29:37, p. 1278, n. 2).

9. صاعقة şâ'iqah (s.; pl. şawa'iq) = thunderbolt, bolt of lightning. See at 41:18, p. 1566, n. 2.

10. ينظرون yanzurûna = they look gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from nazara [nazr/manzar], to see, view, look at. See at 43:66, p. 1599, n. 9).

11. استطاعوا ista'atû = they were able to, were capable of (v. iii. m. pl. past from ista'at'a, form X of 'atâ ['ataw], to obey. See at 36:67, p. 1425, n. 2).

12. قيام qiyâm = subsistence, means of support, standing, standing up, rising, existence. See at 39:68, p. 1505, n. 4.

13. منتصرين muntaşirîn (pl.; acc./ gen. of muntaşirîn; s. muntaşir) = victorious, triumphant, those who help themselves (act. participle from intaşara, form VIII of našara [naşr/nuşûr], to help, to assist. See at 28:81, 1261, n. 10).

وَقَوْمٌ نُّوحٌ 46. And in the people of Nûh
مِّن قَبْلُ before.

إِنَّهُمْ كَانُوا قَوْمًا 46
فَاسِقِينَ defiantly sinful.¹

Section (Rukû') 3

وَالسَّمَاءَ 47. And the heaven,
بَنَيْنَاهَا We have set² it up
بِأَيِّدٍ with power;³

وَأَنَّا لَمُوسِعُونَ 47
and verily We are expanding.⁴

وَالْأَرْضَ 48. And the earth,
فَرَشْنَاهَا We have spread⁵ it;
فَقِيمَ and how excellent are

أَلْمَهْدُونَ 48
We to spread out!⁶

وَمِن كُلِّ شَيْءٍ 49. And of everything
خَلَقْنَا زَوْجَانِ We have created pairs.⁷

لَعَلَّكُمْ تَذَكَّرُونَ 49
Maybe that you take heed.⁸

فَقَرُّوا إِلَى اللَّهِ 50. So flee⁹ to Allah.
إِنِّي لَكُمْ Verily I am to you
مِّنْهُ نَذِيرٌ from Him a warner¹⁰
مُّبِينٌ open and clear.

1. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fîsq*], to stray from the right course, to renounce obedience. See at 43:54 p. 1596, n. 9).

2. بنينا *banaynâ* = we built, set up, founded, constructed (v. i. pl. past from *banâ* [*bind'*/*bunyân*], to build. See *ibni* at 40:36, p. 1522, n. 10).

3. أيدي *'aydîn* (sing. *yad*) = hands, power, strength, control, authority. See at 38:45, p. 1471, n. 5.

4. This is a very significant '*âyah* in view of the modern scientific discovery that the sky is ever in the process of expanding! موسعون *mûsi'ûn* (pl.; s. *mûsi'*) = those who expand, are in the process of expanding/extending, rich (act. participle from '*awsa'û*, form IV of *wasi'û* [*wasâ'h/ sa'h*], to be wide. See *wasi'ta* at 40:7, p. 1511, n. 9).

5. فرشنا *farashnâ* = we spread, spread out, paved (v. i. pl. past from *farasha* [*farsh/firâsh*], to spread. See *farsh* at 6:142, p. 452, n. 3).

6. ماهدون *mâhidûn* (pl.; s. *mâhid*) = those who spread out, prepare bed (act participle from *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

7. This is another very significant '*âyah* which modern science acknowledges. زوجين *zawjain* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 23:27, p. 1082, n. 5.

8. تذكرون *tadhakkarûna* (originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 45:23, p. 1625, n. 11).

9. i. e., from unbelief and disobedience and hence the punishment of Allah to His Mercy. فروا *firû* = you (all) flee, run away (v. ii. m. pl. imperative from *farrâ* [*fîrâr/mafarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).

10. i. e., against Allah's displeasure and retribution. نذير *nadhîr* (pl. *nadhûr*) = warner, one or that which gives warning (active participle in the scale of *fa'il* from *nadhara* [*nadhûr/ nadhûr*], to vow, to pledge). See at 48:8, p. 1664, n. 1).

وَلَا تَجْعَلُوا مَعَ اللَّهِ
إِلَهًا آخَرَ 51. And set not with Allah
another god.

إِنِّي لَكُمْ مِنْهُ
نَذِيرٌ مُبِينٌ 51. Indeed I am to you from Him
a warner open and clear.

كَذَلِكَ 52. Likewise
مَا آتَى الَّذِينَ
مِنْ قَبْلِهِمْ مِنْ رَسُولٍ
إِلَّا قَالُوا سَاحِرٌ
أَوْ مَجْنُونٌ 52. there came not to those
before them any Messenger
but they said: "A sorcerer¹
or an insane."²

أَوَأَصْوَابِهِمْ
بَلْ هُمْ
قَوْمٌ طَآغُوتٌ 53. Did they make a bequest³
of that? Nay, they are
a people transgressing.⁴

فَوَلِّ عَنْهُمْ
فَمَا أَنْتَ بِسَلِيمٍ 54. So turn away⁵ from them,
and you are not to blame.⁶

وَذَكِّرْ
فَإِنَّ الذِّكْرَ
نَنْفَعُ الْمُؤْمِنِينَ 55. And remind,⁷
for indeed the reminding
does benefit⁸ the believers.

وَمَا خَلَقْتُ الْجِنَّ
وَالْإِنْسَ إِلَّا 56. And I created not the *jinn*
and mankind but

1. ساحر *sâhir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant. See at 51:39, p. 1702, n. 9).

2. مجنون *majnûn* (s.; pl. *majânîn*) = possessed, insane, mad, 'one gone off his head' (pass. participle from *janna* [*junûn*], to cover, to hide. See at 51:39, p. 1702, n. 10).

3. i. e., did the previous generation of unbelievers make a behest to the succeeding generation of unbelievers to disbelieve and abuse the Messengers? تواصلوا *tawâṣaw* = they made a bequest/behest, enjoined (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [*waṣy*], to be joined, lightened, degraded. See *waṣṣaynâ* at 46:15, p. 1636, n. 4).

4. طاغون *tâghûn* (pl.; s. *tâghin*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *taġhâ* [*taġhan/taġhyân*], to exceed all bounds. See *tâghîn* at 38:55, 1473, n. 2).

5. i. e., let them alone for sometime. تول *tawalla* = you turn away (v. ii. m. s. imperative from *tatawallâ*, form V of *waliya*, to be near. See at 37:178, p. 1457, n. 8).

6. ملوم *malûm* = blamed, censured, blameworthy, reproached, condemned (pass. participle from *lâma* [*lawm/malâm/malâmah*], to blame. See at 17:29, p. 885, n. 5).

7. ذكر *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 50:45, p. 1695, n. 10).

8. تنفع *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 34:23, p. 1376, n. 8).

لِيَعْبُدُونِ ﴿٥٦﴾ that they should worship Me.

مَا أُرِيدُ مِنْهُمْ 57. I desire¹ not from them

مِنْ رِزْقٍ any provision

وَمَا أُرِيدُ أَنْ nor do I wish that

يُطْعَمُونِ ﴿٥٧﴾ they should give Me food.²

إِنَّ اللَّهَ 58. Verily Allah is

هُوَ الرَّزَّاقُ the All-Provider,³

ذُو الْقُوَّةِ the Owner of Power,

الْمَتِينِ ﴿٥٨﴾ Most Firm.⁴

فَإِنَّ 59. So indeed there is

لِلَّذِينَ ظَلَمُوا for those who transgress⁵

ذُنُوبًا مِثْلَ ذُنُوبِ a portion⁶ like the portion

أَصْحَابِهِمْ of their comrades.⁷

فَلَا So let them not

يَسْتَعْجِلُونِ ﴿٥٩﴾ ask Me to hasten.⁸

فَوَيْلٌ لِلَّذِينَ 60. Then woe to those who

كَفَرُوا disbelieve

مِنْ يَوْمِهِمْ on account of their Day⁹

الَّذِي يُوعَدُونَ ﴿٦٠﴾ which they are promised.¹⁰

1. *'uridu* = I desire, intend (v. i. s. impfct. form *'arâda*, form IV from *râda* [rawd], to walk about. See at 28:28, p. 1241, n. 4).

2. *yut'imûni* (originally *yut'imûna+nî*): يطعمون *yut'imû* = they feed, give food (v. iii. m. pl. impfct. from *'at'ama*, form IV of *'a'ima* [ta'm], to eat, to taste. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *'at'ama* at 36:47, p. 1420, n. 4).

3. رزاق *razzaq* = All-Provider, feeder, one who provides/ gives food, means of subsistence (act. participle in the scale of *fa'âl* from *razzaqa* [rizq], to provide with the means of subsistence. See *razzaqnâ* at 35:29, p. 1400, n. 5).

4. متين *matîn* = solid, firm, Most Firm (act. participle in the scale of *fa'il* from *matana* [matânah], to be firm. See at 7:183, p. 537, n. 3).

5. i. e., set partners with Allah. ظالموا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*.] (v. iii. m. pl. past from *zalama* [zalm/zulm], to do wrong. See at 46:12, p. 1635, n. 7).

6. i. e., of punishment. ذنوب *dhanûb* = portion.

7. i. e., those like them of the preceding peoples. أصحاب *'aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 40:43, p. 1525, n. 6).

8. i. e., to hasten the punishment (as they used to do by way of disbelief and challenge). لا يستعجلون *lâ yasta'jilûni* (originally *lâ yasta'jilûnî*) =

let them not ask to hasten, they must not seek to hasten (v. iii. m. pl. imperative [prohibition] from *ista'jala*, form X of *'ajala* ['ajal/ 'ajalah], to hasten. See *lâ yasta'jil* at 46:35, p. 1645, n. 6).

9. i. e., the Day of Resurrection and Judgement.

10. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [wa'd], to make a promise. See at 46:35, p. 1645, n. 8).

52. SŪRAT AL-ṬŪR (THE MOUNT)

Makkan: 49 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, *tawhīd*, Resurrection, Judgement, rewards, punishment and the Messengership of Muhammad, peace and blessings of Allah be on him.

It starts with an abjuration by five things emphasizing the inevitability of Resurrection and Judgement. Then it refers to the condition of the unbelievers in the hereafter and the punishment that awaits them. In contrast, the condition of the believers and the righteous, and the rewards that await them, are then mentioned. Next it speaks about the Messengership of Muḥammad, peace and blessings of Allah be on him, and gives appropriate replies to the assumptions and allegations of the unbelievers about it. The *sūrah* ends by denouncing the polytheists' worship of idols and imaginary gods and goddesses, their intransigence and the severity of their punishment in the hereafter.

The *sūrah* is named *Al-Ṭūr* (The Mount Sinai), which was the scene of the receipt of Allah's revelation by Prophet Mūsā, peace be on him, and with an abjuration by which the *sūrah* starts.

سُورَةُ الطُّورِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالطُّورِ 1. By the Mount.¹

وَكُنْتُمْ مَسْطُورِينَ 2. By a Book² written down³

فِي رَقٍّ مَّنشُورٍ 3. In a parchment⁴ unrolled.⁵

وَالْبَيْتِ الْمَعْمُورِ 4. By the House Populated.⁶

وَالسَّقْفِ الْمَرْفُوعِ 5. By the roof⁷ elevated.⁸

وَالْبَحْرِ الْمَسْجُورِ 6. By the sea fired up.⁹

إِنَّ عَذَابَ 7. Verily the punishment

1. i. e., the Mount Sinai on which Mūsā, peace be on him, received Allah's *why*. *طور* *ṭūr* = mountain, Mount Sinai. See at 28:46, p. 1248, n. 2.

2. i. e., the Qur'ān.

3. *مسطور* *masṭūr* = recorded, written down (passive participle from *saṭara* [*saṭr*], to draw lines, to write. See at 33:6, p. 1337, n. 5).

4. *رق* *raqq* = thin hide to write on, parchment.

5. *منشور* *manshūr* = spread out, unfolded, unrolled, opened, published (pass. participle from *nashara* [*nashr*], to spread out, to unroll. See at 17:13, p. 877, n. 6).

6. *al-Bayt al-Ma'mūr* (House Populated) is a House in the heaven which is visited each day by a new group of 70 thousand angels. *معمور* *ma'mūr* = inhabited, populated (pass. participle from 'amara ['amr/ 'umr/ 'amārah], to inhabit, to populate, to build, to make prosperous).

7. i. e., the sky. *سقف* *saqf* (s.; pl. *suqūf/ suquf/ 'asquf*) = roof, ceiling. See at 21:32, p. 1021, n. 1.

8. *مرفوع* *marfū'* = raised, elevated, made high (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See *lā tarfa'ū* at 49:2, p. 1676, n. 4).

9. On the Day of Resurrection the seas will be transformed into oceans of fire (see 81:6). *مسجور* *masjūr* = flared up, fired up, ignited, heated (pass. participle from *sajara*, to fire up. See *yusjarāna* at 40:72, p. 1535, n. 2.).

رَبِّكَ of your Lord

لَوْعٌ shall surely take place.¹

مَالَهُ 8. There is not for it

مِنْ دَافِعٍ anyone to ward off.²

يَوْمَ تَمُورُ السَّمَاءُ 9. The day the sky will swing³

مُورًا to and fro.

وَتَسِيرُ الْجِبَالُ 10. And the mountain will flow⁴

سِيرًا in a motion.

فَوَيْلٌ لِلْيَوْمِينِ 11. So woe⁵ that day

لِلْمُكَذِّبِينَ to the disbelievers.⁶

الَّذِينَ هُمْ فِي خَوْضٍ 12. Who are in a venture⁷

يَلْعَبُونَ having fun.⁸

يَوْمَ 13. That day

يُدْعَوْنَ they shall be thrust⁹

إِلَى نَارِ جَهَنَّمَ to the fire of hell

دَعَاً in a violent push.

1. *wāqī'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [*wuqū'*], to fall. See at 51:6, p. 1697, n. 2).

2. *dāfi'* (s.; pl. *dāfi'ân*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf*'], to push, push away. See *idfa'* at 41:34, p. 1551, n. 11).

3. *tamûru* = she swings, sways, moves to and fro (v. iii. f. s. impfct. from *māra* [*mawr*'], to swing, to move to and fro, to move side to side).

4. On the Day of Resurrection the mountains will be set in motion and will flow in speed (see 78:20 & 81:3). *tasīru* = she travels, flows, moves on, goes about (v. iii. f. s. impfct. from *sāra* [*sayr* / *sayrûrah* / *masīr* / *masīrah* / *tasyār*'] to move, to travel. See *yasīrû* at 47:10, p. 1650, n. 4).

5. *wayl* = woe, distress, the deepest depth of ruin and degradation. See at 43:65, p. 1599, n. 6.

6. *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhība* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*'], to lie. See at 43:25, p. 1588, n. 11).

7. i. e., in a venture of falsehood. *khawḍ* = venture, plunge, rushing in. See at 6:91, p. 428, n. 7).

8. i. e., are indifferent to the truth which they take in jest and ridicule. *yal'abûna* = they play, are at play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b* / *li'b* / *la'ib tal'âb*'], to play, to have fun. See at 44:9, p. 1607, n. 11).

9. *yuda'ûna* = they are thrust, violently pushed (v. iii. m. pl. impfct. passive from *da'a* [*da'*'], to thrust, to push violently and disdainfully).

- هٰذِهِ النَّارُ 14. This is the fire
الَّتِي كُنتُمْ بِهَا
تُكْفِرُونَ 15. Is it then a sorcery²
أَمْ أَنْتُمْ لَا تَبْصُرُونَ
16. Broil⁴ in it;
فَأَصْبِرُوا
أَمْ لَا تَصْبِرُوا
سَوَاءٌ عَلَيْكُمْ
إِنَّمَا تُجْرَوْنَ
مَا كُنتُمْ تَعْمَلُونَ
17. Verily the righteous⁸
إِنَّ الْمُتَّقِينَ
فِي جَنَّاتٍ وَنَعِيمٍ
18. Enjoying¹⁰ at all that
فَنَكِهِمْ يَمَآ
ءَآلِهِمْ رَبُّهُمْ
وَوَقَّهَتْ
رَبُّهُمْ
عَذَابَ
الْحَمِيمِ

1. i. e., it will be said to them that this is the hell which you used to disbelieve. تَكْفِرُونَ
tukadhhibûna = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhīb* /*kadhbah* /*kidhbah*], to lie. See at 37:21, p. 1433, n. 10).
2. This will be said by way of reproach because the unbelievers considered the Messengers, the miracles and the Qur'ân as sorcery. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 46:8, p. 1633, n. 6.
3. تَبْصُرُونَ *tubṣirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from 'abṣara, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 51:21, p. 1699, n. 5).
4. اصْلُوا *iṣlaw* = you (all) burn, broil, enter into fire (v. ii. m. pl. imperative from *ṣalâ* [*ṣalan* /*ṣuliy* /*ṣilâ*'), to roast, to burn, to be exposed to the blaze. See at 36:64, p. 1424, n. 2).
5. اصْبِرُوا *iṣbirâ* = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 38:6, p. 1460, n. 9).
6. i. e., the punishment will neither be mitigated nor terminated. سَوَاءٌ *sawâ'* = straight, even, equal, same, alike, on a par. See at 45:21, p. 1624, n. 10).
7. تُجْرَوْنَ *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 46:20, p. 1639, n. 4).
8. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy* /*wiqâyah*], to guard, to protect. See at 51:15, p. 1698, n. 4).
9. نَعِيمٍ *na'im* = bliss, felicity, comfort, happiness, delight. See at 37:43, p. 1437, n. 6.
10. فَآكِهِمْ *fâkihîn* (pl.; acc./gen. of *fâkihûn*; s. *fâkih*) = those enjoying, cheerful, merry (act. participle from *fakiha* [*fakah/fakâhah*], to be cheerful, merry, sportive. See at 44:27, p. 1611, n. 3).

كُلُوا وَاشْرَبُوا 19. "Eat and drink

هَيْسًا in ease and well-being¹

بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do."



مُتَّكِئِينَ عَلَى سُرُرٍ 20. Reclining² on couches³

مَصْفُوفَةٍ arranged in rows.⁴

وَزَوَّجْنَاهُمْ And We will marry⁵ them

بِأَحْسَنِ

عَيْنٍ to hûr⁶ with eyes attractively wide.⁷

وَالَّذِينَ آمَنُوا 21. And those who believe,

وَاتَّبَعْنَاهُمْ and there follow⁸ them

ذُرِّيَّتَهُمْ بِإِيمَانٍ their progeny⁹ in faith,

أَلْحَقْنَا بِهِمْ We shall join¹⁰ with them¹¹

ذُرِّيَّتَهُمْ their progeny

وَمَا أَلْتَمَسْنَا and shall not detract¹² from

مِنْ عَمَلِهِمْ مِنْ شَيْءٍ them of their deed anything.

كُلُّ امْرِئٍ Every person is

بِمَا كَسَبَ for what he earns¹³

رَهِيْنٍ responsible.¹⁴

وَأَمَدَدْنَاهُمْ 22. And We shall provide¹⁵

بِفَاكِهَةٍ وَلَحْمٍ them with fruit and meat

1. هَيْسًا *hays* = ease, well-being. See at 4:4, p. 238, n. 5.

2. مُتَّكِئِينَ *muttaki'in* (pl.; acc./gen. of *muttaki'in*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 38:51, p. 1472, n. 7).

3. سُرُرٍ *surur* (pl.; s. *sarîr*) = bedsteads, thrones, couches. See at 43:34, p. 1591, n. 8.

4. مَصْفُوفَةٍ *masfûfah* (f.) = arranged in rows, lined up, set in ranks (pass. participle from *saffa* [*saff*], to set up in a row, to line up, classify, compose. See *sâffûn* at 37:165, p. 1455, n. 7).

5. زَوَّجْنَا *zawwajnâ* = we coupled, paired, doubled, gave in marriage (v. i. pl. past from *zawwaja*, form II of *zâja* [*zawj*], to incite, to instigate. See at 44:54, p. 1616, n. 1).

6. حُورٍ *hûr* (f. pl.; s. *hûriyah*) = beautiful damsels of paradise. See at 44:54, p. 1616, n. 2.

7. عَيْنٍ *'in* (f. pl.; s. *'aynâ'*) = attractively wide eyed. See at 44:54, p. 1616, n. 3.

8. اتَّبَعْتِ *ittaba'at* = she followed, pursued (v. iii. f. s. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 47:28, p. 1657, n. 4).

9. ذُرِّيَّةٍ *dhurriyah* (pl. *dhurriyat/dharârîy*) = offspring, progeny, children, descendants. See at 46:15, p. 1637, n. 3).

10. أَلْحَقْنَا *alḥaqnâ* = we attached, appended, joined, united (v. i. pl. past from *alḥaqa*, form IV of *lahiqa* [*lahq/lahâq*], to catch up with, to join. See *alḥaqtum* at 34:27, p. 1378, n. 1).

11. i. e., in the *jannah*.

12. أَلْتَمَسْنَا *'alatnâ* = we detracted, diminished, decreased, reduced (v. i. pl. impfct. from *'alata*, form IV of *lâta* [*layt*], to diminish).

13. كَسَبَ *kasaba* = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 45:22, p. 1625, n. 3).

14. رَهِيْنٍ *rahîn* = held in pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [*rahn*], to pawn, to mortgage. See *rihân* at 2:283, p. 150, n. 3).

15. أَمَدَدْنَا *'amdadnâ* = we aided, helped, assisted, supported, provided. (v. i. pl. past from *'amada*, form IV of *madda* [*madd*], to extend. See *madaðnâ* at 15:19, p. 811, n. 4).

﴿١٥﴾

such as they long for.¹

﴿١٦﴾

﴿١٧﴾

﴿١٨﴾

﴿١٩﴾

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﴿٣٥﴾

﴿٣٦﴾

1. يَشْتَهُونَ *yashṭahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahû/ shahiya* [*shahw/ shahy/ shahwah*]), to desire, to wish. See at 34:54, p. 1388, n. 5).

2. يَتَنَازَعُونَ *yatanâza'ûna* = they dispute, wrangle, contest, take over from one another (v. iii. m. pl. impfct. from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 18:21, p. 918, n. 5).

3. i. e., full if a special kind of drink.

4. i. e., will not intoxicate. لَغْوٍ *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 28:55, p. 1251, n. 9.

5. تَأْتِيهِمْ *ta'thim* = to cause sin, offence, sin, crime.

6. يَطُوفُ *yaṭûfu* = he goes round, circumambulates, (v. iii. m. s. impfct. from *tâfa* [*ṭawf/ ṭawâf/ ṭawfân*]), to go about, to run around. See *yuṭâfu* at 43:71, p. 1600, n. 10).

7. غِلْمَانٍ *ghilmân* (pl.; s. *ghulâm*) = boys, youths, servants, waiters. See *ghulâm* at 37:101, p. 1446, n. 1.

8. لؤلؤٍ *lu' lu'* (s.; pl. *la'âlî'*) = pearls. See at 35:33, p. 1402, n. 2.

9. مَكْنُونٍ *maknûn* = covered, sheltered, hidden, well-kept (passive participle from *kanna* [*kann/kunân*]), to conceal, cover. See at 37:49, p. 1438, n. 6).

10. أَقْبَلَ *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabûl/qubûl*]), to accept. See at 37:50, p. 1438, n. 7).

11. يَسْأَلُونَ *yatasâ'alûna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasâ'ala*, form VI of *sa'ala* [*su'âl*]), to ask. See at 37:50, p. 1438, n. 8).

12. مُشْفِقِينَ *mushfiqîn* (pl.; acc./gen. of *mushfiqûn*; s. *mushfiq*) = those who are apprehensive, anxious, worried (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*]), to fear, to pity. See at 42:22, p. 1569, n. 7).

13. مِنْ مَّانٍ *manna* = he bestowed favour, graced, showed kindness (v. iii. m. s. past from *mann*, to be kind. See at 28:83, p. 1262, n. 1).

14. i. e., hell. سَمُومٍ *samûm* = heat storm, hot sand storm, hot wind.

28. "Indeed we had been
 afore invoking¹ Him.
 Verily He is the Beneficent,²
 the Most Merciful."³

Section (Rukû') 2

29. Therefore remind;³
 for you are not
 by the grace of your Lord
 any soothsayer⁴
 nor one possessed.⁵

30. Or do they say: "A poet,
 we await⁶ for him
 the vicissitude⁷ of fate?"⁸

31. Say: "Await,⁹
 indeed I am along with you
 of those awaiting."¹⁰

32. Or do there bid them
 their insights¹¹ to this¹² or are
 they a people transgressing?¹³

1. *nad'û* = we call, invoke, invite (v. i. pl. impfct. from *da'â* [du'â'], to call, to summon. See at 17:71, p. 896, n. 6).

2. *barr* (s.; pl. 'abrâr) = dutiful, upright, kind, Most Kind, land. See at 30:42, n. 1303, n. 10.

3. The address is to the Prophet, peace and blessings of Allah be on him. *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakkara*, form II of *dhakara* [dhikr/tadhkâr], to remember. See at 51:55, p. 1705, n. 7).

4. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the following 'ayah gives a reply to such allegations. *kâhin* (s.; pl. *kahhân/kahanah*) = soothsayer, diviner, fortuneteller (act. participle from *kahana* [kahânah], to foretell).

5. *majnûn* (s.; pl. *majânîn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [junân], to cover, to hide. See at 51:52, p. 1705, n. 5).

6. *natarabbaşu* = we wait, lie in wait, wait and watch, await (v. i. pl. impfct. from *tarabbaşa*, form V of *rabaşa* [rabş], to wait, to watch. See *tarabbaşû* at 23:25, p. 1081, n. 7).

7. *rayb* = doubt, suspicion, misgivings. See at 45:32 p. 1628, n. 9.

8. *manûn* = fate, destiny, death. *rayb al-manûn* is an idiom meaning: vicissitude of fate.

9. *tarabbaşû* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaşa*. See n. 6 above).

10. *mutarabbişîn* (pl. acc./gen./ of *mutarabbişûn*, s. *mutarabbiş*) = those awaiting, lying in wait (act. participle from *tarabbaşa*. See n. 6 above).

11. *aḥlâm* (pl.; s. *hilm*) = reason, intelligence, insight, gentleness, patience. See at 21:5, p. 1013, n. 8.

12. i. e., to saying that a person is mad, a soothsayer and a poet at the same time!

13. *ṭaghûn* (pl.; s. *ṭāghîn*) = transgressors, oppressors, tyrants, those exceeding the bounds (act. participle from *ṭaghâ* [ṭaghân/ṭughyân], to exceed all bounds. See at 51:53, p. 1705, n. 4).

33. Or do they say:
 "He has fabricated¹ it"?
 بَلْ لَا يُؤْمِنُونَ ﴿٣٣﴾ Nay; they believe not.
34. Then let them come up
 with a discourse² like it,
 إِن كَانُوا صَادِقِينَ ﴿٣٤﴾ if they are truthful.³
35. Or were they created⁴
 out of nothing⁵
 أَمْ هُمُ الْخَالِقُونَ ﴿٣٥﴾ or are they the creators?⁶
36. Or did they create
 the heavens and the earth?
 بَلْ لَا يُوقِنُونَ ﴿٣٦﴾ Nay, they are not sure.⁷
37. Or are there with them
 the treasures⁸ of your Lord
 أَمْ هُمُ الْمُصَيِّرُونَ ﴿٣٧﴾ or are they the controllers?⁹
38. Or do they have a ladder¹⁰
 they hear¹¹ in it?
 فَلْيَأْتُوا فَلْيَأْتُوا Then let there come up

1. تقول *taqawwala* = he fabricated a lie, bargained, made a deal, pretended, spread rumours (v. iii. m. s. past in form V of *qāla* [qawl]), to speak, to say. See *qawl* at 46:18, p. 1638, n. 7).

2. حديث *ḥadīth* (s.; pl. احاديث '*aḥādīth*) = speech, talk, narrative, report, discourse, account. See at 51:24, p. 1699, n. 11.

3. i. e., if they are truthful in saying that the Prophet, peace and blessings of Allah be on him, has fabricated it. صادقون *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadaq/ṣidq*]), to speak the truth. See at 49:17, p. 1684, n. 5).

4. خلقوا *khuliqū* = they were created, made, originated (v. iii. m. pl. past passive from *khalāqa* [*khalq*], to create. See *khalāqna* at 49:13, p. 1682, n. 1).

5. i. e., without any Creator.

6. i. e., did they create themselves?

7. يوقنون *yūqinūna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form '*ayqana*, form IV of *yaqīna* [*yaqīn/yaqīn*]), to be sure, be certain. See at 45:20, p. 1624, n. 5).

8. i. e., of the graces and provisions, so that they can bestow and distribute as they like. خزائن *khazā'in* (pl.; s. *khizānah*) = treasuries, vaults, coffers, stores. See at 38:9, p. 1461, n. 4.

9. مصيطرون *muṣaytirūn* (pl.; s. *muṣaytir*) = rulers, overlords, controllers, sovereigns (act. participle from *ṣaytara*, to dominate, to control).

10. سلم *sullam* (s.; pl. *salālim/salālim*) = ladder, staircase, stairs, instrument to go up.

11. i. e., wherewith they go up in the heaven and hear the conversation of the angels and what is communicated to them by Allah. يستمعون *yastami'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samā' /samā'ah /masma'*], to hear. See at 46:29, p. 1643, n. 3).

مَسْمَعُهُمْ their listener¹
 بِسُلْطَانٍ مُّبِينٍ with an authority² quite clear.³

أَمْ لَهُ الْبَنَاتُ 39. Or has He the daughters
 وَلَكُمْ الْبَنُونَ and you have the sons?

أَمْ تَسْأَلُهُمْ 40. Or do you ask of them
 أَجْرًا فَهُمْ a remuneration⁴ so they are
 مِنْ مَّقْرَرٍ out of a liability⁵
 مُنْقَلُونَ weighed down?⁶

أَمْ عِنْدَهُمْ 41. Or is there with them
 الْغَيْبُ the unseen,⁷
 فَهُمْ يَكْتُبُونَ so they write down?⁸

أَمْ يَرِيدُونَ 42. Or do they intend⁹
 كَيْدًا a trick?¹⁰
 فَأَلْزَمَ الْكُفُورُ But those who disbelieve will
 هُمُ الْمَكِيدُونَ be the ones caught in the trick.¹¹

أَمْ لَهُمْ إِلَهٌ 43. Or do they have a god
 غَيْرَ اللَّهِ other than Allah?
 سُبْحَانَ اللَّهِ Sacrosanct¹² is Allah

1. *مستمع mustami'* (s.; pl. *mustami'ūn*) = one who hears, listens, listener (act participle from *istama'a* form VIII of *sami'a* [*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See *mustami'ūn* at 25:15, p. 1165, n. 4).

2. i. e., in support of their beliefs in many gods and goddesses. *سلطان sultān* = authority, power, mandate, rule, sanction. See at 51:38, p. 1702, n. 6.

3. *مبين mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear. See at 51:38, p. 1702, n. 7).

4. i. e., for the work of calling them to the truth and the *dīn* of Allah. *أجر 'ajr* (pl. *أجور 'ujūr*) = reward, recompense, remuneration, due. See at 49:3, p. 1677, n. 8).

5. *مقمر maghram* (s.; pl. *مغارم maghārim*) = fine, loss, damage, financial obligation. See at 9:98, p. 619, n. 10.

6. *منقولون muthqalūn* (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqala* [*thiq/thaqālah*], to be heavy. See *muthqalah* at 35:18, p. 1396, n. 10).

7. i. e., the knowledge of the unseen. *غيب ghayb* (s.; pl. *ghuyūb*) = unseen, invisible, hidden, divine secret. See at 49:18, p. 1684, n. 6.

8. i. e., what is going to happen to men.

9. *يريدون yurīdūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 33:13, p. 1339, n. 12).

10. *كيد kayd* = scheme, plot, plan, stratagem, trick, contrivance. See at 40:37, p. 1523, n. 7.

11. *مكيدون makidūn* (pl.; s. *makid*) = those caught in a trick, entrapped, schemed against (pass. participle from *kāda* [*kayd*], to contrive, to set a strategy. See *kidnā* at 12:76, p. 750, n. 4).

12. *سبحان Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subhān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 43:81, p. 1603, n. 2.

عَمَّا يَشْرِكُونَ¹ from what they associate.¹

وَأَن يَرَوْا كِسْفًا² 44. And if they see pieces²

مِنَ السَّمَاءِ سَاقِطًا³ from the sky falling down³

يَقُولُوا سَحَابٌ⁴ they will say: "Clouds⁴

مُرْكُومٌ"⁵ piled up."⁵

فَذَرَهُمْ⁶ 45. So let them alone⁶

حَتَّى يَلْقَا⁷ till they confront⁷

يَوْمَهُمُ الَّذِي فِيهِ⁸ the day of theirs in which

يُصْعَقُونَ⁹ they will be thunderstruck.⁸

يَوْمَ لَا يُغْنِي⁹ 46. The day there shall avail⁹

عَنْهُمْ كَيْدُهُمْ¹⁰ them not their plotting

شَيْئًا whatsoever

وَلَا هُمْ يُصْرُونَ¹⁰ nor shall they be helped.¹⁰

وَأَنَّ¹¹ 47. And verily there will be

لِلَّذِينَ ظَلَمُوا¹¹ for those who trasngress¹¹

عَذَابًا دُونَ ذَلِكَ; a punishment besides that;

وَلَكِنَّ أَكْثَرَهُمْ but most of them

لَا يَعْلَمُونَ¹¹ do not know.

1. i. e., with Allah. يَشْرِكُونَ *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 30:40, p. 1303, n. 8).

2. كِسْفٌ *kisf* (pl.; s. *kisfah*) = fragments, pieces. See at 34:9, p. 1370, n. 12.

3. i. e., as a punishment. سَاقِطٌ *sâqûṭ* = that which falls, fallen (act. participle from *saqaṭa* [*suqûṭ/ masqaṭ*], to fall. See *nusqita* at 34:9, p. 1370, n. 11).

4. i. e., out of their intense disbelief and disobedience. سَحَابٌ *sahâb* = clouds. See at 30:48, p. 1306, n. 7.

5. مَرْكُومٌ *markûm* = piled up, heaped up (pass. participle from *rakama* [*rakm*], to pile up. See *yarkuma* at 8:37, p. 560, n. 1).

6. ذَرَّ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 43:83, 1603, n. 5).

7. يَلْقَا *yalqâ* (*na*) = they confront, meet one another (v. iii. m. pl. impfct. from *laqâ*, form III of *laqiya* [*liqâ/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb. See at 43:83, p. 1603, n. 8).

8. i. e., on the Day of Resurrection and Judgement. يَصْعَقُونَ *yus'aqûna* = they are thunderstruck, made unconscious (v. iii. m. pl. impfct. passive from *ša'iqā* [*ša'aq/ša'qah*], to be thunderstruck, lose consciousness. See *ša'iqā* at 39:68, p. 1505, n. 3).

9. يَغْنِي *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghnâ*, form IV of *ghaniya* [*ghinan / ghanâ*], to be free from want, to be rich. See at 45:10, p. 1620, n. 10).

10. i. e., against the punishment of Allah. يُصْرُونَ *yusarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr/nuṣûr*], to help. See at 44:41, p. 1613, n. 12).

11. i. e., set partners with Allah. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed, committed *shirk* [note that at 31:13 *shirk* (setting partners with Allah) is called a grave *zulm*.] (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 51:59, p. 1706, n. 5).

وَأَصْبِرْ 48. And be patient¹

لِحُكْمِ رَبِّكَ for the decree² of your Lord.

فَإِنَّكَ So indeed you are

بِأَعْيُنِنَا before Our Eyes.³

وَسَبِّحْ And declare sanctity⁴

بِحَمْدِ رَبِّكَ with the praise of your Lord

عِنْدَ قُومٍ when you get up.⁵

وَمِنَ اللَّيْلِ 49. And in part of the night

فَسَبِّحْ proclaim His sanctity;

وَادْبُرْ الْكُجُومِ and at the retreat⁶ of the stars.⁷

1. i. e., against the allegations, opposition and enmity of the unbelievers and enemies of Islam. *اصبر* *ishbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [ṣabr], to be patient, to bind. See at 46:35, p. 1645, n. 4).

2. *حكم* *ḥukm* (pl. *ahkām*) = judgement, order, decree, command, authority, rule, law, decision. See at 42:10, p. 1562, n. 3.

3. i. e., under Our constant observation, attention and care. *أعين* *'a'yun* (f. ; pl.; s. *'ayn*) = eyes. See at 40:19, p. 1516, n. 2).

4. *سبح* *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [sabh/ sibāhaḥ] to swim, to float. See at 50:39, p. 1694, n. 4).

5. i. e., for prayer and from sleep. *تقوم* *taqūma* = you stand, get up, take place (v. ii. m. s. impfct. from *qāma* [qiyām /qawmah], to get up, to stand up, to be erect. See at 45:27, p. 1627, n. 1.

6. *ادبار* *idbār* = retreat, turning one's back, to slip away (verbal noun in form IV of *dabara* [dubūr], to turn one's back. See *mudbirin* at 40:33, p. 1521, n. 4).

7. i. e., early in the morning. *نجوم* *nujūm* (pl.; s. *najm*) = stars. See at 37:88, p. 1444, n. 3.

53. SŪRAT AL-NAJM (THE STAR)

Makkan: 62 'āyahs

This is a Makkan *sūrah*. It deals with *wahy*, *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Resurrection, Judgement, rewards and punishment. It starts with an emphasis on the truth of the *risālah* and that what Muḥammad, peace and blessings of Allah be on him, gave out was no utterance out of his own imagination but *wahy* communicated to him by the angel Jibril. It is further emphasized that the Prophet, peace and blessings of Allah be on him, once saw this angel in his actual form appearing in the horizon and again during the *mi'rāj* near *sidrat al-muntahā*, which is the farthest point in the heaven up to which anything or being can reach.

Next the *sūrah* refers to the mistake and folly of worshipping the false and imaginary gods and goddesses and of the notion of Allah's having daughters or sons. It is stressed that Allah is the Creator of everything and being and His is the absolute sovereignty and Lordship over the heavens, the earth and all that exists. Mention is then made of the Resurrection and Judgement and that each person will be individually responsible and accountable for his deeds.

The *sūrah* is named *al-Najm* (The Star) with reference to its first 'āyah in which an adjuration is made by the star.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالنَّجْمِ 1. By the star¹

إِذَا هَوَىٰ 2 when it sinks.²

مَا ضَلَّ 2. There has strayed not

صَاحِبُكَ 4 your companion⁴

وَمَا عَوَىٰ 5 nor has he erred.⁵

وَمَا يَطَّقُ 3. Nor does he speak⁶

عَنِ الْمَوَاقِفِ 6 out of fancy.

إِنْ هُوَ إِلَّا رَوَىٰ 4. It is naught hut *wahy*

يُوحَىٰ 7 communicated.⁷

1. نجم *najm* (s. ; pl. *nujūm/anjum*) = star, celestial body, constellation. See at 16:16, p. 832, n. 6.

2. هوى *hawā* = he or it sunk, dropped (v. iii. m. s. past from *huwīy*, to drop).

3. ضل *ḍalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 17:67, p. 895, n. 1).

4. i. e., the Prophet, peace and blessings of Allah be on him. The Makkan unbelievers thought that he had gone astray and that the Qur'ānic *wahy* was his talk out of his own mind. This and the succeeding 'āyahs give reply to those allegations.

5. غوى *ghawā* = he went astray, erred (v. iii. m. s. past from *ghayy/ghawāyah*, to go astray. See at 20:121, p. 1006, n. 12).

6. يطق *yantiq* = he speaks, talks, pronounces, articulates (v. iii. m. s. impfct. from *naṭaqa [naṭq/nuṭāq/mantiq]*, to talk, speak, articulate. See at 45:29, p. 1627, n. 9).

7. يوحى *yūḥā* = it is communicated (v. iii. m. s. impfct. passive from 'awḥā, form IV of *wahā* [*wahy*], to communicate. See at 41:6, p.1641, n. 9. Technically *wahy* means Allah's communication to His Prophets by various means. Some of these means are mentioned in 2:92, 16:2,16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

عَلَّمَهُ	5. There instructed ¹ him	1. i. e., recited and communicated to him. علم 'allama = he taught, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 26:49, p. 1171, n. 11).
شَدِيدَ الْقُوَى	the one strong in powers. ²	2. i. e., the angel Jibrîl, peace be on him.
دُو	6. Possessing	3. مرة <i>mirrah</i> = mental and physical fitness, sharp and strong intellect.
مِرْرَةً	mental and physical fitness. ³	4. i. e., in the horizon, as stated in the next 'ayah. This and in the succeeding 'ayahs up to 'ayah 18 describe the Prophet's seeing the angel Jibrîl, peace be on him, in his actual form once in the horizon again during the <i>mi'râj</i> . استوى <i>istawâ</i> =
فَاسْتَوَى	Then he became upright. ⁴	he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of <i>sawiya</i> [<i>siwan</i>], to be equal. See at 13:2, p. 763, n. 7).
وَهُوَ	7. And he was	5. أفق <i>'ufuq</i> (s.; pl. 'afâq) = horizon, range of vision.
بِالْأَفْقِ الْأَعْلَى	in the highest horizon. ⁵	6. دنى <i>danâ</i> = he came closer, drew nearer (v. iii. m. s. past from <i>dunûw/danâwah</i> , to come near, to be close. See <i>dâniyah</i> at 6:99, p. 433, n. 4).
ثُمَّ دَنَا	8. Then he came closer ⁶	7. تنلى <i>tadallâ</i> = he descended, became lowered/suspended, dangled (v. iii. m. s. past in form V from the root <i>dalw</i> . See 'adlâ at 12:19, p. 728, n. 3).
فَتَدَلَّى	and descended. ⁷	8. قاب <i>qâb</i> = the distance between the middle and end of a bow. قوسين <i>qawsayn</i> (dual, acc./gen. of <i>qaws</i> ; pl. 'aqwâs) = bow. <i>qâb qawsayn</i> is an idiom meaning: very near).
مَكَانَ	9. And was at	9. أدنى <i>'adnâ</i> = nearer/nearest, closer/closest, lower, more appropriate, better suited, nether, viler, vilest. Elative of دان <i>dânin</i> . See at 33:51, p. 1357, n. 5.
قَابِ قَوْسَيْنِ	a distance of two bow-lengths ⁸	10. i. e., thus Allah had the <i>wahy</i> delivered to the Prophet, peace and blessings of Allah be on him.
أَوْ أَدْنَى	or nearer. ⁹	أوحى <i>'awhâ</i> = he communicated, ordered (v. iii. m. s. past in form IV of <i>wahâ</i> [<i>wahy</i>], to communicate. See at 41:12, p. 1543, n. 9).
فَأَوْحَى	10. So He communicated ¹⁰	11. i. e., the seeing of Jibrîl, peace be on him, was physically true and not just an illusion. كذب <i>kadhba</i> = he lied, deceived, deluded (v. iii. m. s. past from <i>kidhb /kadhib /kadhbah /kidhbah</i> , to lie. See at 39:32, p. 1492, n. 7.)
إِلَىٰ عَبْدِهِ	to His servant	12. فؤاد <i>fu'âd</i> (s.; pl. 'af'idah) = heart. See 'af'idah at 28:10, p. 1234, n. 4.
مَا أَوْحَىٰ	what He communicated.	
مَا كَذَبَ	11. There lied ¹¹ not	
الْقَوَادِمَ رَأَىٰ	the heart ¹² what he saw.	

أَفْتَدْرُونَ^{١٢} 12. Will you then argue¹ with
عَلَىٰ مَا رَأَىٰ^{١٣} him over what he saw?

وَلَقَدْ رَآهُ 13. And indeed he saw him
نَزْلَةً أُخْرَىٰ^{١٤} at another descent.²

عِنْدَ سِدْرَةٍ 14. Near the Lot Tree³
أَلْتَمَّتْ^{١٥} at the utmost limit.⁴

عِنْدَهَا 15. Near it is the
جَنَّةَ الْأَوْيَاتِ^{١٦} Garden of Abode.⁵

إِذْ يَشْفَىٰ 16. When there covered⁶
السِّدْرَةَ the Lot-Tree
مَا يَشْفَىٰ what covered it.

مَا زَاغَ الْبَصَرُ 17. The eye swerved⁷ not
وَمَا طَغَىٰ nor did it transgress.⁸

لَقَدْ رَأَىٰ 18. He had indeed seen
مِنْ آيَاتِ رَبِّهِ of the signs⁹ of his Lord
الْكَوْبَرَىٰ the greatest ones.¹⁰

1. تَمَارُون *tumârûna* = you wrangle, dispute, argue (v. ii. m. pl. impfct. from *mârâ*, form III of *marâ* [*maran*], to stroke the udder of the she camel. See *yumârûna* at 42:18, p. 1567, n. 10).

2. i. e., the Prophet, peace and blessings of Allah be on him, saw Jibrîl, peace be on him, in his real form at his coming down again on the occasion of the *mi'râj*. نَزْلَةٌ *najlah* = descent, arrival, stopping.

3. سِدْرَةٌ *sidrah* = lot tree, lotus tree. See *sidr* at 34:16, p. 1574, n. 5.

4. i. e., the utmost limit in the seventh heaven which anything or being ascending from the earth is allowed to reach. مَتَتْ *muntahan* = terminated, finished, highest degree, utmost limit (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See *nuhîtu* at 40:66, p. 1532, n. 12).

5. It is the name of a paradise. مَأْوَىٰ *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from *'awâ* [*'awiy*], to seek shelter. See at 45:34, p. 1629, n. 7).

6. i. e., Allah's *Nûr* (see Ibn Kathîr, VII, p. 428). يَغْشَىٰ *yaghshâ* = he covers, overcomes, overwhelms, casts the shade (v. iii. m. s. impfct. from *ghashiya*, [*ghashy/ghishâwah*], to cover. See at 44:11, p. 1608, n. 3).

7. i. e., he did not look right and left. زَاغَ *zâgha* = he swerved, deviated, turned aside (v. iii. m. s. past from *zawgh/zawghân*, to deviate, swerve).

8. i. e., nor did he look beyond the permitted limit and object. طَغَىٰ *taghâ* = he transgressed, crossed all limits, exceeded proper bounds (v. iii. m. s. past from *taghan/tughyân*, to exceed all bounds. See at 20:24, 981, n. 1).

9. آيَاتٌ *'âyât* (sing. *'âyah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 46:26, p. 1642, n. 3.

10. كُبْرَىٰ *kubrâ* (f.; m. *'akbar*) = greatest, biggest, largest, most enormous (elative of *kabîr*, big, great. See *'akbar* at 40:10, p. 1512, n. 12).

أَفَرَأَيْتُمْ 19. Do you see
 ٱللَّاتَ ٱلْعَزَّىٰ ٱلَّتِى ۝١٩ al-Lât¹ and al-'Uzzâ?
 وَمَنَاةَ 20. And Manât,
 ٱلثَّالِثَةَ ٱلْأُخْرَىٰ ۝٢٠ the third, the other one?²
 أَلكُمْ ٱلذَّكَرُ 21. Are yours the males³
 وَٱلْأُنثَىٰ ۝٢١ and His the females?⁴
 تِلْكَ إِذْ أُنزِمَتْ 22. That then is a division⁵
 ضُرُبَىٰ ۝٢٢ most unfair!⁶
 إِنَّ هِيَ ٱلْأَى 23. These⁷ are naught but
 ٱسْمَآءٌ سَمَّيْتُمُوهُنَّ ۝٢٣ names you have designated,⁸
 أَنْتُمْ وَءَابَآؤُكُمْ you and your fathers.
 مَا أُنزِلَ ٱللَّهُ 24. Allah has not sent⁹ down
 لِيَهَيِّبَ لِيَهَيِّبَ ٱلْأَسْطِنَآءِ about them any authority.¹⁰
 إِنَّ يَتَّبِعُونَ 25. They follow¹¹ naught
 إِلَّا ٱلظَّنَّ but conjecture¹²
 وَمَا تَهْوَى ٱلْأَنفُسُ and what the selves desire,¹³
 وَقَدْ 26. though indeed
 جَاءَهُمْ 27. there has come to them¹⁴
 مِنْ رَبِّهِمُ ٱلْهُدَىٰ from their Lord the guidance.

1. Al-Lat, al-'Uzzâ and Manât are the names of three goddesses that the Makkan and other Arab unbelievers used to worship and think that they hated Allah's daughters, though they themselves hated daughters. This and the succeeding four 'ayahs point out their mistake and folly in worshipping their imaginary gods and goddesses.

2. أخرى 'ukhrâ (f. s.; m. 'âkhar, pl. 'ukhrayât/ukhar) = other, the other one.

3. i. e., you love to have male children only and yet you attribute daughters to Allah? ذكر dhakar (s.; pl. dhukûr/dhukûrah/dhukrân) = male. See at 49:13, p. 1682, n. 2.

4. أنثى 'unthâ (s.; pl. 'inâth/'anâthâ) = female, feminine. See at 49:13, p. 1682, n. 3.

5. قِسْمَةٌ qismah = division, allotment, apportionment. See at 4:8, p. 240, n. 2.

6. ضِرْبَىٰ fīzâ = unjust, most unfair.

7. i. e., the imaginary gods and goddesses.

8. سَمَّيْتُمْ sammaytum = you designated, named, called, nominated (v. ii. pl. past from sammâ, form II of samâ [sumûw/samâ]), to be high. See at 12:40, p. 736, n. 8).

9. أَنْزَلَ 'anzala = he sent down, brought down (v. iii. m. s. past in form IV ['inzâl] of nazala [nazâl]), to come down, get down. See at 47:9, p. 1650, n. 2).

10. سُلْطَانٌ sulṭân = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

11. يَتَّبِعُونَ yattabi'ûna = they follow, obey, pursue (v. iii. m. pl. impfct. from ittab'a, form VIII of tabi'a [taba'/tabâ'ah]), to follow. See at 39:18, p. 1487, n. 12).

12. ظَنٌّ zann (s.; pl. zunûn) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 49:12, p. 1681, n. 8).

13. i. e., what their selves like. تَهْوَى tahwâ = the or it desires, fancies (v. iii. f. s. impfct. from hawiya [hawân]), to desire. See at 5:70, p. 365, n. 2).

14. i. e., through the Prophet Muhammad, peace and blessings of Allah be on him.

أَمْ لِلْإِنْسَانِ 24. Or is there for man

مَا تَمَنَّى¹ what he wishes?¹

فَلِلَّهِ 25. But to Allah belong

الْآخِرَةُ وَالْأُولَى² the Last² and the First.³

Section (Rukû') 2

وَكَمْ مِنْ مَلَكٍ 26. And how many an angel⁴

فِي السَّمَوَاتِ in the heavens

لَا تُغْنِي there avails not⁵

شَفَاعَتُهُمْ شَيْئًا their intercession⁶ whatsoever

إِلَّا مَنِ بَعْدَ أَنْ يُؤْتَى except after that Allah gives

اللَّهُ لِمَنْ يَشَاءُ leave⁷ to whomsoever He will

وَيَرْضَى⁸ and is pleased with.⁸

إِنَّ الَّذِينَ 27. Verily those who

لَا يُؤْمِنُونَ بِالْآخِرَةِ believe not in the hereafter

لِيَسْمُونَ الْمَلَائِكَةَ do name⁹ the angels

تَسْمِيَةَ الْأُنثَى¹⁰ the naming¹⁰ of females.

وَمَا لَهُمْ 28. But they do not have

بِهِ مِنْ عِلْمٍ about it any knowledge.

إِنْ يَتَّبِعُونَ They follow¹¹ naught

1. i. e., expects from the intercession of the gods and goddesses they wrongly worship? تمنى

tamannâ = he wished, desired, yearned, purposed, (v. iii. m. s. past in form V of *manâ* [*manw/many*], to put to test, tempt. See at 22:52, p. 1064, n. 1).

2. i. e., to Allah Alone belong all matters relating to the life in the hereafter and in this world. There is no partner of Him in any of the matters and affairs, including the act of intercession on behalf of anyone. الآخرة *al-âkhirah* = the last, the end, the hereafter, the afterlife. See at 16:30, p. 836, n. 10.

3. i. e., the worldly life. الأولى *al-'ûlâ* (f.; m. 'awwal) = the first, the foremost. See 'awwalûn at 37:71, p. 1441, n. 9).

4. ملك *malak* (s.; pl. *malâ'ikah*) = angel. See *malâ'ikah* at 41:14, p. 1544, n. 7).

5. تَغْنِي *tughnî* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghna, form IV of *ghaniya* [*ghinan / ghanâ*']), to be free from want, to be rich. See at 10:101, p. 673, n. 6).

6. شَفَاعَةٌ *shafâ'ah* = intercession, advocacy, pleading. See at 43:86, p. 1604, n. 6.

7. يُؤْتَى *ya'dhana(u)* = he gives leave, permits, allows (v. iii. m. s. impfct. from 'adhina [*idhn*]), to allow, to listen. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See at 53:26, p. 1721, n. 7).

8. يَرْضَى *yardâ* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *radîya* [*riḍan / riḍwân / marḍâh*]), to agree, to be satisfied. See at 39:7, p. 1483, n. 6).

9. يَسْمُونَ *yusammûna* = they designate, name, call, nominate (v. iii. m. pl. impfct. from *sammâ*, form II of *samâ* [*sumûw/samâ*']), to be high. See *sammaytum* at 53:23, p. 1720, n. 8).

10. تَسْمِيَةٌ *tasmiyah* = naming, to name, to designate, to nominate (verbal noun in form II of *samâ*). See n. 9 above).

11. يَتَّبِعُونَ *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*]), to follow. See at 53:23, p. 1720, n. 11).

إِلَّا الظَّنُّ but conjecture,¹

وَأِنَّ الظَّنَّ but indeed conjecture

لَا يُغْنِي مِنَ الْحَقِّ avails not² against the truth

شَيْئًا whatsoever.

فَاعْرِضْ عَن 29. Therefore refrain³ from

مَنْ تَوَلَّى anyone that turns away⁴

عَن ذِكْرِنَا from Our Reminder⁵

وَلْتُرْزِقِ الْآلَا and desires⁶ not but

الْحَيَوَةَ الدُّنْيَا the worldly life.

ذَلِكَ مَبْلَغُهُمْ 30. That is their amount⁷

مِنَ الْعِلْمِ of knowledge.

إِنَّ رَبَّكَ هُوَ أَعْلَمُ Your Lord is Best Aware

مِنَ ضَلِّ of the one who strays away⁸

عَن سَبِيلِهِ from His way,⁹

وَهُوَ أَعْلَمُ and He is Best Aware

مِنَ of the one

أَهْتَدَى who receives guidance.¹⁰

وَلِلَّهِ 31. And to Allah belongs

مَا فِي السَّمَاوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

1. ظنَّ *zann* (s.; pl. *zunân*) = conjecture, surmise, supposition, assumption, view, idea, opinion, belief. See at 53:28, p. 1720, n. 12).

2. يغني *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from 'aghnâ, form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. See at 52:46, p. 1715, n. 9).

3. أعرض *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'raḍa, form IV of 'araḍa /'aruḍa ['arḍ], to be wide, to become visible. See at 32: 30, p. 1333, n. 2).

4. تولى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ* /*wilâyah*], to be near, to be a friend. See at 51:39, p. 1702, n. 8).

5. i. e., from the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 43:36, p. 1591, n. 14.

6. يريد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from 'arâda, form IV from *râda* [*rawd*], to walk about. The final letter is vowelless (and so the medial *yâ* is dropped) because of the particle *lam* coming before the verb. See at 22:25, p. 1054, n. 4).

7. مبلغ *mablagh* = amount, extent, range, scope, sum total.

8. ضل *ḍalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalâ/ḍalâlah*, to loose one's way. See at 53:2, p. 1717, n. 3).

9. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 49:15, p. 1683, n. 6.

10. اهتدى *ihtadâ* = he received guidance, was on the right way (v. iii. m. s. past in form VIII of *haddî* [*hidâyah/hudan/hady*], to lead, to guide. See at 39:41, p. 1495, n. 12).

لِيَجْزِيَ الَّذِينَ
 اسْتَوُوا بِمَا وَعَمِلُوا
 وَيَجْزِيَ الَّذِينَ
 أَحْسَنُوا
 بِالْحَسَنَى ﴿٥٣﴾
 that He may requite¹ those
 who do evil² for what they do
 and reward those who
 do good deeds³
 with the best.⁴

الَّذِينَ يَجْتَنِبُونَ
 كِبْرَ الْإِنْتِهَى
 وَالْفَوَاحِشَ
 إِلَّا اللَّمَمَ
 إِنَّ رَبَّكَ
 وَاسِعُ الْمَغْفِرَةِ
 هُوَ أَعْلَمُ بِكُمْ
 إِذْ أَنْشَأَكُمْ
 مِنَ الْأَرْضِ
 وَإِذْ أَنْشَأَكُمْ
 فِي بَطُونِ
 أُمَّهَاتِكُمْ
 فَلَا تَزْكُوا
 أَنْفُسَكُمْ
 هُوَ أَعْلَمُ
 بِمَنِ اتَّقَى ﴿٥٤﴾
 32. Those who refrain⁵ from
 the enormities⁶ of sin
 and adulteries⁷
 except the trivillaities.⁸
 Verily your Lord is
 All-Abounding⁹ in forgiveness.
 He is Best Aware of you
 when He created¹⁰ you
 from the earth and
 when you were embryos¹¹
 in the wombs of
 your mothers.
 So declare not purity¹² about
 yourselves.
 He is Best Aware of
 anyone who is on his guard.¹⁴

1. *yajziya* (zi) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [جَزَا] *jazā*), to reward. The final letter takes *fathah* for a hidden 'an in *li* (of motivation) coming before the verb. See at 45:14, p. 1622, n. 4).
2. *asāwū* 'asā'ū = they did evil, committed foulness (v. iii. m. pl. past from 'asā'a, form IV of *sā'a* [saw], to be bad/foul/evil. See 'asa'tum at 30:10, p. 1293, n. 3).
3. *aḥsanū* = they did good, performed well, acted rightly (v. iii. m. pl. past from 'aḥsana, form IV of *ḥasuna* [ḥusn], to be good, handsome. See at 39:10, p. 1485, n. 5).
4. i. e., paradise. *ḥusnā* (f.; m. 'aḥsan) the best, most beautiful. See at 41:50, p. 1558, n. 7.
5. *yajtanibūna* = they abstain, refrain, shun, keep away (v. iii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [janb], to avert. See at 53:32, p. 1723, n. 4).
6. *kabā'ir* (pl.; s. *kabīrah*) major sins, atrocious crimes, enormities, monstrosities. See at 42:37, p. 1574, n. 11.
7. *fawāḥish* (pl.; s. *fāḥishah*) = vile deeds, atrocious sins, adulteries, fornication. See at 42:37, p. 1574, n. 12).
8. *lamam* = trivillaities, minor sins.
9. *wāsi'* = wide, vast, extensive, far-reaching, All-Reaching, All-Abounding (in mercy, grace); active participle from *wasī'a/wasū'a* [wasā'ah], to be wide. See at 24:32, p. 1118, n. 8).
10. *anṣā'a* = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [nash'/nushū'/nash'ah], to rise, to emerge. See at 36:79, p. 1428, n. 4).
11. *ajinnah* (pl.; s. *janīn*) = embryos, foetuses.
12. *lā tuzakkū* = do not declare purity, justify (v. ii. m. pl. imperative [prohibition] from *zakkū*, form II of *zakā* [zakā], to grow. See *tazakkā* at 35:18, p. 1397, n. 5).
13. *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqāyah], to guard. See at 7:35, p. 477, n. 4).

Section (Rukû') 3

أَفَرَأَيْتَ 33. Do you see

الَّذِي تَوَلَّى 33 the one that turns away?¹

وَأَعْطَى قَلِيلًا 34. And gives² a little

وَأَكْدَى 34 and cuts off?³

أَعِنْدَهُ 35. Does he have

عِلْمَ الْغَيْبِ 35 the knowledge of the unseen⁴

فَهُوَ يَرَى 35 so he sees?⁵

أَمْ لَمْ يُبَيِّنَّا 36. Or is he not informed⁶

بِمَا فِي

صُحُفِ مُوسَى 36 the scriptures⁸ of Mûsâ?

وَأَبْرَاهِيمَ 37. And of Ibrâhîm

الَّذِي وَفَّى 37 who fulfilled?⁹

الْأَنْزِرَ 38. That there shall carry¹⁰ not

وَأَزْرَهُ 38 any burdened¹¹ one

وَزْرَئِئِي 38 the load¹² of another?¹²

وَأَنْ لَيْسَ 39. And that there is not

1. i. e., from the truth and from obeying Allah and His Messenger. تولى *tawallâ* = he took over, undertook, turned away, takes for a friend (v. iii. m. s. past in form V of *waliya* [*walâ*/'*wildâyah*], to be near, to be a friend. See at 53:29, p. 1722, n. 4).

2. i. e. gives a little of his wealth in charity. أعطى *'a'â* = he gave, bestowed, granted (v. iii. m. s. past in form IV from the root '*aww*, to give. See *yu'û* at 9:59, p. 602, n. 3).

3. i. e. skimped, stinted, became stingy, stops, cuts off (v.iii. m. s. past in form IV of *kadâ* (*kady*), to give little, to skimp).

4. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 52:41, p. 1714, n. 7.

5. i. e., what will happen to him and his property?

6. بنا *yunabba'* = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'u*, form II of *naba'a* [*nab*/'*nubû*'], to be prominent. See *yunabbi'u* at 39:7, p. 1483, n. 11).

7. i. e., about the commandments of Allah, about individual accountability on the Day of Judgement and that everyone shall be requited for what he acquires (see '*âyahs* 38 and 39 below).

8. صحف *ṣuḥuf* (pl.; s. *ṣaḥīfah*) = pages, papers, books, scriptures. See at 20:133, p. 1010, n. 11.

9. i. e., his mission and what he was commanded. وفى *waffâ* = he paid in full, fulfilled (v. iii. n. s. impfct. in form II of *wafâ* [*wafâ*/'*wafy*], to be perfect, to fulfil. See *nuwaffî* at 11:15, p. 683, n. 1).

10. Everyone will be individually responsible for one's deeds and none will come to one's help. See also 17:15, p. 877 and 39:7, p. 1483. تزر *tazir* = she carries, bears (v. iii. f. s. impfct. from *wazara* [*wizr*], to carry. See at 39:7, p. 1483, n. 7).

11. وزارة *wâzirah* (f.; m. *wâzîr*) = bearer, carrier, one burdened (act. participle from *wazara*). See n. 10 above, and at 39:7, p. 1483, n. 8.

12. i. e., the load of sins. وزر *wîzr* (s.; pl. '*awzâr*) = burden, load, encumbrance, sin. See at 39:7, p. 1483, n. 9. See also ns. 10 and 11 above.

13. أخرى *'ukhrâ* (f. s.; m. '*âkhar*, pl. '*ukhrayât*/'*ukhar*) = other, the other one, another. See at 53:20, p. 1720, n. 2.

- لِلْإِنْسَانِ إِلَّا
مَا سَعَىٰ 40. And that his effort
وَأَنَّ سَعْيَهُ
سَوْفَ يُرَىٰ 40. And that his effort
shall be looked into.²
- ثُمَّ يُرِيدُ
الْجَزَاءَ الْأَكْبَرَ 41. Then he will be requited³
for it the fullest⁴ requital.
- وَأَنَّ إِلَىٰ رَبِّكَ
الْمُنْتَهَىٰ 42. And that to your Lord
is the final destination.⁵
- وَأَنَّهُ هُوَ
أَضْحَكَ 43. And that He it is Who
causes to laugh⁶
وَأَنَّهُ هُوَ
أَبْكَى 43. And that He it is Who
and causes to weep.⁷
- وَأَنَّهُ هُوَ
أَمَاتَ 44. And that it is He Who
causes to die⁸ and gives life.⁹
- وَأَنَّهُ خَلَقَ
الزَّوْجَيْنِ 45. And that He creates
both of a pair,¹⁰
الذَّكَرَ وَالْأُنثَىٰ 45. And that He creates
the male¹¹ and the female.¹²

1. سعى *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*, to run, to move quickly. See at 17:19, p. 879, n. 4).
2. i. e., in the hereafter and then requited accordingly. يرى *yurâ* = he or it is seen, looked into (v. iii. m. s. impfct. passive from *ra'yâ* [*ra'yru'yah*], to see. See *yarawna* at 46:35, p. 1645, n. 7).
3. يجرى *yujzâ* = he is rewarded, recompensed, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [جرأ] *jazâ*), to reward. See *yajziya* at 53:31, p. 1723, n. 1).
4. أوفى *'awfâ* = fuller, fullest, more faithful, most faithful (relative of *wâfin*, act. participle from *wafâ* [*wafâ*]), to be perfect, to live up to. See at 9:111, p. 626, n. 3).
5. منتهى *muntahan* = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:14, p. 1719, n. 4).
6. أضحك *'ad-haka* = he caused to laugh, made someone laugh (v. iii. m. s. past in form IV of *dahika* [*dahk/ dihk/ dahik*], to laugh. See *yad-hakûna* at 43:47, p. 1594, n. 4). 10.
7. i. e., He creates and gives happiness and sorrow. أبكى *'abkâ* = he caused to weep, made someone cry (v. iii. m. s. past in form IV of *bakâ* [*bukâ/ bukan*], to cry. See *bakat* at 44:29, p. 1611, n. 5).
8. أمات *'amâta* = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See *numîtu* at 50:43, p. 1695, n. 2).
9. أحيا *'ahyâ* = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 45:5, p. 1619, n. 6).
10. زوجين *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 51:49, p. 1704, n. 7.
11. ذكر *dhakar* (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male. See at 53:21, p. 1720, n. 3.
12. أنثى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See at 53:21, p. 1720, n. 4.

46. From a drop¹

وَإِذَا تَمَّتْ^{٤٦} when it is emitted.²

47. And that upon Him is

النَّشْأَةَ الْآخْرَى^{٤٧} the other origination.³

48. And that He it is Who

أَغْنَى^{٤٨} وَأَقْنَى^{٤٨} enriches⁴ and makes happy.⁵

49. And that He it is Who

رَبُّ الشَّعْرَى^{٤٩} is the Lord of the Sirius.⁶

50. And that He destroyed⁷

عَادًا الْأُولَى^{٥٠} the 'Ād the first.⁸

51. And the Thamūd

فَأَبْقَى^{٥١} and did not spare.⁹

52. And the people of Nūh

مِن قَبْلُ^{٥٢} previously.

إِنَّهُمْ كَانُوا هُمْ^{٥٢} Verily they it is who were

أَظْلَمُ^{٥٢} the most unjust¹⁰

وَأَطْغَى^{٥٢} and the most transgressing.¹¹

1. نطفة *nutfah* (s.; pl. *nutaf*) = drop, sperm. See at 40:67, p. 1533, n. 6.

2. إذا تَمَّتْ *tumnâ* = she or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive from 'amnâ, form IV of manâ [manw/ many], to put to test, tempt. See *tamnâ* at 53:24, p. 1721, n. 1).

3. i. e., He will create again and resurrect as He creates in the first instance. نشأة *nash'ah* = growing up, rise, birth, formation, origination, genesis (verbal noun of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See '*ansha'a*' at 53:32, p. 1723, n. 10).

4. أغنى *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan* / *ghanâ'*], to be free from want, to be rich. See at 40:82, p. 1538, n. 9).

5. ألقى *'aqnâ* = he satisfies, makes happy, contents (v. iii. m. s. past in form IV of *qanâ* [*qanw* / *qunâw* / *qunwah* / *qunwân*], to possess, to acquire).

6. The name of a star which the pagan Arabs used to worship.

7. وأهلك *'ahlaka* = he destroyed, annihilated (v. iii. m. s. past in form IV of *halaka* [*halk* / *hulk* / *halûk* / *tahlukah*], to perish. See at 28:78, p. 1260, n. 2).

8. i. e., of antiquity. الأولى *al-'ûlâ* (f.; m. '*awwal*) = the first, the foremost. See '*awwalân*' at 37:71, p. 1441, n. 9).

9. أبقى *'abqâ* = he made (someone/something) stay, retained, left over, spared (v. iii. m. s. past in form IV of *baqiya* [*baqâ'*], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

10. أظلم *'azlamu* = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *zâlim*. See at 39:32, p. 1492, n. 6).

11. أطغى *'atghâ* = more/most transgressing, oppressive, tyrannical (elative of *tâghin*, act participle of *tagħâ* [*tagħan* / *tugħyân*], to exceed all bounds. See *tagħâ* at 53:17, p. 1719, n. 8).

وَالْمُزْنِفَكَ 53. And the upturned lands¹

أَهْوَى ٥٣ He did overthrow.²

فَنَشَّهَا 54. So there covered³ them

مَا عَشَى ٥٤ what did cover.⁴

فَبِأَيِّ آلَاءِ 55. Then in which bounties⁵

رَبِّكَ تَسْتَأْتِي ٥٥ of your Lord you do doubt?⁶

هَذَا نَذِيرٌ 56. This is a warner⁷

مِنَ النَّذِرِ الْأُولَى ٥٦ of the warners of old.⁸

أَزِفَتْ 57. There has drawn near⁹

الْأَزِفَةُ ٥٧ the Approaching One.¹⁰

لَيْسَ لَهَا 58. There is not for it

مِن دُونِ اللَّهِ ٥٨ besides Allah

كَاشِفَةٌ ٥٨ anyone to remove.¹¹

أَفَرَأَى هَذَا الذَّلِيلَ 59. Is it then at this discourse¹²

تَعَجُّبُونَ ٥٩ you are astonished?¹³

وَضَحِكُونَ 60. And laugh¹⁴ at

1. i. e., the land of Prophet Lut, peace be on him. **مُزْنِفَةٌ** *mu'tafikât* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of *'afaka/afika* [afk/ifik], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

2. **أَهْوَى** *ahwâ* = he overthrew, tumbled, dropped (v. iii. m. s. past in form IV of *hawâ* [huwîy], to drop. See *hawâ* at 53:1, p. 1717, n. 2).

3. **عَشَى** *ghashshâ* = he or it covered, wrapped, enveloped (v. iii. m. s. past in form II of *ghashiya* [ghashshâwah], to cover. See *ghashiya* at 31:32, p. 1322, n. 4).

4. i. e., of punishment and ruin.

5. **آلَاءَ** *'alâ'* (pl.; s. *ilan*) = benefits, blessings, graces, bounties.

6. **تَسْتَأْتِي** *tatamârâ* = you doubt, have misgivings, be sceptical (v. ii. m. s. impfct from *tamârâ*, form VI from *miryah/ muryah*, doubt, dispute. See *tamtarâna* at 44:50, p. 1615, n. 4).

7. i. e., the Prophet Muḥammad, peace and blessings of Allah be on him. **نَذِيرٌ** *nadhîr* (pl. *nadhûr*) = warner, one or that which gives warning (active participle in the scale of *fa'îl* from *nadhara* [nadhîr/ nadhûr], to vow, to pledge). See at 51:50, p. 1704, n. 10).

8. i. e., belonging to the class of previous Messengers and Prophets, peace be on them.

9. **أَزِفَتْ** *'azifat* = she came near, approached (v. iii. f. s. past from *'azifa* ['azaff/ uzûf], to come near).

10. i. e., the Day of Resurrection.

11. i. e., delay or avert it. **كَاشِفَةٌ** *kâshifah* (f., m. *kâshif*; pl. *kâshifûn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [kashf], to remove, to throw open). See *kâshif* at 10:107, p. 675, n. 5.

12. i. e., this Qur'ân. **حَدِيثٌ** *ḥadīth* (s.; pl. *ahādīth*) = speech, talk, narrative, report, discourse, account. See at 52:34, p. 1713, n. 2.

13. **تَعَجُّبُونَ** *ta'jabûna* = you are amazed, astonished, express surprise, wonder (v. ii. m. pl. impfct. from *'ajiba* ['ajab], to wonder, to be astonished. See *'ajibû* at 50:2, p. 1685, n. 3).

14. i. e., in sarcasm and derision. **تَضَحِكُونَ** *taḍ-ḥakûna* = you laugh, smile (v. ii. m. pl. impfct. from *ḍahika* [ḍahk/diḥk/ḍahik], to laugh. See at 23:110, p. 1102, n. 4).

لَا تَبْكُونَّ and do not weep?¹

وَأَنْتُمْ 61. While you are

سَائِدُونَ proudly unmindful?²

فَأَسْجُدُوا 62. So prostrate yourselves³

لِلَّهِ وَأَعْبُدُوا to Allah and worship.^{4**}

1. تَبْكُونَ *tabkûna* = you weep, cry (v. ii. m. pl. impfct. from *bakû* [*bukâ*/*bukan*]), to cry. See *yabkûna* at 17:109, p. 909, n. 1).

2. سَائِدُونَ *sâmidûn* (pl.; s. *sâmid*) = those who raise their heads proudly, be negligent, unmindful (act. participle from *samada* [*sumûd*], to raise one's head proudly, to be unmindful).

3. اسْجُدُوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*]), to prostrate oneself. See at 25:60, p. 1156, n. 2).

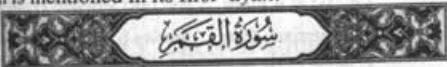
4. اَعْبُدُوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibûdah*/*'ubûdah*/*'ubûdiyah*], to worship, to serve. See at 43:64, p. 1599, n. 4)

** one should prostrate oneself to Allah on reading this 'âyah.

54. SŪRAT AL-QAMAR (THE MOON)

This is a Makkan *sūrah* which deals with the fundamentals of the faith, specially belief in the Resurrection, Judgement, rewards and punishments. It starts with a reference to the miracle of the splitting of the moon which Allah caused to happen as the unbelievers asked for a miracle. Then a reference is made to the attitude of the unbelievers and the horrible situation on the Day of Resurrection. It is then pointed out how many a nation of the past disbelieved and rejected the message of guidance delivered to them and how Allah's wrath and punishment befell them. This is interspersed with a call to be benefited by the teachings and guidance of the Qur'ān.

The *sūrah* is named *al-Qamar* (The Moon) with reference to the miracle of the splitting of the moon which is mentioned in its first 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Close has come¹ the Hour

وَأَنشَقَّ الْقَمَرَ² and split² was the moon.

2. And if they see a sign

يَعْرِضُوا وَيَقُولُوا

" A sorcery persistent."⁴

3. And they disbelieve

وَاتَّبَعُوا أَهْوَاءَهُمْ

وَكُلَّ أَمْرٍ

مُستَقَرًّا⁶ will be settled.⁶

4. And indeed there has come

مِنَ الْأَنْبَاءِ

مَافِيهِ مُرْدَجَرٌ⁷ wherein is a deterrent.⁷



1. اقتربت *iqtarabat* = she or it came near, approached, came close (v. iii. f. s. past in form VIII of *qaruba* [*qurb/maqrabah*], to be near. See *iqtaraba* at 21:97, p. 1039, n. 5).

2. The Makkan unbelievers asked for a miracle. So Allah caused the moon to be cleft asunder into two parts for a while (See *Bukhārī*, nos. 3868-3871 and 4864-4868; *Muslim*, nos. 2800-2803). انشق *inshaqqa* = he or it was split,

cleft asunder (v. iii. m. s. past in form VII of *shaqqa* [*shaqq*], to split, cleave. See *tanshaqqu* at 19:90, p. 973, n. 11).

3. يعرضوا *yu'ridū(na)* = they turn away, avert, evade (v. iii. m. pl. impfct. from 'a'raḍa, form IV of 'aruḍa [*arḍ*], to be broad, wide, to appear, to show. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause. See 'a'radū at 42:48, p. 1578, n. 7).

4. مستمر *mustamirr* = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from *istamarra*, form X of *marra* [*marr/murūr/mamarr*], to pass. See *tamurrāna* at 37:137, p. 1451, n. 8).

5. اتبعوا *ittaba'ū* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 47:28, p. 1657, n. 4).

6. i. e., on the Day of Judgement مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary (act. participle from *istaqarra*, form X of *qarra* [*qarār*], to settle down. See at 27:40, p. 1214, n. 3).

7. مردجر *muzdajar* = deterrent, restraint, check (passive participle from *izdajara*, form VIII of *zajara* [*zajr*], to drive away, to restrain, to deter).

مَجْنُونٌ "One gone off his head", ¹	1. محنون <i>majnûn</i> (s.; pl. <i>majânîn</i>) = possessed by <i>jinn</i> , insane, mad, one gone off his head (pass. participle from <i>janna</i> [<i>junân</i>], to cover, to hide. See at 52:29, p. 1712, n. 5).
وَأُزْجِرَ and he was forcibly prevented. ²	2. i. e., from preaching the turth. از دجر <i>uzdujira</i> = he was restrained, deterred, forcibly prevented (v. iii. m. s. past passive from <i>izdajara</i> , form VIII of <i>zajara</i> [<i>zajr</i>], to drive away, to restrain. See <i>muzdajar</i> at 54:4, p. 1729, n. 7).
فَدَعَا رَبَّهُ 10. Then he prayed His Lord:	
أَنتَى مَغْلُوبٌ "Indeed I am overpowered, ³	3. مغلوب <i>maghlûb</i> (s.; pl. <i>maghlûbûn</i>) = overpowered, overwhelmed, defeated, vanquished, subdued (pass. participle from <i>ghalaba</i> [<i>ghalb/ghalbah</i>], to defeat, to subdue. See <i>taghlîbûna</i> at 41:26, p. 1549, n. 4).
فَأَنْصِرْ so help." ⁴	4. انتصر <i>intaşir</i> = help, give victory (v. ii. m. s. imperative from <i>intaşara</i> , form VIII of <i>naşara</i> [<i>naşr /nuşûr</i>], to help. See <i>intaşara</i> at 47:4, p. 1648, n. 15).
فَفَتَحْنَا 11. So We opened ⁵	5. فتحا <i>fatahnâ</i> = we opened, disclosed, gave victory (v. i. pl. past from <i>fataha</i> [<i>fath</i>], to open. See at 48:1, p. 1661, n. 1).
أَبْوَابَ السَّمَا the gates of the heaven	
بِمَا with water	
مُنْهَمِرٍ falling in torrential downpour. ⁶	6. منهمر <i>munhamir</i> = falling heavily, in torrential downpour (act. participle from <i>inhamara</i> , form VII of <i>hamara</i> [<i>hamr</i>], to pour out).
وَفَجَّرْنَا الْأَرْضَ 12. And We burst ⁷ the earth	7. فجرتا <i>fajjarnâ</i> = we burst, caused to break up, caused to flow, exploded (v. i. pl. past from <i>fajjara</i> , form II of <i>fajara</i> [<i>fajr</i>], to cleave, break up. See at 36:34, p. 1417, n. 5).
عِيُونًَا with springs ⁸	8. عيون <i>'uyûn</i> (pl.; s. <i>'ayn</i>) = springs, fountains, eyes. See at 51:15, p. 1698, n. 5).
فَالْتَقَى الْمَاءُ and the water met ⁹ on	9. i. e., the water from the sky and the earth met. التقي <i>iltaqa</i> = he met, encountered, confronted (v. iii. m. s. past in form VIII of <i>laqiya</i> [<i>liqâ'</i> / <i>luqyân</i> / <i>luqy</i> / <i>luqyah</i> / <i>luqan</i>], to meet. See at 8:41, p. 561, n. 10).
عَلَى أَمْرٍ قَدْ قُدِّرَ a matter ¹⁰ already decreed. ¹¹	10. i. e., on the destruction of the people of Nûh. 11. قدر <i>qudira</i> = he or it was ordained, decreed, decided (v. iii. m. s. past passive from <i>qadara</i> [<i>qadr</i>], to decree, to ordain. See <i>qaddara</i> at 41:10, p. 1542, n. 12).
وَحَمَلْنَاهُ عَلَى 13. And We carried ¹² him on	12. حملنا <i>hamalnâ</i> = we carried, bore, took the load (v. i. pl. past from <i>hamala</i> [<i>haml</i>], to carry. See at 19:58, p. 965, n. 4).
ذَاتِ الْأَوْبَاحِ وَدُسُرٍ a vessel of planks ¹³ and nails. ¹⁴	13. ألواح <i>'alwâh</i> (pl.; s. لوح <i>lawh</i>) = boards, tablets, planks. See at 7:154, p. 523, n. 3. 14. دسر <i>dusur</i> (pl.; s. <i>dassâr</i>) = nails.
تَجْرِي بِأَعْيُنِنَا 14. Moving under Our Eyes	
جَزَاءَ لِمَنْ as a reward for the one	
كَانَ كَفَرًا who had been disbelieved.	

وَلَقَدْ تَرَكْنَهَا 15. And indeed We have left

عَايَةً فَهَلْ it as a sign.¹ So is there

مِنْ مُذَكِّرٍ 10 anyone to take heed?²

فَكَيْفَ كَانَ 16. How then were

عَذَابِي My punishment

وَنُذُرٍ 11 and My warnings?³

وَلَقَدْ 17. And indeed

يَسِّرْنَا We have made easy⁴ the

الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.⁵

فَهَلْ So is there

مِنْ مُذَكِّرٍ 12 anyone to take heed?

كَذَّبَتْ عَادٌ 18. Disbelieved⁶ the 'Âd .

فَكَيْفَ كَانَ عَذَابِي So how were My punishment

وَنُذُرٍ 13 and My warnings?

إِنَّا أَرْسَلْنَا عَلَيْهِمْ 19. Verily We sent⁷ on them

رِيحًا صَرْصَرًا a wind⁸ furiously roaring⁹

فِي يَوْمٍ on a day

مُتَّصِرًا 14 calamitous¹⁰ in continuity.¹¹

1. عَايَةً 'āyah (pl. آيَاتٍ 'āyât) = sign, revelation, miracle. See at 26:190, p. 1195, n. 3.

2. مُذَكِّرٍ muddakir (mutadhakkir) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from tadhakkara, form V of dhakara [dhikr/ tadhkâr], to remember. See yatadhakkaru at 39:9, p. 1485, n. 2).

3. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نَذْرٍ nudhur (pl.; s. nadhîr) = warners, warnings (active participle in the scale of fa'il from nadhara [nadhr/ nudhâr], to vow, to pledge). See at 46:21, p. 1639, n. 11).

4. يَسِّرْنَا yassarnâ = we eased, made easy, smoothened, facilitated (v. i. pl. past from yassara, form II of yasira [yasar], to be easy. See at 44:58, p. 1616, n. 14).

5. i. e., to understand and remember. ذِكْرٍ dhikr = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.

6. كَذَّبَتْ kadhdhabat = she disbelieved, cried lie to, regarded as false (v. iii. f. s. past in form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 38:12, p. 1462, n. 1).

7. أَرْسَلْنَا 'arsalnâ = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 51:41, p. 1703, n. 1).

8. رِيحٍ rîh (s.; pl. riyâh) = wind, smell, odour. See at 51:41, p. 1703, n. 3.

9. صَرْصَرَ şarşar = violently noisy and cold furiously roaring.

10. نَحْسٍ nahs = calamitous, disastrous, ominous, ill-fated. See nahisât at 41:16, p. 1545, n. 7.

11. مُتَّصِرًا mustamirr = persistent, continuing, lasting, enduring, continuous, uninterrupted (act. participle from istamarra, form X of marru [marr/murûr/mamarr], to pass. See at 54:2, p. 1729, n. 4).

تَنْزِعُ النَّاسَ 20. Taking away¹ men

كَأَنَّهُمْ أَصْغَارٌ as if they were stumps² of

نَخْلٍ مُنْقَعِرٍ 66 date palm³ uprooted.⁴

فَكَيْفَ كَانَ 21. How then were

عَذَابِي My punishment

وَنَذْرِي 67 and My warnings?⁵

وَلَقَدْ 22. And indeed

يَسَّرْنَا We have made easy⁶ the

الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.⁷

فَهَلْ 23. So is there

مِنْ مُذَكِّرٍ 68 anyone to take heed?⁸

Section (Rukû') 2

كَذَّبَتْ ثَمُودُ 23. Disbelieved⁹ the Thamûd

بِالنَّذْرِ 69 in the warnings.

فَقَالُوا 24. And they said:

أَبْشَرًا 70 "Is it a man¹⁰ from among us,

وَحِيدًا a lone one,

نَتَّبِعُهُ whom we should follow?¹¹

إِنَّا إِنَّا We should then be

1. تنزع *tanzi'u* = she wrests, snatches, takes away, removes, divests, deprives (v. iii. f. s. impfct. from *naza'a* [*naz'*], to take away. See at 3:26, p. 165, n. 3).

2. أصغار *'a'jâz* (pl. s. *'ajuz*) = stumps, roots.

3. نخل *nakhl* = date palm. See at 50:10, p. 1687, n. 7.

4. منقر *munqa'ir* = uprooted, eradicated, weeded out, extracted, pulled up (act. participle from *inqa'ara*, form VII of *'qa'ara* [*qa'arah*], to be deep).

5. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'il* from *nadhara* [*nadhr/ nudhâr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

6. يسهرنا *yassarnâ* = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:17, p. 1732, n. 4).

7. i. e., to understand and remember. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:17, p. 1732, n. 5.

8. مدكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

9. كذبت *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhaba* [*kidhb/ kadhîb/ kadhbah/ kidhbah*], to lie. See at 54:18, p. 1732, n. 6).

10. بشر *bashar* = man, human being. See at 42:51, p. 1579, n. 11.

11. نتبع *nattabi'u* = we follow, pursue (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'/ tabâ'ah*], to follow. See *nattabi'* at 48:15, p. 1667, n. 6).

لَفِي ضَلَالٍ
 ۱۴ وَشَعْرٍ
 indeed in error¹
 and madness.²

أَلْقِيَ
 الذِّكْرُ
 25. Has there been cast³
 the reminder⁴

عَلَيْهِ مِنْ بَيْنِنَا
 بَلْ هُوَ كَذَّابٌ أَشِرٌّ
 ۱۵
 on him of all of us?
 Nay, he is a liar,⁵ an arrogant.⁶

سَيَعْلَمُونَ
 عَدَا
 26. They shall know
 tomorrow⁷

مَنْ الْكَذَّابُ الْأَشِرُّ
 ۱۶
 who is the liar, the arrogant.

إِنَّا مُرْسِلُونَ
 النَّاقَةَ
 27. Verily We are going to
 send⁸ the she-camel

as a trial for them.

فَارْتَقِبْهُمْ
 وَأَصْطَبِرْ
 ۱۷
 So watch⁹ them
 and persevere.¹⁰

وَنَبِّئِهِمْ
 أَنَّ الْمَاءَ
 قِسْمَةٌ بَيْنَهُمْ
 28. And inform¹¹ them
 that the water is
 an allotment¹² between them.

كُلُّ شَرِبٍ
 ۱۸
 Each drinking is
 by turn.¹³

1. ضلال *ḍalāl* = error, straying from the right path. *fi ḍalāl* = in error, astray, in vain. See at 50:27, p. 1691, n. 4.

2. شعور *su'ur* = madness, insanity, frenzy.

3. ألقى *'ulqiya* = he was thrown, flung, cast (v. iii. m. s. past passive from *'alqa*, from IV of *laqiya* [*liqā' /luqyān /luqy /luqyah/luqan*], to meet. See at 43:53, p. 1596, n. 4).

4. i. e., the scripture.

5. كذاب *kadhhab* = a liar, untruthful (act. participle in the intensive scale of *fa'āl* from *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 40:28, p. 1519, n. 10).

6. أشير *'ashirr* = arrogant, insolent, exuberant.

7. i. e., on the day Allah's punishment befalls them. غد *ghad* = tomorrow, the following day, sometime in the future.

8. The Thamūd people demanded of their Prophet, Šāliḥ, peace be on him, to produce a she-camel out of the stone. So in response to his prayer Allah produced a she-camel out of the stone (Al-Ṭabarī, pt. VIII, 226-227; Ibn Kathīr, III, 436; and VII, p. 454. See also 7:73, p. 494, n. 8). مرسلا *mursilā* (n) = those who send, are going to send, senders (act. participle from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. The terminal *nūn* is dropped for the genitive construction. See *mursilān* 28:45, p. 1248, n. 1).

9. ارتقب *irtaqib* = you be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqāb/raqābah*], to watch. See at 44:59, p. 1617, n. 1).

10. اصطبر *iṣṭabir* = persevere, be steadfast, endure, be patient (v. ii. m. s. imperative from *iṣṭabara*, form VIII of *ṣabara* [*ṣabr*], to be patient. See at 20:132, p. 1010, n. 5).

11. نبئ *nabbi'* = you inform, tell, notify, make known (v. ii. s. imperative from *nabba'a*, form II of *naba'a* [*nab'/nubū'*], to be prominent. See at 15:49, p. 817, n. 10).

12. قسمة *qismah* = division, allotment, apportionment. See at 53:22, p. 1720, n. 5.

13. محضر *muḥṭaḍar* = one or that which is presented by turn (pass. participle from *iḥṭaḍara*, form VIII of *ḥaḍara* [*ḥuḍār*], to be present. See *muḥṭaḍarān* at 37:158, p. 1454, n. 7).

فَادَا 29. But they called¹

صَاحِبٌ their companion²

فَتَاعَلَى and he took over³

فَصَقَّرَ and hamstrung.⁴

فَكَيْفَ كَانَ 30. How then were

عَذَابِي My punishment

وَتُنذِيرِي and My warnings?⁵

إِنَّا أَرْسَلْنَا 31. Verily We sent

عَلَيْهِمْ صَيْحَةً رَّابِدَةً on them a single thunderous

فَكَانُوا blast⁶ and they became

كَهَشِيمٍ like the dry-stalks⁷

لِلْحَظِيرِ of the hedge-maker.⁸

وَلَقَدْ 32. And indeed

بَيَّرْنَا We have made easy⁹ the

الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.¹⁰

فَهَلْ So is there

مِن مَّنْذُرٍ anyone to take heed?¹¹

كَذَّبَتْ 33. Disbelieved

قَوْمَ لُوطٍ the people of Lût

بِالنَّذْرِ the warnings.

1. نادوا *nâdaw* = they summoned, called, called out, (v. iii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdûna* at 49:4, p. 1677, n. 10).

2. i. e., their slaughterer. صاحب *ṣāhib* (s.; pl. *'aṣḥâb/ ṣaḥb/ ṣaḥâbah/ ṣuḥbân/ suḥbah*) = companion, comrade, friend. See at 34:46, p. 1386, n. 1.

3. i. e., he took over the camel and a knife. تعالَى *ta'âtâ* = he took, took over, assumed, undertook, (v. iii. m. s. past in form VI from the root *'afw*, to give. See *'a'fâ* at 53:34, p. 1724, n. 2).

4. i. e., slaughtered her; although they were asked not do any harm to her. So Allah punished them.

عقر *'aqara* = he wounded, crippled by cutting the tendons at the back of the knees, hamstrung, (figuratively, slaughtered, for they used to hamstring the camel for slaughtering it) (v. iii. m. pl. past from *'uqr/ aqr/ aqârah*, to be barren. See *'aqarû* at 26:157, p. 1189, n. 7).

5. i. e., how terrible were my punishment and warnings for those who disbelieved and disobeyed! نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'îl* from *nadhara* [*nadhîr/ nudhâr*], to vow, to pledge). See at 54:15, p. 1732, n. 3).

6. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast. See at 50:42, p. 1494, n. 12).

7. هشيم *hashîm* = frail, fragile, dry stalks, straw (act. participle on the scale of *fa'îl* from *hashama* [*hashm*], to destroy, to smash. See at 18:45, p. 927, n. 12).

8. محتظر *muḥtazir* = hedge-maker, fence-maker (act. participle from *iḥtazara*, form VIII of *ḥazara* [*ḥazr* -حازر-], to fence in, to hedge, to prohibit. See *mahzâr* at 17:20, p. 879, n. 9).

9. ييسرنا *yassarnâ* = we eased, made easy, smoothened, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:22, p. 1733, n. 6).

10. i. e., to understand and remember.

11. مذكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 54:15, p. 1732, n. 2).

34. Verily We sent on them
 إِنَّا أَرْسَلْنَا عَلَيْهِمْ
 حَاصِبًا a hail-storm,¹
 إِلَّا آلَ لُوطٍ except the family of Lût.
 بَجَيْتِهِمْ We saved² them
 بِسَحَرٍ بِسَحَرٍ by the pre-dawn hour.³
35. As a garce from Us.
 نِعْمَةً مِّنْ عِنْدِنَا
 كَذَلِكَ نَجْزِي Thus do We reward⁴ the one
 مَن شَكَرَ who expresses gratitude.⁵
36. He had indeed warned⁶
 وَلَقَدْ أَنْذَرَهُمْ
 بَطْشَنَا them of Our seizure⁷
 فَتَمَارَوْا but they entertained doubts⁸
 بِالْأَنْذُرِ about the warnings.⁹
37. And they had indeed
 وَلَقَدْ
 رَوَدُوهُ sought to lure¹⁰ him
 عَنْ ضَيْفِهِ from his guests.
 فَطَسَّتْ أَعْيُنَهُمْ So We effaced¹¹ their eyes.
 فَذُوقُوا عَذَابِي "Then taste¹² My punishment
 وَنَذِيرِي and My warnings."
 وَلَقَدْ صَبَّحَهُم 38. And indeed there befell¹³
 them

1. *hâşib* = hail-storm, violent tornado, devastating cyclone. See at 29:40, p. 1279, n. 4.
 2. *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* /*najâ*' /*najâh*]), to make for safety, to be saved. See at 44:30, p. 1611, n. 7).
 3. *saḥar* (s.; pl. 'as-ḥâr) = pre-dawn hour.
 4. *najzi* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazâ* [*jazâ*]), to recompense. See at 37:131, p. 1450, n.10).
 5. *shakara* = he expressed gratitude, gave thanks, thanked (v. iii. m. s. past from *shukr* /*shukrân*, to thank, express gratitude. See *tashkurûna* at 45: 12, p. 1621, n. 9).
 6. i. e., Lût, peace be on him, had warned. لُقِرَ 'andhara = he warned, cautioned (v. iii. m. s. past in form IV of *nadhara* [*nadhri* /*nudhûr*]), to dedicate. See at 46:21, p. 1639, n. 9).
 7. i. e., severe punishment. بَطَشَةٌ *batshah* = seizure, impact. See *batsh* at 50:36, p. 1693, n. 6.
 8. *tamaraw* = they entertained doubts, had misgivings (v. iii. m. pl. past from *tamarâ*, form VI from *miryah* /*muryah*, doubt, dispute. See *tatamarâ* at 53:55, p. 1727, n. 5).
 9. *nadhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'il* from *nadhara* [*nadhri* /*nudhûr*], to vow, to pledge). See at 54:30, p. 1735, n. 5).
 10. i. e., they attempted to make him surrender his guests to them for homosexual enjoyment. رَوَدُوا *râwadû* = they sought to lure, tempt, seduce, entice, win (v. iii. m. pl. past from *râwada*, form III of *râda* [*rawd*]), to walk about. See *râwadât* at 12:26, p. 731, n. 3).
 11. i. e., made them blind. طَسَّاتُ *tamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *tamasa* [*tams* /*tumâs*]), to be effaced, to efface. See at 36:66, p. 1424, n. 9).
 12. i. e., it was said to them. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq* /*madhâq*], to taste. See at 51:14, p. 1698, n. 1).
 13. *ṣabaha* = he or it came in the morning, befell (v. iii. m. s. past in form II of *ṣabaha* [*ṣabih*]), to offer a morning draught. See *tusbiḥû* at 49:6, p. 1678, n. 8).

بَكْرَةً early in the mornning¹

عَذَابٌ مُّسْتَقِرٌّ a punishment to endure.²

فَذُوقُوا عَذَابِي 39. "Then taste My punishment

وَنَذِيرٍ and My warnings."³

وَلَقَدْ 40. And indeed

بَيَّرْنَا We have made easy⁴ the

الْقُرْآنَ لِلذِّكْرِ Qur'ân for remembrance.⁵

فَهَلْ So is there

مَنْ يَتَذَكَّرُ anyone to take heed?⁶

Section (Rukû') 3

وَلَقَدْ جَاءَ 41. And there indeed came

عَالِ فِرْعَوْنَ to the people of Fir'aun

الْأَنْذُرِ the warnings.

كَذَّبُوا 42. They disbelieved⁷

بِآيَاتِنَا كُلِّهَا in Our signs⁸ all of them.

فَأَخَذْنَاهُمْ So We seized⁹ them the

أَخَذَ عَزِيزٍ seizure of an All-Mighty,¹⁰

مُقَدِّرٍ All-Capable.¹¹

1. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 33:42, p. 1335, n. 2.

2. مستقر *mustaqirr* = that which is settled, is firmly established, stable, stationary, abiding, lasting, enduring (act. participle from *istaqarra*, form X of *qarra* [*qarâr*], to settle down. See at 27:40, p. 1214, n. 3).

3. (*nudhuri*; originally *nudhuri*): نذر *nudhur* (pl.; s. *nadhîr*) = warners, warnings (active participle in the scale of *fa'il* from *nadhara* [*nadhri/nudhûr*], to vow, to pledge). See at 54:336, p. 1736, n. 9).

4. ييسرنا *yassarnâ* = we eased, made easy, smoothed, facilitated (v. i. pl. past from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 54:32, p. 1735, n. 9).

5. i. e., to understand and remember.

6. مذكر *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 54:32, p. 1735, n. 11).

7. كذبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 50:5, p. 1686, n. 2).

8. i. e., the miracles that Allah caused to happen at thee hand of Mûsâ, peace be on him. آيات *'âyât* (sing. *'ayah*) = signs, miracles, marks, revelations, texts of the Qur'ân. See at 53:18, p. 1719, n. 9.

9. i. e., punished them by drowning them in the sea. أخذنا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 43:48, p. 1595, n. 2).

10. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 48:3, p. 1661, n. 6.

11. مقدر *muqtadir* (s.; pl. *muqtadirîn*) = capable, All-Capable, All-Competent (act. participle from *iqadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See *muqtadirîn* at 43:42, p. 1593, n. 8).

أَكْفَارًا 43. Are the unbelievers of you
 خَيْرٌ مِنْ أُولَئِكَ better than those people¹
 أَمْ لَكُمْ بَرَاءَةٌ or have you an exoneration²
 فِي الزُّبُرِ in the scriptures?³

أَمْ يَقُولُونَ 44. Or do they say:
 نَحْنُ جَمِيعٌ "We shall in a body
 مُنصِرِّمُونَ be victorious?"⁴

سَيُهْرَمُونَ 45. Routed shall be⁵
 الْجَمْعُ the multitude⁶
 وَيَوَلُّونَ الدُّبُرَ and they shall turn⁷ the backs.⁸

بَلَى السَّاعَةُ 46. Nay, the Hour⁹ is
 مَوْعِدُهُمْ their appointed time;¹⁰
 وَالسَّاعَةُ and the Hour is more
 أَدهَى وَأَمْرٌ calamitous¹¹ and more bitter.¹²

إِنَّ الْمُجْرِمِينَ 47. Indeed the sinful¹³ are
 فِي ضَلَالٍ وَسُعُرٍ in error and insanity.¹⁴

يَوْمَ 48. The day
 يُسْحَبُونَ they shall be dragged¹⁵
 فِي النَّارِ عَلَى وُجُوهِهِمْ into the fire on their faces.

1. i. e., the people punished previously.
2. براءة *barâ'ah* = discharge, absolution, acquittal, exoneration. See at 9:1, p. 576, n. 1).
3. زبور *zubur* (pl.; s. *zabûr*) = scriptures, books. See at 26:196, p. 1196, n. 4.
4. منتصر *muntaşir* = victorious, triumphant, one who helps oneself (act. participle from *intaşara*, form VIII of *naşara* [*naşr/nuşûr*], to help. See at 18:43, p. 927, n. 3).
5. يهزم *yuhzamu* = he is routed, defeated, vanquished, (v. iii. m. s. impfct. passive from *hazama* [*hazm*], to put to flight. See *mahtûm* at 38:11, p. 1461, n. 10).
6. This is a prophesy about the defeat of the Makkan unbelievers. جمع *jam'* = amassment, accumulation, gathering, collection, aggregation, multitude. See at 42:7, p. 1562, n. 4.
7. يولون *yuwallûna* = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. See at 33:15, p. 1340, n. 8).
8. دبر *dubur* (s.; pl. *'adbâr*) = back, rear, backside, hindpart. See at 12:26, p. 731, n. 9.
9. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 47:18, p. 1653, n. 13.
10. موعد *maw'id* (s.; pl. *mawâ'id*) promise, pledge, appointment, appointed time/ place. See at 20:97, p. 1000, n. 2.
11. أدهى *'adhâ* = more calamitous, more grievous, more disastrous (relative of *dâhin*, act. participle of *dahiya* [*dahâ*], to be clever, to strike, befall).
12. أمر *'amarr* = more bitter, stronger (relative of *marîr*, act. participle in the scale of *fa'll* from *marra* [*marûrah*], to be bitter).
13. مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimîn*, s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 51:32, p. 1702, n. 5).
14. سر *su'ur* = madness, insanity, frenzy. See at 54:24, p. 1734, n. 2.
15. يسحبون *yushabûna* = they are dragged, drawn, pulled, withdrawn (v. iii. m. pl. impfct. passive from *shahaba* [*sahb*], to drag, to trail on the ground. See at 30:48, p. 1306, n. 7).

ذُوقُوا مَسَّ سَقَرَ ﴿٥٨﴾ "Taste¹ the touch² of saqar".³

إِنَّا كُلَّ شَيْءٍ 49. Verily everything

خَلَقْنَاهُ 49. We created⁴

بِقَدَرٍ ﴿٥٩﴾ according to measure.⁵

وَمَا أَمْرُنَا 50. And Our Command is not

إِلَّا وَاحِدَةٌ 50. but once,

كَلِمَةٍ بَالِغَةٍ ﴿٦٠﴾ like the twinkling⁶ of an eye.⁷

وَلَقَدْ 51. And indeed

أَهْلَكْنَا 51. We had destroyed⁸

أَشْيَاعَكُمْ 51. the partisans⁹ of yours.

فَهَلْ 51. So is there

مِنْ مُدَّكِرٍ ﴿٦١﴾ anyone to take heed?¹⁰

وَكُلُّ شَيْءٍ وَقَعْنَا 52. And everything they do

فِي الزَّبُورِ ﴿٦٢﴾ is in the books.¹¹

وَكُلُّ صَغِيرٍ 53. And everything small

وَكَبِيرٍ مُسْتَطَرٌّ ﴿٦٣﴾ and big is written down.¹²

إِنَّ الْتَّقِينَ 54. Verily the righteous¹³

1. i. e., it was said to them. ذُوقُوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhûqa* [*dhawq*/*madhâq*], to taste. See at 54:37, p. 1736, n. 12).

2. i. e., the torment. مَسَّ *mass* = touch, attack.

3. سَقَرَ *saqar* = name of a hell.

4. خَلَقْنَا *khalaqnâ* = we created, made, originated (v. i. pl. past from *khalâqa* [*khalq*], to create. See at 49:13, p. 1682, n. 1).

5. قَدَرٍ *qadar* = measure, quantity, destiny. See at 15:21, p. 811, n. 12.

6. لَمَحَ *lamḥ* = quick glance, twinkling. See at 16:77, p. 852, n. 10.

7. i. e., when Allah intends to do or create anything He commands only once and it happens and comes into being at once. بَصَرَ *baṣar* (s.; pl. 'absâr) = eye, eye-sight, vision, glance, look, insight. See at 50:22, p. 1690, n. 4.

8. أَهْلَكْنَا *ahlaknâ* = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaka* [*halk*/*hulk*/*halâk*/*tahlukah*], to perish. See at 50:36, p. 1693, n. 3).

9. i. e., your likes in disbelief and disobedience. أَشْيَاعٍ *'ashyâ'* (p.; s. *shî'ah*) = adherents, partisans, followers, sects. See at 34:54, p. 1388, n. 6.


10. مُدَّكِرٍ *muddakir* (*mutadhakkir*) = one who takes heed, receives admonition, bears in mind, remembers, (act. participle from *tadhakkara*, form V of *dhakara* [*dhikr*/*tadhkâr*], to remember. See at 54:40, p. 1737, n. 6).

11. i. e., the books of deeds. زُبُرٍ *zûbur* (pl.; s. *zabûr*) = scriptures, books. See at 54:43, p. 1738, n. 3.

12. مُسْتَطَرٌّ *mustaṭar* = written down, recorded (pass. participle from *istaṭara*, form VII of *saṭara* [*ṣaṭr*], to draw lines, to write. See *masṭûr* at 52:2, p. 1607, n. 3).

13. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqâyah*], to guard, to protect. See at 52:17, p. 1709, n. 8).

فِي جَنَّاتٍ will be in gardens¹

وَنْهَارٍ  and rivers.²

فِي مَقْعِدٍ 55. In a position³ of

صِدْقٍ truthfulness

عِنْدَ مَلِكٍ مُّقْتَدِرٍ near a King All-Competent.⁵



1. جَنَاتٍ *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 36:34, p. 1417, n. 2.

2. i. e., in paradise. *nahar* (s.; pl. *anhur/ anhûr/ nuhûr*) = river, stream.

3. مقعد *maq'ad* (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [*qu'id*], to sit down. See at 9:81, p. 612, n. 8).

4. صدق *sidq* = truth, truthfulness, veracity. See at 10:93, p. 670, n. 6. See at 39:32, p. 1492, n. 9.

5. مقتدر *muqtadir* (s.; pl. *muqtadirîn*) = capable, All-Capable, All-Competent (act. participle from *iqtadara*, form VIII of *qadara* [*qadr/ qadar/ qudrah/ maqdurah*], to ordain, to measure, to have power. See at 54:42, p. 1737, n. 11).

55. SŪRAT AL-RAḤMĀN (THE MOST COMPASSIONATE)

Makkan: 78 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, especially *waḥy* and the Qur'ān, Allah's innumerable favours upon man and all His creatures, the hereafter, Judgement, rewards and punishment. It starts with an emphasis that Allah has sent down and taught the Qur'ān, which is His most important favour on man. It then draws attention to His creation and many other favours, interspersed with the challenge: "Then which of the favours of your Lord you two (man and *jinn*) deny?". This challenge is repeated 31 times in the *sūrah*. It is named *al-Raḥmān* after the first 'āyah which is Allah's most distinguished attribute and which is the main theme of the *sūrah*.

سُورَةُ الرَّحْمٰنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

الرَّحْمٰنُ 1. The Most Compassionate.¹

عَلَّمَ الْقُرْءَانَ 2. He has taught² the Qur'ān.

خَلَقَ الْاِنْسَانَ 3. He has created³ man.

۲

عَلَّمَهُ 4. He has taught him

الْبَيَانَ 4. speech.⁴

الشَّمْسُ وَالْقَمَرُ 5. The sun and the moon

بِحِسَابٍ 5. are on computation.⁵

وَالنَّجْمُ 6. And the stars⁶ and the

وَالشَّجَرُ لَسْجُدًا 6. trees prostrate themselves.⁷

۳

1. الرحمن *al-Raḥmān* and الرحيم *al-Raḥīm* are both derived from *raḥmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. See 1:1, p. 1. n. 1.

2. i. e., by communicating it and by making it easy to understand and remember. Allah's most important mercy and favour is the sending down and teaching of the Qur'ān for the guidance of man and *jinn*. علم *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* ['ilm], to know. See at 53:5, p. 1718, n. 1).

3. He is the Creator of man and everything and being; there is no other creator. This in itself is a great mercy; and many other items of mercy are mentioned hereinafter. خلق *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 41:21, p. 1547, n. 3).

4. This is another important grace of Allah whereby man can express what comes into his mind. بيان *bayān* = speech, expression, statement, declaration, communiqué. See at 3:138, p. 209, n. 5.

5. i. e., they are created by Allah and their functions are strictly in accordance with Allah's setting and computation. They are therefore never to be worshipped; but their Creator Alone is to be worshipped. حساب *ḥusbān* = reckoning, calculation, computation, accounting, thunderbolts. See at 18:40, p. 926, n. 1.

6. نجم *najm* (s. ; pl. *nujūm/anjum*) = star, celestial body, constellation. See at 53:1, p. 1717, n. 1.

7. i. e., they prostrate themselves to their Creator and Lord, Allah. So they must not be worshipped.

7. And the sky He raised,¹
وَوَضَعَ الْمِيزَانَ^٢ and He set² the balance.³
وَالْأَنْفُسَ ٧
8. That you transgress⁴ not
فِي الْمِيزَانِ^٨ in the balance.
9. And establish⁵ weighing⁶
بِالْقِسْطِ with equity⁷
وَلَا تُخْسِرُوا^٩ and cause no loss⁸
الْمِيزَانَ^{١٠} in the balance.
10. And the earth
وَوَضَعَهَا لِلْأَنْبَاءِ^{١١} He has laid for the creatures.⁹
11. Therein are fruits
فِيهَا فَاقِكُمْ^{١٢} and date palms¹⁰
وَالنَّخْلُ^{١٣} ذَاتِ الْأَكْمَامِ^{١٤} having date-sheaths.¹¹
12. And the corn
وَالْحَبِّ with stalks and leaves¹²
ذُو الْعَصْفِ^{١٥} and aromatic plants.¹³
وَالرَّيْحَانُ^{١٦}
13. Then which bounties¹⁴ of
فِي أَيِّ مَاءٍ^{١٧}

1. i. e., He created and raised. رفع *rafa'a* = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 13:2, n. 763, n. 5).
2. وضع *waḍa'a* = he set, set up, set down, laid, laid down, placed, erected, produced delivered, gave birth to (v. iii. m. s. past from *waḍ'*, to lay, to put down. See *waḍa'at* at 46:15, p. 1636, n. 8).
3. i. e., balance in everything and being — in their body and constitution, in all objects of nature, in the heavenly bodies and in their relations to one another. ميزان *mīzân* (s.; pl. *mawâzin*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn/zīnah*], to balance, to weigh out. See at 42:17, p. 1567, n. 5).
4. اتغفوا *taṭghaw(na)* = you (all) exceed the limits, transgress (v. ii. m. pl. impfct. from *taḡh* [*taḡhyân*], to exceed the limits. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *lâ taṭghaw* at 20:81, p. 995, n. 3).
5. أقموا *aqimû* = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from 'aqama, form IV of *qâma*, [*qawmah/qiyûm*], to stand up. See at 42:13, p. 1564, n. 8).
6. وزن *wazn* = weighing, weight, balance, balancing.
7. قسط *qist* = justice, equity, fairness. See at 21:47, p. 1025, n.10).
8. i. e., give not less in weight and measure. لا تخسروا *lâ tukhsirû* = cause no loss, do not reduce, do not make deficient, (v. ii. m. pl. imperative [prohibition] from 'akhsara, form IV of *khasira* [*khusr/ khasâr /khasârah /khusrân*], to suffer loss. See at 40:85, p. 1539, n. 10).
9. أنام 'anâm = creatures.
10. نخل *nakhl* = date palm. See at 54:20, p. 1733, n. 3.
11. أكمام *'akmâm* (pl.; s. *kumm*) = covers, sheaths, date-sheaths.
12. عصف *'aṣf* = stalks and leaves of grain, storming, blowing.
13. These are all created and given by Allah. ريحان *rayḥân* = aromatic plants.
14. ملاء *'alâ'* (pl.; s. *ilan*) = benefits, blessings, graces, bounties. See at 53:55, p. 1727, n. 5.

رَبِّكُمَا تَكذِبَانِ your Lord you two¹ deny?²

﴿١٣﴾

خَلَقَ الْإِنْسَانَ 14. He created man

مِنْ صَلْصَلٍ from clattering clay³

كَالْفَخَّارِ like the earthenware.⁴

﴿١٤﴾

وَخَلَقَ الْجَانَّ 15. And He created *jinn*⁵

مِنْ مَّارِجٍ from the smokeless flame⁶

مِنْ نَّارٍ of fire.

﴿١٥﴾

فِي أَيِّ آيَةٍ 16. Then which bounties⁷

رَبِّكُمَا تَكذِبَانِ of your Lord you two deny?

﴿١٦﴾

رَبِّ 17. Lord of

الشَّرْقَيْنِ the two rising places⁸

وَرَبِّ and Lord of

الْمَغْرِبَيْنِ the two setting places.⁹

﴿١٧﴾

فِي أَيِّ آيَةٍ 18. Then in which bounties of

رَبِّكُمَا تَكذِبَانِ your Lord you two disbelieve?

﴿١٨﴾

مَرَجَ 19. He has let loose¹⁰ the

الْبَحْرَيْنِ meeting each other.¹²

﴿١٩﴾

1. i. e., you the two races of man and *jinn*.

2. تكذبان *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaha* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 30:16, p. 1294, n. 7).

3. i. e., in the first instance. صَلْصَلٍ *ṣalṣâl* = dry or burnt clay that clatters, clattering clay. See at 15:32, p. 814, n. 3.

4. فَخَّارٍ *fakhhâr* = burnt clay, earthenware, pottery.

5. جان *jânn* = *jinn*.

6. i. e., in the first instance. مَارِجٍ *mârij* = rising flame, smokeless flame (act. participle from *maraja* [*marj/murûj*], to let loose, to jumble. See *maraja* at 25:53, p. 1154, n. 1).

7. أَيِّ آيَةٍ 'alâ' (pl.; s. آيَةٍ *ilan*) = benefits, blessings, graces, bounties. See at 55:13, p. 1742, n. 14.

8. i. e., of the sun in summer and the winter; or with reference to the sun and the moon. مَشْرِيقَيْنِ *mashriqayn* (dual, acc./gen. of *mashriqân*; s. *mashriq*; pl. *mashâriq*) = tow rising places, two easts, the points of sun-rise (noun of place from *sharâqa* [*sharq/ shurûq*], to rise, to radiate. See *mashâriq* at 26:60, p. 1173, n. 11).

9. i. e., of the summer and the winter; or with reference to the sun and the moon. مَغْرِبَيْنِ *maghribayn* (dual, acc./gen. of *maghriban*; s. *maghrib*; pl. *maghârib*) = two setting places, two wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2).

10. مَرَجَ *maraja* = he let loose, jumbled (v. iii. m. s. past from *marj/murûj*, to let loose, to jumble. See at 25:53, p. 1154, n. 1).

11. Such as the two seas near Bahrayn. The description applies also to the rivers meeting the seas. See 25:53, p. 1154. بَحْرَيْنِ *bahrayn* (dual; acc./gen. of *bahrân*; s. *bahr*; pl. *biḥâr/ abhâr/ buḥûr/ abḥur*) = two seas. See at 27:61, p. 1221, n. 1).

12. يَلْتَقِيَانِ *yaltaqiyâni* = they (two) meet, meet each other, get together, confront v. iii. m. dual impfct. from *iltaqa* form VIII of *laqiya* [*liqâ' / luqyân / luqy / luqyah / luqan*], to meet. See *iltaqa* at 54:12, p. 1731, n. 9).

يُنْهَمَا 20. Between the two is a
 بَرَزَخٌ لَا يَبْغِيَانِ barrier¹ they transgress² not.

فِي أَيِّ آيَةٍ 21. Then which bounties³ of
 رَبِّكُمَا تَكْذِبَانِ your Lord you two deny?⁴

يَخْرُجُ مِنْهُمَا 22. From the two come out⁵
 اللُّؤْلُؤُ وَالْمَرْجَانُ pearls⁶ and corals.⁷

فِي أَيِّ آيَةٍ 23. Then which bounties of
 رَبِّكُمَا تَكْذِبَانِ your Lord you two deny?

وَلَهُ الْجَوَارِ 24. And His are the ships⁸
 أَلْتَسَنَاتُ فِي الْبَحْرِ raised⁹ in the sea
 كَأَلْعَلَمِ like the mountains.¹⁰

فِي أَيِّ آيَةٍ 25. Then which bounties of
 رَبِّكُمَا تَكْذِبَانِ your Lord you two deny?

Section (Rukû') 2

كُلٌّ مِنْ عَالِيَا 26. Everyone of those on it¹¹
 فَا ن shall perish.¹²

وَيَبْقَى 27. And there abides ever¹³

1. i. e., an invisible barrier. بَرَزَخٌ *barzakh* (s.; pl. *barāzikh*) = barrier, bar, gap, partition. See at 25:53, p. 1154, n. 6.

2. i. e., they do not get mingled — the sweet water of the one and the salty water of the other remain apart. يَبْغِيَانِ *yabghiyāni* = they (two) transgress, commit outrage, oppress, wrong (v. iii. m. dual impfct. from *baghā* [*baghy*], to wrong. See *baghā* at 38:22, p. 1464, n. 7).

3. أَيِّ آيَةٍ *'alā'* (pl.; s. الَى *ilan*) = benefits, blessings, graces, bounties. See at 55:16, p. 1743, n. 7.

4. تَكْذِبَانِ *tukadhdhibāni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 55:13, p. 1743, n. 2).

5. يَخْرُجُ *yakhruju* = he comes out, goes out, leaves, departs (v. iii. m. s. impfct. from *kharaju* [*khurāj*]), to go out, to leave. See *yukhrīj* at 47:37, p. 1660, n. 3).

6. لؤلؤ *lu' lu'* (s.; pl. *la'ālī'*) = pearls. See at 52:24, p. 1711, n. 8.

7. مرجان *marjān* = corals, small pearls.

8. جوار *jawār* (f. pl.; s. *jāriyah*) = ships, those that move on/flow (act. participle from *jarā* [*jary*], to flow. A ship is called *jāriyah* because it flows on the surface of the sea. See at 42:32, p. 1573, n. 6).

9. i. e., raised of sails high as mountains. أَلْتَسَنَاتُ *munsha'āt* (f. pl.; s. *munsha'ah*; m. *munsha'*) = those that are installed, instituted, established, set up, raised (pass. participle from *'ansha'a*, form IV of *nasha'a* [*nash'* / *nushū'* / *nash'ah*], to rise, to emerge. See *'ansha'a* at 53:32, p. 1723, n. 10).

10. أَعْلَامٍ *'alām* (pl.; s. *'alam*) = signs, marks, signposts, distinguishing features, outstanding personalities, flags, mountains. See at 42:32, p. 1573, n. 7.

11. i. e., on the earth.

12. فَا ن *fānin* = that which passes away, ceases to exist, perishes (act. participle from *fanā* [*fanā'*], to pass away, to perish).

13. يَبْقَى *yabqā* = he remains, abides, continues to exist (v. iii. m. s. impfct. from *baqqiya* [*baqā'*], to remain, to stay. See *'abqā* at 53:51, p. 1726, n. 9).

وَمَهْرَبِكَ the Countenance of your Lord
ذُرِّ الْجَلَالِ وَالْإِكْرَامِ Full of Glory¹ and Majesty.²

﴿٧﴾

فَيَأْتِي 28. Then which bounties³ of
رَبِّكُمَا تَكْذِبَانِ your Lord you two deny?⁴

﴿٨﴾

يَسْتَأْذِنُ 29. There implores⁵ Him
مَنْ فِي who ever is there in

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.

كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ Everyday He is in State.⁶

﴿٩﴾

فَيَأْتِي 30. Then which bounties of
رَبِّكُمَا تَكْذِبَانِ your Lord you two deny?

﴿١٠﴾

سَنَفَعُ لَكُمْ 31. We shall attend⁷ to you,

أَيُّهَا الثَّقَلَانِ O you the two classes.⁸

﴿١١﴾

فَيَأْتِي 32. Then which bounties of
رَبِّكُمَا تَكْذِبَانِ your Lord you two deny?

﴿١٢﴾

يَنْعَتَرِ 33. O the assembly⁹ of

الْجِنِّ وَالْإِنْسِ jinn and men,

إِنْ أَسْتَطَعْتُمْ if you are able¹⁰

أَنْ تَنْفُذُوا to pass through¹¹

1. جلال *jalâl* = glory, splendour, sublimity. See *tajallâ* at 7:143, p. 518, n. 2.

2. اكرام *ikrâm* = Honour, Majesty.

3. آلاء *'alâ'* (pl.; s. إلى *ilan*) = benefits, blessings, graces, bounties. See at 55:21, p. 1744, n. 3.

4. تكذبان *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaha* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 55:21, p. 1744, n. 4).

5. Everyone is in need of His grace and mercy. He Alone is Above want. يسأل *yas'alu* = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask. See at 36:21, p. 1414, n. 2).

6. شأن *sha'n* (s.; pl. *shu'ân*) = situation, condition, state, circumstances, affair, matter. See at 24:62, p. 1134, n. 9.

7. i. e., to take account of your deeds and conduct. نافرغ *nafrugu* = we become empty, be vacant/unoccupied (i. e., free to attend to somebody/something), attend, apply ourselves (v. i. pl. impfct. from *faragha* /*farigha* [*farûgh* /*farâgh*], to be empty. See *fârigh* at 28:10, p. 1224, n. 3).

8. i. e., man and jinn. الثقلان *al-thaqalân* = the two classes, the two groups, man and jinn.

9. معشر *ma'shar* (s.; pl. معاشر *ma'âshir*) = assemblage, assembly, company, community, group. See at 6:128, p. 445, n. 4.

10. استطعتم *istaṭa'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istaṭâ'a*, form X of *tâ'a* [*taw'*], to obey. See at 11:13, p. 682, n. 4).

11. تنفذوا *tanfudhû* (*na*) = you pierce, penetrate, pass through, get through (v. ii. m. pl. impfct. from *nafadha* [*nafâdh* /*nufûdh*], to pierce, to go or pass through. The terminal *nûn* is dropped because of the particle *'an* coming before the verb).

مِنَ أَقْطَارِ السَّمَوَاتِ
وَالْأَرْضِ فَأَنْزِلُوا
لَا تَنْفَعُونَ
إِلَّا بِأَمْرِ رَبِّكَ

the zones¹ of the heavens and
the earth then pass through.²

You cannot pass through

except with sanction.³

فِي أَيِّ آيَةٍ 34. Then which bounties⁴ of

رَبِّكَ أَنْكَرْتَهُمَا 35. Discharged⁶ on you

يُرْسَلُ عَلَيْكُمَا
شَوْاطِئُ مِنْ نَارٍ
وَمُحَاسٍ
فَلَا
تَنْصِرَانِ

shall be a flame⁷ of fire
and molten brass;⁸

and you shall not be able

to defend yourselves.⁹

فِي أَيِّ آيَةٍ 36. Then which bounties of

رَبِّكَ أَنْكَرْتَهُمَا 37. So when cleft asunder¹⁰

فَإِذَا انشَقَّتْ
السَّمَاءُ فَكَانَتْ
رُزْدَةً كَالرِّهَانِ

is the sky and it becomes
rosy¹¹ like paint.¹²

فِي أَيِّ آيَةٍ 38. Then which bounties of

رَبِّكَ أَنْكَرْتَهُمَا 39. Discharged⁶ on you

1. أَقْطَارِ 'aqṭâr (pl.; s. qutr) = region, quarters, zones, diameters, boundaries, outskirts. See at 33:14, p. 1340, n. 2.

2. انْفَعُوا *unfudhû* = penetrate, pass through (v. ii. m. pl. imperative from *nafudha* [nafûdh/nufûdh], to pierce, to go or pass through. See *tanfudhû* at 55:33, p. 1745, n. 11).

3. i. e., by Allah. سُلْطَانِ *sulṭân* = authority, power, mandate, rule, sanction. See at 52:38, p. 1714, n. 2.

4. أَيِّ 'alâ' (pl.; s. الی *ilan*) = benefits, blessings, graces, bounties. See at 55:28, p. 1745, n. 3.

5. أَنْكَرْتَهُمَا *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 55:28, p. 1745, n. 4).

6. يُرْسَلُ *yursalu* = he or it is dispatched, sent, released, discharged, poured forth (v. iii. m. i. impfct. passive from 'arsala, form IV of *rasala* [rasal], to be long and flowing. See 'arsalâ at 54:19, p. 1732, n. 7).

7. شَوْاطِئُ *shuwâz* = flame, fire.

8. مُحَاسٍ *nuhâs* = brass, molten brass, copper.

9. تَنْصِرَانِ *tantaşirâni* = you (two) defend yourselves, help yourselves, be helped, be victorious (v. ii. m. dual impfct. from *intaşara*, form VIII of *naşara* [naşr /nuşûr], to help. See *yantaşirâna* at 42:39, p. 1575, n. 7).

10. i. e., on the Day of Resurrection. انشَقَّتْ *inshaqqat* = she or it was split, was cleft asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [shaqq], to split, cleave. See *inshaqqa* at 54:1, p. 1729, n. 2).

11. رُزْدَةً *wardah* = rosy, reddish, rose bush.

12. i. e., because of heat دِهَانِ *dihân* = paint, painting, varnish, cosmetic cream.

39. So on that day
 interrogated¹ will not be
 about his sin²
 any man or *jinn*.

40. Then which bounties³ of
 your Lord you two deny?⁴

41. Recognized⁵ will be
 the sinful⁶ by their marks⁷
 and will be seized⁸

by the forelocks⁹ and the feet.¹⁰

42. Then which bounties of
 your Lord you two deny?

43. This is hell which
 the sinful cried lies to.

44. They will run¹¹ between
 it and the hot water¹² boiling.¹³

45. Then which bounties of

1. يسأل *yus'alu* = he is asked, questioned, interrogated (v. iii. m. s. impfct. passive from *sa'ala* [su'âl/ mas'alah], to ask, to enquire, to implore. See at 28:78, p. 1260, n. 6).

2. ذنب *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 47:19, p. 1654, n. 6.

3. آلاء *'alâ'* (pl.; s. الی *ilan*) = benefits, blessings, graces, bounties. See at 55:34, p. 1746, n. 4.

4. تَكْذِبَانِ *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhîb /kadhbah / kidhbah], to lie. See at 55:34, p. 1746, n. 4).

5. يُعْرَفُ *yu'rafu* = he is recognized, known, (v. iii. m. s. impfct. passive from *'arafa* [ma'rifah/ 'irfân], to know, to recognize. See at 49:13, p. 1682, n. 7).

6. مُجْرِمُونَ *mujrimûn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 44:22, p. 1610, n. 5).

7. The faces of the sinful will be black (see 3:106). سِيمَا *sîmâ* = marks, distinguishing features, signs.

8. يُؤْخَذُ *yu'khadhu* = he or it is taken, received, seized (v. iii. m. s. impfct. passive from *'akhadha* ['akhdh], to take. See *yu'khadh* at 6:70, p. 419, n. 6).

9. نَوَاصِي *nawâsî* (pl.; s. *nâsiyah*) = forelocks, fore parts of heads. ['*akhadha bi-nâsiyatihi* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it"]. See *nâsiyah* at 11:56, p. 698, n. 3.

10. أَقْدَامٍ *aqdâm* (pl.; sing. *qadam*) = feet, steps. See at 47:7, p. 1649, n. 10.

11. يَطُوفُونَ *yatûfûna* = they run, go round, circumambulate, (v. iii. m. pl. impfct. from *ṭafa* [ṭawf/ ṭawâf/ ṭawfân], to go about, to run around. See *yutâfu* at 52:24, p. 1711, n. 6).

12. حَمِيمٍ *hamim* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [hamm], to heat, make hot. See at 44:46, p. 1614, n. 8).

13. عَابٍ *'ânin* = boiling, fierce (act. participle from *'anâ* ['inâ], to be time for something).

رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ
 رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ

١٥

your Lord you two deny?¹

Section (Rukû') 3

وَلَعَنَ خَافٍ 46. But for such as fears²

مَقَامٍ رَبِّهِ the Position³ of his Lord

جَنَّاتٍ 47. Then which bounties⁵ of

رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ
 رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ

١٦

your Lord you two deny?

ذَوَاتِ أَفْئَانٍ 48. Possessing branches.⁶

رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ
 رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ

رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ
 رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ

١٧

your Lord you two deny?

فِيهِمَا 50. In the two will be

عَيْنَانِ تَجْرِيَانِ 51. Then which bounties of

رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ
 رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ

رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ
 رَبِّكُمْ أَنْ تَكْفُرُوا بِآيَاتِهِ لَعَلَّكُمْ تُرْحَمُونَ

١٨

your Lord you two deny?

فِيهِمَا 52. In the two will be of

كُلِّ فَاكِهَةٍ زَوْجَانِ 53. Every fruit⁹ in pairs.¹⁰

١٩

1. تَكْفُرُونَ *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 55:40, p. 1747, n. 4).

2. خَافٍ *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawfa*. See at 11:103, p. 714, n.13).

3. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مَقَامٍ *maqâm* (s.; pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah* / *qiyâm*], to stand up, to get up, to rise. See at 44:26, p. 1611, n. 1).

4. جَنَّاتٍ *jannâtân* (dual; s. *jannah*; pl. *jannât*) = tow gardens.

5. أَيَّ بَرَكَاتٍ *'alâ'* (pl.; s. *ilân*) = benefits, blessings, graces, bounties. See at 55:40, p. 1747, n. 3.

6. i. e., the trees of the gardens will have branches giving shades and fruits. أَفْئَانٍ *'afnân* (pl.; s. *fann*) = branches, varieties, diversities, specialities.

7. عَيْنَانِ *'aynân* (dual; s. *'ayn*; pl. *'uyûn* / *'a'yun*) = two springs, fountains, eyes. See *'uyûn* at 54:12, p. 1731, n. 8).

8. تَجْرِيَانِ *tajrîyâni* = they (two, f.) flow, move, go on, stream, proceed (v. iii. f. dual impfct. from *jarû* [*jary*], to flow. See *tajrî* at 48:5, p. 1662, n. 8).

9. فَاكِهَةٍ *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 44:55, p. 1616, n. 5.

10. زَوْجَانِ *zawjân* (dual of *zawj*; pl. *'azwâj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See *zawjayn* at 53:45, p. 1725, n. 10.

فِي أَيِّءِ الْآءِ 53. Then which bounties¹ of

رَبِّكُمَا تَكذَّبَانِ 53 your Lord you two deny?²

مُسْتَكِينٍ عَلَى فُرُشٍ 54. Reclining³ on couches⁴

بَطَائِنَهَا 54 their linings⁵ being

مِنَ اسْتَبْرَقٍ 54 of silk brocade;⁶

وَحَنَى 54 and the fruits⁷ of the two

الْجَنَّةَيْنِ دَانَ 54 gardens will be close by.⁸

فِي أَيِّءِ الْآءِ 55. Then which bounties of

رَبِّكُمَا تَكذَّبَانِ 55 your Lord you two deny?

فِيهِنَّ 56. Therein will be

قَصَصْرَتْ الْأَطْرَفِ 56 those restraining⁹ of glance,¹⁰

لَمْ يَطْمِئِنَّ 56 there having deflowered¹¹

إِنْسٌ قَبْلَهُنَّ 56 them not any man before

وَلَا جَانٌّ 56 nor any *jinn*.

فِي أَيِّءِ الْآءِ 57. Then which bounties of

رَبِّكُمَا تَكذَّبَانِ 57 your Lord you two deny?

كَأَنَّ الْيَاقُوتَ 58. As if they are rubies¹²

وَالْمَرْجَانَ 58 and coral.¹³

1. *'alâ'* (pl.; s. *alî ilan*) = benefits, blessings, graces, bounties. See at 55:47, p. 1748, n. 5.

2. *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 55:45, p. 1748, n. 1).

3. *muttaki'in* (pl.; acc./gen. of *muttaki'un*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 52:20, p. 1710, n. 2).

4. *furush* (pl.; s. *firâsh*) = couches, cushions, mattresses, beds. See *firâsh* at 2:21, p. 11, n. 7.

5. *batâ'in* (pl.; s. *biâtânah*) = insides, inner sides, linings. See *biâtânah* at 3:118, p. 202, n. 7.

6. *istabraq* = brocade, silk brocade. See at 18:31, p. 923, n. 5.

7. *janan* = fruits, harvest.

8. *dânin* = near, close by, within easy reach, low (active participle from *danâ* [*dunâw/ danâwah*], to be near, to be close. See *dâniyah* at 6:99, p. 433, n. 4).

9. i. e., wives. *qâsirât* (f. pl.; s. *qâsirah*) = restricted, confined, those restraining (act. participle from *qaşura/ qaşara* [*qîşar/ qaşr/ qaşârah/ quşâr*] become short, to fall short. See at 38:52, p. 1472, n. 9).

10. i. e., chaste and devoted to their husbands, not looking at others. *ṭarf* = glance, look, eye. See at 42:45, p. 1577, n. 6.

11. *yaṭmith(u)* = he deflowers, strips virginity (v. iii. m. s. impfct. from *ṭamatha/ ṭamitha* [*ṭamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb).

12. i. e., in freshness, beauty and chastity. *yâqût* = rubies.

13. *marjân* = corals, small pearls. See at 55:22, p. 1744, n. 7.

فَيَأْتِيءَ الْآلَاءَ 59. Then which bounties¹ of
رَبِّكُمَا تُكَذِّبَانِ 60 your Lord you two deny?²

هَلْ جَزَاءُ الْإِحْسَنِ 60. Is the reward³ for good
إِلَّا الْإِحْسَانُ 61 deeds⁴ other than doing good?⁵

فَيَأْتِيءَ الْآلَاءَ 61. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ 62 your Lord you two deny?

وَمِنْ دُونِهِمَا 62. And besides the two⁶
جَنَّاتٍ 63 will be two gardens.⁷

فَيَأْتِيءَ الْآلَاءَ 63. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ 64 your Lord you two deny?

مُدْهَاتَانِ 64. The two dark-green.⁸

فَيَأْتِيءَ الْآلَاءَ 65. Then which bounties of
رَبِّكُمَا تُكَذِّبَانِ 66 your Lord you two deny?

فِيهِمَا 66. In the two will be
عَيْنَانِ نَضَّاحَتَانِ 67 two springs⁹ gushing forth.¹⁰

1. أي الآلاء 'alâ' (pl.; s. الَى ilan) = benefits, blessings, graces, bounties. See at 55:53, p. 1749, n. 1.

2. تَكْذَبَانِ *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii n. pl. past from *kadhdhaba*, form II of *kadhabe* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 55:53, p. 1749, n. 2).

3. جَزَاءُ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 46:14, p. 1636, n. 3).

4. i. e., the doing of good deeds in this worldly life. إِحْسَانٌ *'ihsân* = doing good things, being good, charity, benevolence, righteousness (verbal noun in form IV of *hasuna* [*husn*], to be handsome, nice, good). See at 17:23, p. 880, n. 5.

5. i. e., the doing of good to them in the hereafter in the form of rewarding them with an eternal life in paradise.

6. i. e., besides the two gardens described above there will be two other gardens.

7. جَنَّاتٍ *jannâtân* (dual; s. *jannah*; pl. *jannât*) = two gardens. See at 55:46, p. 1748, n. 4.

8. i. e., these two other gardens will be dark-green. مُدْهَاتَانِ *mudhâmmatân* (f. dual; s. *mudhammah*; m. *mudhamm*) = dark green, deep green, black. (passive participle from *idhamma*, form XI of *dahima* [*duhmah*], to be black).

9. عَيْنَانِ *'aynân* (dual; s. *'ayn*; pl. *'ayûn* / *'ayun*) = two springs, fountains, eyes. See at 55:50, p. 1748, n. 7).

10. نَضَّاحَتَانِ *naḍḍakhatân* (f. dual; s. *naḍḍakhat*; m. *naḍḍakh*) = two that gush forth, bursting out (act. participle in the scale of *fa'âl* from *naḍakha* [*naḍkh*], to gush forth, coming out forcefully).

فِي أَيِّ آيَةٍ 67. Then which bounties¹ of
رَبِّكُمْ أَنْتَ كَذِبَانِ your Lord you two deny?²

﴿٧﴾

فِيهِمَا نَخْلَةٌ 68. In the two will be fruits³
وَعِجْلٌ and date palms⁴

﴿٨﴾

وَرُمَّانٌ and pomegranates.⁵

فِي أَيِّ آيَةٍ 69. Then which bounties of
رَبِّكُمْ أَنْتَ كَذِبَانِ your Lord you two deny?⁶

فِيهِنَّ خَيْرَاتٌ 70. Therein will be chaste
حَسَنَاتٌ dames⁶ of exquisite beauty.⁷

﴿٩﴾

فِي أَيِّ آيَةٍ 71. Then which bounties of
رَبِّكُمْ أَنْتَ كَذِبَانِ your Lord you two deny?⁸

﴿١٠﴾

حُورٌ مَّقْصُورَاتٌ 72. *Hûr*⁸ guarded⁹

﴿١١﴾

فِي الْحَيَاطَاتِ in the pavillions.¹⁰

فِي أَيِّ آيَةٍ 73. Then which bounties of
رَبِّكُمْ أَنْتَ كَذِبَانِ your Lord you two deny?¹¹

﴿١٢﴾

لَمْ يَطْمِئِنُّوهُمْ 74. There deflowered¹¹ them not

1. أَيِّ *'alâ'* (pl.; s. *alî* *ilan*) = benefits, blessings, graces, bounties. See at 55:59, p. 1750, n. 1.

2. أَنْتَ كَذِبَانِ *tukadhhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 55:59, p. 1750, n. 2).

3. نَخْلَةٌ *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 55:52, p. 1748, n. 9.

4. عِجْلٌ *nakhl* = date palm. See at 55:11, p. 1742, n. 10.

5. رُمَّانٌ *rummân* = pomegranates. See at 6:99, p. 433, n. 8.

6. i. e., chaste wives. خَيْرَاتٌ *khayrât* (pl.; sing. *khayrah*) = good women, chaste dame, good things / deeds. See at 35:32, p. 1401, n. 10.

7. حَسَنَاتٌ *hisân* (f. pl.; s. *hasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful.

8. حُورٌ *hûr* (f. pl.; s. *hûriyah*) = beautiful damsels of paradise. See at 52:20, p. 1710, n. 6.

9. مَّقْصُورَاتٌ *maqşûrât* (f. pl.; s. *maqşûrah*; m. *maqşûr*) = guarded, restricted, limited (pass. participle from *qaşura* [*qîşar/qaşr/qaşârah*], to be short. See *qâşirât* at 55:56, p. 1749, n. 9).

10. حَيَاطَاتٌ *khiyâm* (f. pl.; s. *khimah*) = tents, pavilions.

11. يَطْمِئِنُّ *yaţmith(u)* = he deflowers, strips virginity (v. iii. m. s. impfct. from *ţamatha / tamitha* [*ţamth*], to deflower (a girl), to menstruate. The final letter is vowelless because of the particle *lam* coming before the verb. See at 55:56, p. 1749, n. 11).

إِنْسٍ قَبْلَهُمْ

any man before them

وَلَا جَانٍّ

nor any *jinn*.

فِي أَيِّ آيَاتِي

75. Then which bounties¹ of

رَبِّكَ أَنْكَرَ بَانَ

your Lord you two deny?²

مُتَّكِنِينَ عَلَى

76. Reclining³ on

رَفْرَفٍ خُضْرٍ

cushions⁴ green⁵

وَعَبَقَرِيٍّ حَسَانٍ

and carpets⁶ most beautiful.⁷

﴿٧٦﴾

فِي أَيِّ آيَاتِي

77. Then which bounties of

رَبِّكَ أَنْكَرَ بَانَ

your Lord you two deny?

بَنَرَكَ

78. Blessed be⁸

أَسْمُ رَبِّكَ

the Name of your Lord

ذِي الْجَلَالِ

Full of Glory⁹

وَالْإِكْرَامِ

and Majesty.¹⁰

1. 'alâ' (pl.; s. الَى ilan) = benefits, blessings, graces, bounties. See at 55:67, p. 1751, n. 1.

2. تَكْذَبَانِ *tukadhdhibâni* = you (two) disbelieve, cry lies to, think untrue, disown, deny (v. iii. n. pl. past from *kadhhaba*, form II of *kadhaha* [*kidhb /kadhîb /kadhbah /kidhbah*], to lie. See at 55:67, p. 1751, n. 2).

3. مُتَّكِنِينَ *muttaki'in* (pl.; acc./gen. of *muttaki'ûn*, s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*). See at 55:54, p. 1749, n. 3).

4. رَفْرَفٍ *rafraf* (s.; pl. *rafârif*) = cushion, pad.

5. خُضْرٍ *khudr* (f. pl.; s. *khudrah*) = green, green vegetation. See 'akhdar at 36:80, p. 1478, n. 6.

6. عَبَقَرِيٍّ *'abqariyy* (s.; pl. *'abqariyyûn /'abqarîrah*) = colourful carpet, multicoloured, genius.

7. حَسَانٍ *hisân* (f. pl.; s. *hasnâ'*) = beautiful woman, dames of exquisite beauty, beautiful. See at 55:70, p. 1751, n. 7.

8. تَبَارَكَ *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 40: 64, p. 1532, n. 8).

9. جَلَالٍ *jâlâl* = glory, splendour, sublimity. See at 55:27, p. 1745, n. 1.

10. اِكْرَامٍ *ikrâm* = Honour, Majesty. See at 55:27, p. 1745, n. 2.

56. SŪRAT AL-WĀQI'AH (THE INEVITABLE EVENT)

Makkan: 96 'āyahs

This is a Makkan *sūrah*. Its main theme is the inevitability of the end of the universe, the Resurrection, Judgement, rewards and punishment. It starts with a reference to the terrible event of the end of the world and the Day of Resurrection and Judgement and then points out that the servants of Allah will on that Day be classified into three categories — those who will be given their records in their right hands, those who will be given their records in their left hands and the foremost and earliest in accepting Islam and in their faith and deeds. Mention is then made of the rewards and blissful life that await respectively the first and the last groups of people. Next a mention is made of the punishment and hard life in the hereafter of the second group, the unbelievers and the sinful. Then attention is drawn to Allah's creation of the universe and everything therein and His provision of the means of livelihood for His creatures, together with an emphasis on the fact that He Who created in the first instance can destroy and recreate at any time at will. The *sūrah* ends by stressing that this Qur'ān is sent down by Him and by once again mentioning the three categories into which His servants will be classified on the Day of Judgement.

The *sūrah* is named *al-Wāqi'ah* (The Inevitable Event) with reference to its first 'āyah which mentions this event.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا وَقَعَتْ 1. When there shall occur¹

الْوَاقِعَةُ ① the Inevitable Event.²

لَيْسَ 2. There shall not be

لَوْعَهَا about its occurrence

كَاذِبَةٌ ① anyone to delude.³

خَافِضَةٌ رَافِعَةٌ 3. Lowering,⁴ exalting.⁵

②

إِذَا رَجَعَتِ 4. When convulsed⁶ shall be

الْأَرْضُ رَجًا ① the earth in a convulsion.

1. وقعت *waqa'at* = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. m. f. past from *wuqū'*, to fall. See *waqa'a* at 27:85, p. 1227, n. 8).

2. i. e., the Resurrection. واقعة *wāqi'ah* (f. s., pl. *wāqi'āt*; m. *wāqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above. 1).

3. i. e., when it shall happen no one will be able to deny or disbelieve in it. كاذبة *kādhibah* (f. s.; pl. *kādhibāt*; m. *kādhīb*) = liar, untruthful, deceptive, one or that which deludes (act. participle from *kadhaba* [*kidhb/kadhīb/kadhbah/kidhbah*], to lie. See at 40:28, p. 1519, n. 4).

4. i. e., it will humiliate the disbelievers. خافضة *khāfiḍah* (f. s.) = she or that lowers, lessens, diminishes (act. participle from *kahafaḍa* [*khaḍf*], to lower, to lessen. See *ikhfiḍ* at 26:215, p. 1199, n. 4).

5. i. e., exalting the position of the righteous. رافعة *rāfi'ah* (f. s.) = one or that which raises, exalts, lifts ((act. participle from *rafa'a* [*raf'*], to raise. See *rāfi'* at 3:55, p. 177, n. 4).

وَدَسَّتْ 5. And crushed¹ will be
 ٥ أَلْجِبَالُ بَسًّا the mountains² in particles.³

فَكَانَتْ هَبَاءً 6. So they will be dust⁴
 ٦ مُنْبَثًّا scattered abroad.⁵

وَكُنْتُمْ أَزْوَاجًا 7. And you shall be in sorts⁶
 ٧ ثَلَاثَةً three.

فَأَصْحَابُ 8. So there will be "Companions"⁷
 أَلْيَمِينَةِ of the Right.⁸
 مَا أَصْحَابُ 9. What are the "Companions
 ٨ أَلْيَمِينَةِ of the Right"⁹

وَأَصْحَابُ 9. And the "Companions of
 أَلشِّمَالِ the Left".¹⁰
 مَا أَصْحَابُ 10. What are the "Companions
 ٩ أَلشِّمَالِ of the Left"?

وَالسَّابِقُونَ 10. And the Foremost¹¹
 ١٠ السَّابِقُونَ will be the Foremost.¹²

أُولَئِكَ 11. They will be the ones

1. *bussat* = she or it was pounded, grounded, crushed into particles (v. iii. f. s. past passive from *bassa* [*bass*] to ground, crush into particles).

2. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 35:27, p. 1399, n. 9.

3. See 101:5 wherein it is stated that the mountains will be made like fluffy wool.

4. هباء *habâ'* (s.; pl. '*ahbâ'*') = fine dust particles floating in the air, fine dust. See at 25:23, p. 1145, n. 6.

5. منبث *munbathth* = scattered, scattered abroad, dispersed, disseminated (pass. participle from *inbaththa*, form VII of *baththa* [*bathth*], to spread, to scatter. See *yabuththu* at 45:4, p. 1619, n. 1).

6. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 43:70, p. 1600, n. 8.

7. أصحاب *'aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 51:59, p. 1706, n. 7).

8. i. e., those who will be given the records of their deeds in their right hands (see 17:71; 69:19; 84:7). يمينة *maymanah* (f. s.; pl. *mayâmin*) = right side, right wing.

9. The interrogative is for emphasis.

10. i. e., those who will be given their records of deeds in their left hands (see 'ayah 41 below and 69:35). شامة *mash'amah* = calamity, ill-luck, misfortune, left hand.

11. I. e., those who were the earliest in embracing Islam and who outdo others in the faith and good deeds. سابقون *sâbiqûn* (pl.; s. *sâbiq*) = those preceding, the previous ones, those getting ahead, outstrippers, forerunners, foremost ones (act. participle from *sabaqa* [*sabq*], to be or get ahead or before). See at 9:100, p. 620, n. 7.

12. i. e., they will be the foremost in receiving Allah's rewards and distinguished positions in the hereafter. Their status is further described in the succeeding 'ayahs up to 'ayah 26.

١١ المَقَرَّبُونَ placed near.¹

١٢ فِي جَنَّاتِ النَّعِيمِ 12. In the gardens of bliss.²

١٣ ثَلَاثَةٌ 13. A band³ of

١٤ الْأُولَى 14. the first generations.⁴

١٥ وَقَلِيلٌ 15. And a few of

١٦ الْأَخِيرِينَ 16. the later generations.⁵

١٧ عَلَى سُرُرٍ 15. On couches⁶

١٨ مَوْضُونَةٍ 17. inlaid with precious stones.⁷

١٩ مُتَّكِلِينَ عَلَيْهَا 16. Reclining⁸ thereon,

٢٠ مُتَقَابِلِينَ 17. facing one another.⁹

٢١ يَطُوفُونَ عَلَيْهِمْ 17. Going round¹⁰ them

٢٢ وَلَدَانٌ 18. will be youths¹¹

٢٣ مُخَلَّدُونَ 17. rendered perpetual.¹²

٢٤ بِأَكْوَابٍ وَأَبَارِقٍ 18. With cups and jugs¹³

٢٥ وَكَأْسٍ 19. and a tumbler

٢٦ مِنْ نَعِيمٍ 18. from a flowing spring.¹⁴

1. i. e., near the Throne of Allah. مَقَرَّبُونَ *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaraba* [*qurb/maqrabah*], to be near. See at 4:322, p. 173, n. 2).

2. نَعِيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 52:17, p. 1709, n. 9.

3. i. e., a select group. ثَلَاثَةٌ *thullah* (f. s.; pl. *thulal*) = band, group, detachment.

4. i. e., of Muslims. أُولَى *'awwalûn* (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 27:68, p. 1223, n. 10.

5. i. e., of Muslims. أَخِيرِينَ *'akhirîn* (pl.; acc./gen. of *'akhirûn*; s. *'akhir*) = last ones, those coming later, later generations. See at 43:56, p. 1597, n. 4.

6. سُرُر *surur* (pl.; s. *sarîr*) = bedsteads, thrones, couches. See at 52:20, p. 1710, n. 3.

7. مَوْضُونَةٍ *mawqûnah* = inlaid, inlaid with gold/precious stones (pass. participle from *waqana*[*waqan*], to inlay, insert, to place some upon others).

8. مُتَّكِلِينَ *muttaki'in* (pl.; acc./gen. of *muttaki'un*; s. *muttaki'*) = those reclining, supporting, resting (act. participle from *ittaka'a*, form VIII of *waka'a*. See at 55:76, p. 1752, n. 3).

9. مُتَقَابِلِينَ *mutaqâbilîn* (pl.; acc./gen. of *mutaqâbilûn*; s. *mutaqâbil*) = facing one another, meeting one another (act. participle from *taqâbala*, form VI of *qabila* [*qabâl/qubâl*], to accept, to receive. See at 44:54, p. 1615, n. 10).

10. يَطُوفُونَ *yatâfu* = he goes round, circumambulates, (v. iii. m. s. impfct. from *tâfa* [*tawf/ tawâff/ tawfân*], to go about, to run around. See at 52:24, p. 1711, n. 6).

11. وَلَدَانٌ *wildân* (pl.; s. *walîd*) = newborns, youths, young men, sons, boys. See *walîd* at 26:18, p. 1165, n. 8.

12. مُخَلَّدُونَ *mukhalladûn* (pl.; s. *mukhallad*) = those made eternal, rendered perpetual/everlasting (pass. participle from *khallada*, form II of *khalada* [*khulûd*], to remain for ever. See *takhludûna* at 26:129, p. 1185, n. 2).

13. أَبَارِقٍ *'abâriq* (pl.; s. *ibriq*) = jugs.

14. i. e., with drink from a flowing spring. نَعِيمٍ *ma'in* = spring, flowing spring, source of water. See at 37:45, p. 1437, n. 11.

لَا يَصِدَّعُونَ 19. No headache will be

عَنهَا caused¹ to them from it

وَلَا يَزِفُونَ 20. nor will they be intoxicated.²

وَفَكَهَمَتِمَا 20. And with fruit such as

يَسْتَحِرُونَ they choose.³

وَلَحِيرٍ 21. And with the meat of

طَيْرٍ مِمَّا يَشْتَهُونَ fowls⁴ such as they desire.⁵

وَحُورٍ 22. And *hûr*⁶

عَيْنٍ 22. with attractively wide eyes.⁷

كَأَمْثَلِ الْوَلَدِ 23. As the likes of pearls⁸

الْمَكُونِ well-preserved⁹

جَزَاءِ مَا 24. As a reward¹⁰ for what

كَانُوا يَعْمَلُونَ they used to do.

لَا يَسْمَعُونَ 25. They will hear¹¹ not

فِيهَا لَقْوًا therein any vain talk¹²

وَلَا تَأْتِيهِمْ 25. nor anything causing sin.¹³

1. يَصِدَّعُونَ *yusadda'ûna* = headache is caused to them (v. iii. m. pl. impfct. passive from *ṣadda'a*, form II of *ṣada'a* [*ṣafd'*], to split, to cleave asunder. See *yasṣadda'ûna* at 30:43, p. 1304, n. 10).

2. يَزِفُونَ *yunzifûna* = they be exhausted, debilitated, intoxicated (v. iii. m. pl. impfct. from *anzafa*, form IV of *nazafa* [*nazf*], to drain, to exhaust. See *yunzafûna* at 37:47, p. 1438, n. 2).

3. يَتَخَيَّرُونَ *yatakhayyarûna* = they chose, select, pick (v. iii. m. pl. impfct. from *takhayyara*, form V of *khâra* [*khayr*], to choose, to prefer. See *yakhtârû* at 28:69, p. 1256, n. 4).

4. طَيْرٍ *tayr* (coll. n.; pl. *ṭuyâr*) = bird, birds, fowls. See at 24:41, p. 1123, n. 10.

5. يَشْتَهُونَ *yashtahûna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtah*, form VIII of *shahâ'* *shahiya* [*shahw'* *shahy'* *shahwah*], to desire, to wish. See at 52:22, p. 1711, n. 1).

6. i. e., there will be wives of *hûr*. حُورٍ *hûr* (f. pl.; s. *hûriyah*) = beautiful damsels of paradise. See at 55:72, p. 1751, n. 8.

7. عَيْنٍ *'în* (f. pl.; s. *'aynâ'*) = those with attractively wide eyes. See at 52:20, p. 1710, n. 7.

8. لَوْلُو *lu' lu'* (s.; pl. *lu'âlî'*) = pearls. See at 55:22, p. 1744, n. 6.

9. مَكُونٍ *maknûn* = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [*kann/kunûn*], to conceal, cover. See at 52:24, p. 1711, n. 9).

10. جَزَاءٍ *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 55:60, p. 1750, n. 3).

11. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'/samâ'* */samâ'ah* */masma'*], to hear. See at 46:29, p. 1643, n. 3).

12. لَقْوًا *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 52:23, p. 1711, n. 3.

13. تَأْتِيهِمْ *ta'thîm* = to cause sin, offence, crime. See at 52:23, p. 1711, n. 5.

إِلَّا قِيلًا 26. Except the saying:¹

سَلَامًا سَلَامًا "Peace, Peace."²

وَأَصْحَابُ 27. And the "Companions"³

الْيَمِينِ of the Right"⁴

مَا أَصْحَابُ What are the Companions

الْيَمِينِ of the Right"⁵

فِي سِدْرٍ 28. They will be amidst lot

تَشْجُورٍ trees⁶ stripped of thorns;⁷

وَطَلْحٍ 29. And banana trees,⁸

مَنْصُورٍ piled one above another;⁹

وِظَلِّ مَمْدُودٍ 30. And shade¹⁰ outstretched;¹¹

وَمَاءٍ 31. And water

مَسْكُوبٍ in constant flow;¹²

وَفِكَهْمٍ كَثِيرَةٍ 32. And fruit in abundance;

لَا مَطْوَوعَةٍ 33. Neither cut-off¹³

وَلَا مَمْنُوعَةٍ nor out of reach.¹⁴

1. *قِيل* = saying, address.

2. i. e., greetings of peace and words free of faults and offence.

3. *أَصْحَابُ* 'aṣ-ḥāb (pl.; sing. صاحب ṣāhib) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:8, p. 1754, n. 7).

4. i. e., those who will be given the record of their deeds in their right hands (see 17:71; 69:19; 84:7). Their position is described in the succeeding 'āyahs up to 'āyah 40. *يَمِينِ* *yamīn* (s.; pl. 'aymān) = right, right hand. See at 50:17, p. 1689, n. 3.

5. The interrogative is for emphasis.

6. i. e., in gardens of special type of lot trees without thorns. *سِدْرٍ* *sidr* (s.; pl. *sidār*) = lot tree, lotus tree. See at 34:16, p. 1374, n. 5.

7. *مَخْضُودٍ* *makhḍūd* = that of which the thorns are cut off, stripped of thorns (pass. participle from *khaḍada* [*kahḍd*], to cut off { thorns }, break off).

8. *طَلْحٍ* *ṭalḥ* (s.; pl. *ṭulūḥ*) = banana, banana tree

9. i. e., with bananas piled one above another. *مَنْصُورٍ* *manṣūr* = arranged in layers, piled up, stacked (passive participle from *naḍada* [*naḍd*], to pile up. See at 11:82, p. 707, n. 9).

10. *ظِلِّ* *ẓill* (s.; pl. *ẓilāl/ẓulūl/azlāl*) = shade, shadow, shelter. See at 35:21, p. 1397, n. 11.

11. *مَمْدُودٍ* *mamdūd* = extended, outstretched, extensive, prolonged (pass. participle from *madda* [*madd*], to extend. See *madadnā* at 50:7, p. 1686, n. 9).

12. *مَسْكُوبٍ* *maskūb* = poured out, spilled, made to flow, in constant flow (pass. participle from *sakaba* [*sakb*], to pour out).

13. i. e., cut off in supply. *مَقْطُوعَةٍ* *maqṭū'ah* (f. s.; pl. *maqṭū'āt*; m. *maqṭū'*) = cut, cut off, severed (passive participle from *qaṭa'a* [*qaṭ'*], to cut off. See *yaqṭa'ūna* at 13:25, p. 774, n. 14).

14. *مَمْنُوعَةٍ* *mamnū'ah* (f. s.; pl. *mamnū'āt*; m. *mamnū'*) = that which is forbidden, prohibited, prevented, held back, barred, out of reach (pass. participle from *mana'a* [*man'*], to prevent. See at 20:92, p. 998, n. 8).

﴿٣٤﴾ وَفُرُشٍ مَّرْفُوعَةٍ 34. And couches¹ elevated.²

﴿٣٥﴾ إِنَّا أَنشَأْنَهُمْ 35. Verily We created³ them⁴

﴿٣٥﴾ in a creation.

﴿٣٦﴾ جَعَلْنَهُنَّ أَبْكَارًا 36. And made⁵ them virgins.⁶

﴿٣٧﴾ عُرُوبًا أَرْبَابًا 37. Beloving,⁷ of equal age.⁸

﴿٣٨﴾ لِأَصْحَابِ 38. For the "Companions⁹

﴿٣٨﴾ of the Right".¹⁰

Section (Rukû') 2

﴿٣٩﴾ ثَلَاثَةَ قَبَلَاتٍ 39. A band¹¹ of

﴿٣٩﴾ the first generations.¹²

﴿٤٠﴾ وَثَلَاثَةَ قَبَلَاتٍ 40. And a band of

﴿٤٠﴾ the later generations.¹³

﴿٤١﴾ وَأَصْحَابِ 41. And the "Companions

﴿٤١﴾ of the Left".¹⁴

﴿٤٢﴾ مَا أَصْحَابِ 42. What are the "Companions

﴿٤٢﴾ of the Left"?

1. فرش *furush* (pl.; s. *firâsh*) = couches, cushions, mattresses, beds. See at 55:54, p. 1749, n. 4.

2. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high (pass. participle from *rafû'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

3. أَنشَأْنَا *'ansha'nâ* = we produced, brought into being, raised, created (v. i. pl. past from *'ansha'a* form IV of *nasha'a* [*nash'/'nushû'/'nash'ah*], to rise, to emerge. See at 28:45, p. 1247, n. 9).

4. i. e., the wives of the righteous in paradise.

5. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 49:13, p. 1682, n. 4).

6. أَبْكَارٍ *'abkâr* (pl.; s. *bikr*) = virgins, first-borns, new. See *bikr* at 2:68, p. 32, n. 9.

7. عُرُوبٍ *'urub* (pl.; s. *'arûb*) = beloving wives.

8. أَرْبَابٍ *'atrâb* (pl.; s. *arâb*) = females of equal age with those of their husbands.

9. i. e., the above mentioned rewards will be given to them. أَصْحَابِ *'as-hâb* (pl.; sing. *ṣāhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:27, p. 1757, n. 3).

10. i. e., those who will be given the records of their deeds in their right hands (see 17:71; 69:19; 84:7). يَمِينٍ *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:27, p. 1757, n. 8.

11. i. e., such Companions of the Right will consist of a select band from among the first generations and a band of the later generations of Muslims. ثَلَاثَةَ *thullah* (f. s.; pl. *thulal*) = band, group, detachment. See at 56:13, p. 1755, n. 3.

12. i. e., of Muslims. أَوْلَادٍ *'awwalîn* (pl.; s. *'awwal*) = first ones, those of old, ancients, first generations. See at 56:13, p. 1755, n. 4.

13. i. e., of Muslims. الْآخِرِينَ *'âkhirîn* (pl.; acc./gen. of *'âkhirân*; s. *'âkhir*) = last ones, those coming later, later generations. See at 56:14, p. 1555, n. 5.

14. i. e., those who will be given their records of deeds in their left hands. شِمَالٍ *shimâl* = north, left hand, left side, left. See at 50:17, p. 1689, n. 4.

<p>42. In heat storm¹ and hot water.²</p> <p>﴿٤٢﴾ فِي سَمُومٍ وَحَمِيمٍ</p>	<p>1. i. e., they will be in hell. <i>samūm</i> = heat storm, hot sand storm, hot wind. See at 52:27, p. 1711, n. 14.</p> <p>2. <i>ḥamīm</i> = hot water, close friend, intimate friend. (act. participle in the scale of <i>fa'il</i> from <i>ḥamma</i> [<i>ḥamm</i>], to heat, make hot. See at 55:44, p. 1747, n. 12.</p>
<p>43. And in a shade³ of hot and black smoke.⁴</p> <p>﴿٤٣﴾ وَظِلِّينَ يَجْمُومِ</p>	<p>3. <i>ẓill</i> (s.; pl. <i>ẓilāl/ẓulūl' aẓlāl</i>) = shade, shadow, shelter. See at 56:30, p.1757, n. 10.</p> <p>4. <i>yahmūm</i> = hot and black smoke, intensely hot, intensely black.</p>
<p>44. Neither cool⁵ nor kind.⁶</p> <p>﴿٤٤﴾ لَا بَارِدٍ وَلَا كَرِيمٍ</p>	<p>5. <i>bārid</i> = cool, cold, chilly (act. participle from <i>barada/baraḍa</i>, to be cold, to cool. See at 38:42, p. 1740, n. 7.</p> <p>6. i. e., relentless. <i>karīm</i> (s.; pl. <i>kirām/kuramā'</i>) = Most Noble, noble, generous, liberal, magnificent, kind (act. participle in the scale of <i>fa'il</i> from <i>karuma</i> [<i>karam/karāmah</i>], to be noble/generous. See at 33:44, p. 1353, n. 12).</p>
<p>45. Verily they had been before that living in luxury and affluence.⁷</p> <p>﴿٤٥﴾ إِنَّهُمْ كَانُوا قَبْلَ ذَلِكَ مُتْرَفِينَ</p>	<p>7. i. e., they had been in their worldly life in luxury and riches disregarding the warnings of the Messengers of Allah. <i>mutrafīn</i> (pl.; acc./gen. of <i>mutrafūn</i> ; s. <i>mutraf</i>) = those made to live in luxury and affluence, affluent ones, the opulent (pass. participle from <i>'atrafa</i>, form IV of <i>tarafa</i>, to live in luxury, opulence). See <i>mutrafū</i> at 43:23, p. 1588, n. 3).</p>
<p>46. And had been persisting⁸ in the sin⁹ most enormous.¹⁰</p> <p>﴿٤٦﴾ وَكَانُوا يُصِرُّونَ عَلَى اللَّغْوِ الْعَظِيمِ</p>	<p>8. <i>yuširrūna</i> = they persist, insist, (v. iii. m. s. impfct. from <i>'aşarra</i>, form IV of <i>šarra</i> [<i>šarrī/šarīr</i>], to creak, to tie up. See <i>yuširru</i> at 45:8, p. 1620, n. 3).</p>
<p>47. And they used to say: "Is it that when we die and become dust¹¹ and bones,¹²</p> <p>﴿٤٧﴾ وَكَانُوا يَقُولُونَ أَيُّدَانَنَا وَكُنَّا تُرَابًا وَعِظَامًا</p>	<p>9. <i>ḥinṭh</i> (s. <i>'aḥnāth</i>) = sin. See <i>lā taḥnath</i> at 38:44, p. 1471, n. 1.</p> <p>10. such as committing shirk, adultery, fornication and the like. <i>'aẓīm</i> = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, enormous, grave. See at 48:10, p. 1664, n. 10.</p>
<p>shall we be resurrected?"¹³</p> <p>﴿٤٨﴾ أَوَلَا نَحْمُرُّوْنَ</p>	<p>11. <i>turāb</i> (s.; pl. <i>atribah/ tirbān</i>) = soil, dust, dirt, earth. See at 50:3, p. 1685, n. 6.</p> <p>12. <i>'iẓām</i> (pl.; sing. <i>'aẓm</i>) = bones. See at 37:54, p. 1439, n. 2.</p>
<p>48. "And also our fathers of old?"</p> <p>﴿٤٩﴾ أَوَلَا نَحْمُرُّوْنَ</p>	<p>13. <i>mab'ūthūn</i> = (pl.; s. <i>mab'ūth</i>) = those resurrected, raised, raised up, sent out (passive participle from <i>ba'atha</i> [<i>ba'th</i>], to send, to raise). See at 73:16, p. 1433, n. 3).</p>

فَلَا تَكُ الْأُولِينَ 49. Say: "Verily those of old
وَالْآخِرِينَ ﴿٤٩﴾ and those of later times."

لَمَجْمُوعُونَ 50. "Shall all be gathered¹
إِلَىٰ مِيقَاتٍ 2
يَوْمَ مَعْلُومٍ ﴿٥٠﴾ on a Day Specified."³

ثُمَّ إِنَّكُمْ 51. "Then indeed you,
أَنْتَ الْمَضَالُونَ 4
الْمُكَذِّبُونَ ﴿٥١﴾ disbelievers,"⁵

لَا تَكُونُونَ 52. "Shall surely eat⁶ of
شَجَرٍ مِنْ زَقُّومٍ ﴿٥٢﴾ a Tree of Zaqqūm;"⁷

فَالْقُرُونِ مِنهَا 53. "And then fill⁸ therewith
الْبُطُونَ ﴿٥٣﴾ the bellies;"⁹

فَشَرِبُونَ 54. "And shall drink¹⁰
عَلَيْهِ 11
مِنَ الْحَمِيمِ ﴿٥٤﴾ from the hot water";¹¹

فَشَرِبُونَ 55. "And you will drink like the
شَرِبَ الْإِيمِرُ ﴿٥٥﴾ drinking of thirsty camels."¹²

1. مجموعون *majmū'ūn* (pl.; s. *majmū'*) = those gathered, collected, assembled, herded, mustered ((pass. participle from *jama'a* [jam']), to gather. See *majmū'* at 11:103, p. 714, n. 14.

2. مِيقَاتٍ *mīqāt* (sing.; pl. *mawāqīt*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 44:40, p. 1613, n. 8.

3. i. e., the Day of Judgement. معلوم *ma'lūm* = known, determined, fixed, specified (pass. participle from '*alima* ['ilm], to know. See at 37:164, p. 1455, n. 6).

4. ضالون *ḍāllūn* (sing. ضال *ḍāll*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from ضال *ḍalla* [ḍalāl/ḍalālah], to go astray, to stray, to err. See at 15:56, p. 819, n. 2).

5. مكذبون *mukadhdhibūn* (pl.; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhīb* [kidhb /kadhib /kadhbah / kidhbah], to lie. See *mukadhdhibūn* at 52:11, p. 1708, n. 6).

6. ماكلون *'ākilūn* (pl.; s. '*ākil*) = consumers, eaters, devourers, those who are going to eat (act. participle from '*akl* ['akl/ma'kal], to eat. See '*ākilūn* at 23:20, p. 1079, n. 13).

7. A specially vicious tree in hell, as described in 37:65, p. 1440. See at 44:43, p. 1614, n. 2.

8. مائون *māli'ān* (pl.; s. *māli'*) = those who fill, fillers, are going to fill (act. participle from *mala'a* [mal' / mal'ah /mil'ah], to fill, to fill up. See at 37:66, p. 1441, n. 1).

9. بطون *buṭūn* (pl.; sing. بطن *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 44:45, p. 1614, n. 7.

10. شاربون *shāribūn* (pl.; s. *shārib*) = those who drink, are going to drink, drinkers (act. participle from *shariba* [shurb/mashrab], to drink. See *tashrabūna* at 23:33, p. 1084, n. 6).

11. i. e., as their drink. حميم *ḥamīm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [ḥamm], to heat, make hot. See at 56:42, p. 1759, n. 2.

12. هيم *hīm* (pl.; s. '*ahyam*) = thirsty camels.

هَذَا تَرْجُمُ يَوْمَ الدِّينِ	56. Such will be their entertainment ¹ on the Day of Judgement. ²
فَعَنُ خَلَقْتُمْ فَلَوْلَا تَصَدَّقُونَ	57. We did create you; so why do you believe ³ not?
أَفَرَأَيْتُمْ مَا تُمْنُونَ	58. Do you then see what you ejaculate? ⁴
أَأَنْتُمْ خَلَقْتُمْ أَمْ نَحْنُ الْخَالِقُونَ	59. Is it you who create it ⁵ or are We the Creators?
فَعَنُ قَدَرْنَا بَيْنَكُمْ وَالْمَوْتِ وَمَا نَحْنُ بِمَسْبُوقِينَ	60. We have decreed ⁶ as between you ⁷ death and We are not to be forestalled. ⁸
عَلَى أَنْ نُبَدِّلَ أَمْثَلَكُمْ وَنُنشِئَكُمْ فِي مَا لَا تَعْلَمُونَ	61. In that We may alter ⁹ your images ¹⁰ and may create ¹¹ you into what you know not.
وَلَقَدْ عَلِمْتُمْ الْإِنشَاءَ الْأَوَّلَ	62. And you already know the creation in the first instance;

1. نزل *nuzul* = hospitality, food and lodge prepared for guest, entertainment. See at 3:198, p. 234, n. 4.
2. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 51:6, p. 1697, n. 1.
3. i. e., in My resurrecting you. تصدقون *tuṣaddiqūna* = you believe, confirm, accept as true (v. ii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ sidq*], to speak the truth. See *ṣaddaqa* at 37:105, p. 1446, n. 13).
4. i. e., of sperm. تمنيون *tumnūna* = you ejaculate, emit, shed (v. ii. m. pl. impfct. from *'amnā*, form IV of *manā* [*many*], to try, to tempt. See *tunnā* at 53:46, p. 1726, n. 2).
5. i. e., do you create the sperms or human beings out of these?
6. قدرنا *qaddarnā* = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 34:18, p. 1374, n. 14).
7. i. e., as common to you all, irrespective of rich and poor, high and low, man and jinn, and others.
8. i. e., We are not be frustrated. مسبوقين *masbūqīn* (pl.; acc./gen. of *masbūqūn*; s. *masbūq*) = those outstripped, outdistanced, forestalled, left behind (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See *sabaqat* at 42:14, p. 1565, n. 9).
9. بدل *nubbaddila(u)* = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-ḥah* for the particle *'an* coming before the verb. See *yubbaddilu* at 50:29, p. 1651, n. 8).
10. أمثال *'amthāl* (pl.; s. *mathal/ mithl*) = likenesses, similarities, images, kinds, instances. See at 47:10, p. 1650, n. 8).
11. نشئ *nunshi'a (u)* = we create, produce, raise, bring into being (v. i. pl. impfct. from *'ansha'a*. form IV of *nasha'a* [*nash/ nushū'/ nash'ah*], to rise, to emerge. The final letter takes *fat-ḥah* because the verb is conjunctive to the previous verb governed by the particle *'an*. See *'ansha'nā* at 56:35, p. 1758, n. 3).

فَلَوْلَا Then why do you not

تَذَكَّرُونَ take heed?¹

أَفَرَأَيْتُمْ 63. Do you see

مَا تَعْرَبُونَ what you cultivate?²

أَمْ أَنْتُمْ تَرْعَوْنَهُ 64. Is it you who grow³ it

أَمْ نَحْنُ الزَّارِعُونَ or are We the Growers?⁴

لَوْ نَشَاءُ 65. Were We to will,

لَجَعَلْنَاهُ We could have made⁵ it

حُطَامًا broken pieces⁶

فَظَنَنْتُمْ so you would cease not⁷

تَفَكَّهُونَ being bewildered.⁸

إِنَّا 66. "Indeed we are

لَمَعْرَمُونَ thrown into debt."⁹

بَلْ نَحْنُ مَحْرُومُونَ 67. "Nay, we are deprived."¹⁰

أَفَرَأَيْتُمْ 68. Do you then see

الْمَاءَ الَّذِي تَشْرَبُونَ the water that you drink?¹¹

٦٨

أَمْ أَنْتُمْ 69. Is it you who

1. i. e., of Allah's Power of recreating and resurrecting you. تَذَكَّرُونَ *tadhakkarûna*

(originally *tatadhakkarûna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhaka/tadhkâr*], to remember. See at 51:49, p. 1704, n. 8).

2. i. e., cultivate the ground for sowing seeds. تَعْرَبُونَ *tahruthûna* = you cultivate, till (v. ii. m. pl. impfct. from *haratha* [*harth*], to cultivate, to till.

3. تَرْعَوْنَ *tazra'ûna* = you sow, cultivate, plant, grow, raise (v. ii. m. pl. impfct. from *zara'a* [*zar'*], to sow, to grow, to spread. See at 12:47, p. 719, n. 9).

4. زَارِعُونَ *zâri'ûn* (pl.; s. *zâri'*) = growers, planters, sowers, spreaders (act. participle from *zara'a*. See n. 3 above).

5. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 56:36, p. 1758, n. 5).

6. حُطَامٍ *hutâm* = broken pieces, crumbled, debris. See at 39:21, p. 1489, n. 3.

7. ظَلَمْتُمْ *zaltum* = you continued, remained, ceased not, were, (v. ii. m. pl. past from *zalla* [*zall/zulâl*], to be, to continue. See *ya'zâlna* at 42:33, p. 1573, n. 9).

8. تَفَكَّهُونَ *tafakkahûna* (originally *tatafakkahûna*) = you wonder, be amused, bewildered, regret (v. ii. m. pl. impfct. from *tafakkaha*, form V of *fakiha* [*fakah/fakahah*], to be merry, cheerful).

9. i. e., saying: "We are thrown into debt." مَعْرَمُونَ *mughramûn* = those thrown in debt, made to suffer loss (pass. participle from 'ughrama, form IV of *gharima* [*ghurni/gharâmah/maghrum*], to pay debt, to suffer loss. See *maghrum* at 52:40, p. 1714, n. 5).

10. مَحْرُومُونَ *mahrûmûn* (pl.; s. *mahrûm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *harama* [*hrim/hrimân*], to deprive, to dispossess. See *mahrûm* at 51:19, p. 1699, n. 3).

11. تَشْرَبُونَ *tashrabûna* = you (all) drink (v. ii. m. pl. impfct. from *shariba* [*shurb/mashrab*], to drink. See at 23:33, p. 1084, n. 6).

أَنْزَلْنَاهُ	send ¹ it down
مِنَ السَّمَوَاتِ	from the rain clouds ² or are
تَعْنُ السَّمَوَاتِ	We Those Who send down? ³
لَوْ نَشَاءُ	70. Were We to will
جَعَلْنَاهُ	We could have made it
أُجَاعًا	salty. ⁴
فَلَوْلَا	Then why do you not
تَشْكُرُونَ	express gratitude?
أَفَرَأَيْتُمُ النَّارَ	71. Do you see the fire
الَّتِي تَوْرُونَ	that you kindle? ⁵
هَآئِنْتَ	72. Is it you who have
أَنْشَأْتُمْ شَجَرَتَهَا	created ⁶ the tree ⁷ thereof
أَمْ نَحْنُ الْمُنْشِرُونَ	or are We the Creators? ⁸
نَحْنُ جَعَلْنَاهَا	73. We have made it ⁹
تَذْكَرَةً وَنَمَاتًا	a reminder ¹⁰ and an article of
لِلْمُعْتَمِرِينَ	use ¹¹ for the travellers. ¹²
فَسَبِّحْ	74. Then decalre sanctity ¹³
بِأَسْمَائِكَ	of the Name of your Lord
الْعَظِيمِ	the Most Great.

1. أَنْزَلْتُمْ 'anzaltum = you sent down, brought down, caused to descend (v. ii. m. s. past from 'anzala, form IV of nazala [nuzûl], to come down, to descend. See 'anzalnâ at 44:3, p.1606, n. 4).

2. مَوْنِ muzn (pl.; s. muznah) = rain clouds.

3. مَنْزِلُونَ munzilûn = those who send down, drop, make (someone/ something) descend, receive guests, hosts (act. participle from 'anzala, form IV of nazala [nuzûl], to come down. See at 29:34, p. 1277, n. 2).

4. أُجَاجٍ 'ujâj = bitter, salty water. See at 35:12, p. 1394, n. 8.

5. i. e., by obeying and worshipping Allah Alone. 6. تَوْرُونَ tûrûna = you kindle, set fire (v. ii. m. pl. impfct. from 'awra, from IV of warâ [wary], to kindle. See tawârat at 38:32, p. 1468, n. 5).

6. أَنْشَأْتُمْ 'ansha'tum = you created, brought into being, raised, caused to grow, produced (v. ii. m. pl. past from 'ansha'a, form IV of nasha'a [nash'/ nushû'/ nash'ah], to rise, to emerge. See 'ansha'nâ at 56:35, p. 1758, n. 3).

7. Trees not only provide fuel but are the only source through which the balance of oxygen is maintained which enable us to kindle fire. شَجَرَةً shajarah (pl. shajarât) = tree. See at 31:27, p. 1320, n. 4.

8. مَنْشُونَ munshi'ûn (pl.; s. munshi') = creators, producers, originators (act. participle from 'ansha'a. See n. 7 above).

9. i. e., fire.

10. i. e., reminder of the fire of hell. تَذْكَرَةً tadhkirah = reminder. See at 20:3, p. 976, n. 4.

11. مَتَاعٍ matâ' (pl. 'amû'ah) = goods, wares, baggage, equipment, gear, necessities of life, chattel, needs, article of use, enjoyment. See at 43:35, p. 1591, n. 11.

12. مُعْتَمِرِينَ muqwîn (pl. acc./gen. of muqwûn; s. muqw) = poor, deserted, travellers (act. participle from 'aqwâ, form IV of qawiya [qûwah], to be strong).

13. سَبِّحْ sabbiḥ = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from sabbaḥa, form II of sabbaḥa [sabbḥ/ sibāḥah] to swim, to float. See at 52:48, p. 1716, n. 4).

Section (Rukû') 3

75. So indeed I swear¹

بِمَوَاقِعِ النُّجُومِ by the positions² of the stars.³

76. Verily it is an oath,

لَوْ تَعْلَمُونَ if you knew,

عَظِيمٌ very grave!⁴

77. Verily it is the Qur'ân

كَرِيمٌ Most Noble.⁵

78. In a Book

مَكْنُونٌ well-preserved.⁶

79. There shall touch⁷ it none

إِلَّا الْمَطْهُرُونَ but those who be clean.⁸

80. It is a sent-down⁹ from

رَبِّ الْمَالِكِينَ the Lord of all beings.¹⁰

81. Is it about this discourse

أَنْتُمْ مُدْهِنُونَ you be deceptive?¹¹

1. *lâ* here is meant for emphasis (see *Al-Baydâwî*, II, p. 467). Allah may swear by anything; but His creatures can swear only by Him. أَسْمِ 'uqsima =

I swear, make an oath (v. i. s. impfct. from 'uqsama, form IV of *qasama* [qasam], to divide. See 'uqsamâ at 35:42, p. 1405, n. 10).

2. مواقع *mawâqî'* (pl.; s. *mawqî'*) = places where something falls, positions, sites, localities, spots (noun of place from *waqa'a* [wuqû], to fall. See *waqa'at* at 56:1, p. 1753, n. 2).

3. نجوم *nujûm* (pl.; s. *najm*) = stars. See at 52:49, p. 1716, n. 7.

4. عظيم *'aẓîm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:46, p. 1759, n. 10.

5. كريم *karîm* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karuma* [karam/karamah/karâmah], to be noble, to be generous. See at 44:49, p. 1615, n. 3).

6. i. e., in *al-Lawh al-Mahfûz*. مكنون *maknûn* = covered, sheltered, hidden, well-preserved (passive participle from *kanna* [kann/kunûn], to conceal, cover. See at 56:23, p. 1756, n. 9).

7. The sense here is that of prohibition (*Tafsîr al-Jalâlayn; Tafsîr al-Qurtubî*). يمس *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [mass/massis], to feel, to touch. See at 35:35, p. 1402, n. 11).

8. i. e., of ceremonial impurity. مطهرون *mutahharûn* (pl.; s. *mutahhar*) = those who are purified, are made clean, pure ones (pass. participle from *tahhara*, form II of *tahar/tahara* [tahr/tahârah], to be clean. See *yutahhira* at 33:33, p. 1348, n. 7).

9. تنزيل *tanzîl* = sending down, something sent down (verbal noun in form II of *nazala* [nuzûl], to come down. See at 46:2, p. 1631, n. 2).

10. عالَمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*, sing. عالم *'âlam*, i. e., any being or object that points to its Creator, sing. *'âlam*) = all beings, creatures. See at 43:46, p. 1594, n. 9).

11. i. e., disbelieve. مدھنون *mudhinûn* (pl.; s. *mudhin*) = those who be deceptive, dissemble, be pliant (act. participle from *'ad-hana*, form IV of *dahana* [dahn], to oil, to anoint).

وَيَعْمَلُونَ رِزْقَكُمْ
أَنْتُمْ تَكْفُرُونَ ﴿٨٢﴾

82. And make your provision¹
that you disbelieve?²

فَلَوْلَا 83. Then why do you not,³

إِذَا بَلَغَتِ اللَّفْظُ إِذَا

when it reaches⁴ the throat?⁵

وَأَنْتُمْ جُنُودٌ 84. And you at that time

نَظُرُونَ ﴿٨٤﴾

look on?⁶

وَنَحْنُ أَقْرَبُ 85. And We are nearer⁷

إِلَيْهِوَمِنْكُمْ

to him than you are,

وَلَكِنْ لَا تُبْصِرُونَ

but you see⁸ not.

﴿٨٥﴾

فَلَوْلَا 86. Then why not,

إِنْ كُنْتُمْ عَيْرَ مَدِينٍ

if you are not obligated⁹—

﴿٨٦﴾

تَرْجِعُونَهَا 87. Return it,¹⁰

إِنْ كُنْتُمْ صَادِقِينَ ﴿٨٧﴾

if you are truthful?¹¹

فَأَمَّا إِنْ كَانَ 88. So, if he be of

مِنَ الْمُعْرَبِينَ 88. So, if he be of

those to be placed near;¹²

فَرَوْحٌ 89. Then there will be repose¹³

1. i. e., instead of expressing gratitude for the provision Allah gives you, you disbelieve in Him. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 42:12, p. 1564, n. 3.

2. تكذبون *tukadhhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhaha* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 52:14, p. 1709, n. 1).

3. i. e., why do you not help?

4. i. e., when the breath of life of the dying person reaches his throat. بلغت *balaghat* = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulâghh*], to reach, to attain. See at 33:10, p. 1338, n. 9).

5. حلقوم *hulqûm* (s.; pl. *halâqîm*) = throat, larynx.

6. And those of you who are present near the dying person look on helplessly.

7. i. e., in knowledge.

8. تبصرون *tubshirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'abshara*, form IV of *başura/başira* [*başar*], to see. See at 52:15, p. 1709, n. 3).

9. i. e., if you are not accountable for your deeds. مدينين *madînin* (pl. acc./gen. of *madînûn*; s. *madîn*) = those judged and requited, obligated, indebted (pass. participle from *adâna*, form IV of *dâna* [*dayn*] to borrow, to take a loan. See *madînûn* at 37:53, p. 1439, n. 3).

10. i. e., put life back to the dying person. ترجعون *tarji'âna* = you return, resume, revert, go back (v. ii. m. pl. impfct. from *raja'a* [*rujû'*], to return. See *yarji'âna* at 46:27, p. 1642, n. 9).

11. i. e., in your assertion that there will be no resurrection.

12. i. e., of the first category mentioned in 'âyahs 10-11 above. مقرين *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [*qurb* /*maqrabah*], to be near. See *muqarrabûn* at 56:11, p. 1755, n. 1).

13. i. e., he will have repose and mercy on death. روح *rawḥ* = refreshment, repose, comfort, goodness, mercy. See at 12:87, p. 754, n. 8.

- وَرَيْحَانٌ and a pleasing atmosphere¹
 ۸۱ وَجَنَّتٍ نَّعِيمٍ and the Garden of Bliss.²
- ۹۰ وَأَمَّا إِنْ كَانَ مِنَ أَصْحَابِ الْيَمِينِ "Companions³ of the Right",⁴
۹۱. Then, peace⁵ to you of the أَصْحَابِ الْيَمِينِ "Companions of the Right."⁶
۹۲. And if he be of the وَأَمَّا إِنْ كَانَ مِنَ الْمَكِيدِينَ disbelieving⁶ misguided ones,⁷
- ۱۲ فَزُلْ ۹۳. Then the entertainment⁸ with hot water;⁹
- ۱۳ مِنْ حَمِيمٍ ۹۴. And braosting¹⁰ in hell-fire.
- ۱۴ إِنَّ هَذَا لَمَوْحِقٌ ۹۵. Verily this is the truth of the certainty.¹¹
- ۱۵ أَلْبِينِ ۹۶. So declare sanctity¹² of the Name of your Lord the Most Great.

1. ريحان *rayhân* = aromatic plants. (i. e. a pleasing atmosphere). See at 55:12, p. 1742, n. 13.
2. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 56:12, p. 1755, n. 2.
3. أصحاب *'as-hâb* (pl.; sing. صاحب *shâhib*) = inmates, inhabitants, dwellers, companions, comrades, associates, followers, owners. See at 56:38, p. 1758, n. 9).
4. i. e., those who will be given the record of their deeds in their right hands (see 17:71; 69:19; 84:7). يمين *yamîn* (s.; pl. 'aymân) = right, right hand. See at 56:38, p. 1758, n. 10.
5. i. e., it will be said to him; and he will have a peaceful life in the hereafter.
6. مكيدين *mukadhdhibîn* (acc/gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb* / *kadhîb* / *kadhbah* / *kidhbah* / *kidhbah*], to lie. See at 52:11, p. 1708, n. 6).
7. ضالين *dâllîn* (pl.; acc/gen. of *dâllân*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" (active participle from *dalla* [*dalâl* / *dalâlah*], to go astray, to stray, to err. See at 37:69, p. 1411, n. 7).
8. i. e., such ones will have the entertainment. نزل *nuzul* = hospitality, food and lodge prepared for guest, entertainment. See at 56:156, p. 1761, n. 1.
9. i. e., as their drink. حميم *hamîm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *hamma* [*hamm*], to heat, make hot. See at 56:54, p. 1760, n. 11).
10. تصليہ *taşliyah* = broasting, broiling, exposure to blazing fire.
11. يقين *yaqîn* = certainty, certitude, conviction, certain, sure. See at 27:22, p. 1209, n. 5.
12. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih* / *sibâhah*] to swim, to float. See at 56:74, p. 1763, n. 14).

57. SŪRAT AL-HADĪD (IRON)

Madinan: 29 'āyahs

This is a Madinan sūrah. It deals with three main themes. (a) It emphasizes that the whole universe is Allah's creation. He is the Absolute Owner, Manager and Disposer of everything as He will. (b) It is the duty of every believer to strengthen and hold high the *dīn* of Allah with His person and property. (c) It clearly points out that this worldly life is only a fleeting enjoyment and perishable and that therefore none should be deluded by it and thus fall into the error of disobeying Allah.

The sūrah starts by mentioning that everything in the heavens and the earth declares Allah's sanctity and glorifies Him. His is the Sovereignty over the heavens and the earth and He is the All-Powerful, the First without beginning and without any predecessor, and the Last and Everlasting without end, the Evident (*Zāhir*) through His signs all over the universe, yet the All-Intrinsic (*Bāṭin*) for none can see Him in this life and He is beyond the senses of His creatures. It then speaks about the three themes indicated above, together with a reference to the condition and characteristics of the believers and the hypocrites.

The sūrah is named *al-Hadīd* (Iron) with reference to its 'āyah 25 wherein mention is made of this metal which is one of Allah's special gifts and which is of immense importance and use to man.

سُورَةُ الْحَدِيدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحْ 1. There proclaims the sanctity¹

لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth.

وَهُوَ الْعَزِيزُ And He is the All-Mighty,²

الْحَكِيمُ the All-Wise.³

لَهُ الْمُلْكُ 2. His is the dominion⁴

السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth;

يُمِيتُ and He gives life⁵

وَيُحْيِي and causes to die;⁶

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.

1. سَبِّح *sabbih* = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabih/ sibāḥah*, to swim, to float. See *sabbih* at 56:96, p. 1766, n. 12).

2. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 54:42, p. 1737, n. 10.

3. i. e., in His deeds, commandments and dispensation. حَكِيمٌ *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 51:30, p. 1701, n. 1).

4. i. e., His is the absolute ownership, possession, sovereignty and power of dispensation. مَلِكٌ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 48:14, p. 1666, n. 8.

5. يُحْيِي *yuhyi* = he gives life, revivifies, brings to life, enlivens, animates, vitalizes (v. iii. m. s. impfct. from *'ahyā*, form IV of *ḥayiya* [*ḥayah*], to live. See at 45:26, p. 1626, n. 8).

6. يُمِيتُ *yumitu* = he causes to die, puts to death (v. iii. m. s. impfct. from *'amāta*, form IV of *māta* [*mawt*], to die. See at 45:26, p. 1626, n. 9).

- هُوَ الْأَوَّلُ 3. He is the First¹
 وَالْآخِرُ and the Last,²
 وَالظَّاهِرُ and the All-Manifest³
 وَالْبَاطِنُ and the All-Intrinsic;⁴
 وَهُوَ بِكُلِّ شَيْءٍ and He is of everything
 عَلِيمٌ All-Knowing.⁵
- هُوَ الَّذِي خَلَقَ 4. He it is Who created
 السَّمَوَاتِ وَالْأَرْضَ the Heavens and the earth
 فِي سِتَّةِ أَيَّامٍ in six days;
 ثُمَّ اسْتَوَى then He took position⁶
 عَلَى الْعَرْشِ on the Throne.⁷
 يَعْلَمُ مَا He knows whatever
 يَلِغُ فِي الْأَرْضِ goes into⁸ the earth and
 وَمَا يَخْرُجُ مِنْهَا whatever comes out⁹ of it,
 وَمَا يَنْزِلُ and whatever comes down¹⁰
 مِنَ السَّمَاءِ from the sky and
 وَمَا يَعْرَجُ فِيهَا whatever ascends¹¹ into it;
 وَهُوَ مَعَكُمْ and He is with you¹²
 أَيْنَ مَا كُنْتُمْ wherever you be.
 وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
 بَصِيرٌ All-Seeing.¹³

1. i. e., He existed without beginning and before everything. There was nothing before Him and He brought everything into being.

2. i. e., He will last for ever after everything is caused to die and come to an end.

3. i. e., through His creation and signs. ظاهر *ẓāhir* = manifest, distinct, visible, apparent, evident, patent, obvious, conspicuous (act. participle from *zahara* [*zuhûr*], to be visible, perceptible. See at 30:7, p. 1291, n. 8).

4. i. e., beyond the senses of creatures. باطن *bâtin* = covert, hidden, secret, inner, intrinsic, All-Intrinsic (act. participle from *batana* [*batn/buṭn*], to be hidden. See at 6:120, p. 441, n. 10.).

5. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عليم *'alîm* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 49:16, p. 1683, n. 10.

6. i. e., in the manner appropriate to His Glory and Majesty. استوى *istawâ* = he became even (i. e., took position), straight, equal, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwân*], to be equal. See at 53:6, p. 1718, n. 4).

7. عرش *'arsh* = throne. See at 43:82, p. 1603, n. 3.

8. يَلِغُ *yalîju* = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lijah/wulâj*], to enter. See at 34:2, p. 1368, n. 5).

9. i. e., of plants, water, minerals, lava, etc. يَخْرُجُ *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurâj*], to come out, to go out. See at 55:22, p. 1744, n. 5).

10. i. e., of rains, hails, meteors, angels, etc. يَنْزِلُ *yanzilu* = he comes down, descends (v. iii. m. s. impfct. from *nazala* [*nuzûl*], to come down. See at 34:2, p. 1368, n. 7).

11. i. e., of angels and deeds of the created beings. يَأْرُجُ *ya'ruju* = he or it goes up, ascends, rises, mounts (v. iii. m. s. impfct. from *'araja* [*'urâj*], to ascend. See at 34:2, p. 1368, n. 1).

12. i. e., in His knowledge.

13. بصير *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'îl* from *baṣûra/baṣîra* [*baṣar*], to see). See at 49:18, p. 1684, n. 7.

لَهُ مُلْكٌ 5. His is the dominion¹ of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;

وَاللَّهُ رُجِعٌ and to Allah are returned²

الْأُمُورِ 3 all affairs.³

يُولِجُ اللَّيْلَ 6. He makes the night enter⁴

فِي النَّهَارِ into the day

وَيُولِجُ النَّهَارَ and He makes the day enter

فِي اللَّيْلِ into the night;⁵

وَهُوَ عَلِيمٌ and He is All-Knowing of

بَيِّنَاتِ الصُّدُورِ the secrets of hearts.⁶

﴿٦﴾

آمِنُوا بِاللَّهِ 7. Believe⁷ in Allah

وَرَسُولِهِ and His Messenger;

وَأَنْفِقُوا مِمَّا

جَعَلَ لَكُم مِّنْ خَلْقِكُمْ 9. He has made⁹ you heirs¹⁰ to.

قَالِ الَّذِينَ آمَنُوا مِنكُمْ

وَأَنْفِقُوا and expend,

لَهُمْ أَجْرٌ they shall have a reward¹¹

كَبِيرٌ 7 most magnificent.

وَمَا لَكُمْ 8. And what plea have you

لَا تُؤْمِنُونَ بِاللَّهِ that you believe not in Allah,

1. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 57:2, p. 1767, n.4.

2. ترجع *turja'u* = she is returned, sent back (v. iii. f. s. impfct. passive from *raja'a* [rujū'] , to return). See at 35:4, p. 1390, n. 11).

3. i. e., all affairs and deeds of His creatures are referred to Him for judgement and requital. أمور *'umûr* (pl.; s. أمر *'amr*) = affairs, matters, issues, concerns. See at 42:53, p. 1581, n. 2.

4. يولج *yûlîju* = he inserts, makes enter, thrusts, interpolates (v. iii. m. s. impfct. from *'awlaja*, form IV of *walaja* [lijah/wulûj], to enter, penetrate. See at 35:13, p. 1394, n. 15).

5. i. e., the day and night are made gradually to yield place to each other.

6. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-ṣudûr* = that which possesses the hearts, secrets of the hearts. See at 42:24, p. 1571, n. 1.

7. آمنوا *'âminû* = you all believe, have faith (v. ii. m. pl. imperative from *'âmana*, form IV of *'amina* ['amn/'amân/'amânah], to be safe, feel safe. See at 4:47, p.262, n. 2).

8. أنفقوا *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafīqa* [nafaq], to be used up, be spent. See at 36:47, p. 1420, n. 2).

9. جعل *ja'ala* = he made / set / put / placed / appointed (v. iii. s. past from *ja'l*, to make, to put. See at 48: 26, p. 1672, n. 9).

10. i. e., of wealth and properties. مستخلفين *mustakhlaḥfīn* (pl.; acc./gen. of *mustakhlaḥfīn*; s. *mustakhlaḥf*) = those appointed heirs/ successors, those made to succeed (pass. participle from *istakhlaḥa*, form X of *khalafa* [khalīf/khilāḥah], to come after, to follow, to succeed. See *layastakhliḥanna* at 24:55, p. 1129, n. 2).

11. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 52:40, p. 1740, n. 4).

وَالرَّسُولُ while the Messenger
يَدْعُوكُمْ لِنُبُوَاْ calls on¹ you that you believe
بِرَبِّكُمْ in your Lord,
وَقَدْ أَخَذَ and He has already taken
مِيثَاقَكُمْ your covenant,²
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers?³

هُوَ الَّذِي يُزِيلُ 9. He it is Who sends down³
عَلَى عَبْدِهِ on His servant⁴
ءَايَاتٍ بَيِّنَاتٍ signs⁵ quite clear⁶
لِيُخْرِجَكُمْ that he may bring you out⁷
مِنَ الظُّلُمَاتِ إِلَى النُّورِ of the darkness⁸ to the light;⁹
وَإِنَّ اللَّهَ بِكُمْ and verily Allah is to you
لَرءُوفٌ Most Affectionate,
رَحِيمٌ Most Merciful.

وَمَا لَكُمْ 10. And what plea have you
أَلَّا تُنْفِقُوا that you expend¹⁰ not
فِي سَبِيلِ اللَّهِ in the way of Allah,
وَلِلَّهِ ميراثٌ while Allah's is the heritage¹¹
أَلْسَمَاتٍ وَالْأَرْضِ of the heavens and the earth?
لَا يَسْتَوِي مِنْكُمْ There equalize¹² not of you
مَنْ أَنْفَقَ those who expended

1. يدعو *yad'û* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*da'â*], to call. See at 31:21, p. 1318, n. 6).
2. i. e. Allah has taken your covenant that you shall take Him Alone as your Lord and shall worship Him Alone. ميثاق *mithâq* (pl. ميثاقات *mawâthiq*) = covenant, pact, treaty, ratification of a contract. See at 13:25, p. 774, n. 13).
3. ينزل *yunazzilu* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 42:27, p. 1572, n. 1).
4. i. e., Muḥammad, peace and blessings of Allah be on him. عبد *'abd* (pl. *'abid*/'*ubdân*/'*ibdân*/'*ibâd*) = slave, serf, servant. See at 19:9, p. 974, n. 4.
5. i. e., the 'āyahs of the Qur'ān. آيات *'āyât* (sing. *'āyah*) = signs, miracles, marks, revelations, texts of the Qur'ān. See at 54:42, p. 1737, n. 8.
6. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 46:8, p. 1633, n. 4).
7. يخرج *yukhrija(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. The final letter takes *fat-hah* because of an implied 'an in li (of motivation) coming before the verb. See at 47:29, p. 1657, n. 10).
8. i. e., the darkness of unbelief and paganism.
9. i. e., the light of belief and of Islām.
10. تنفقوا *tunfiqû(na)* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*], to be used up. The terminal *nân* is dropped because of the particle 'an coming before the verb. See at 47:38, p. 1660, n. 6).
11. i. e., Allah will inherit everything; for all owners of all things will die. ميراث *mīrâth* (s.; pl. *mawârith*) = heritage, inheritance, legacy. See at 3:180, p. 226, n. 10.
12. يستوي *yastawî* = he becomes equal, equalizes, becomes even/ straight/ regular/ upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 39:9, p. 1485, n. 1).

مِنْ قَبْلِ الْفَتْحِ وَكُنَّا
 أَوْلِيَّكَ أَكْثَرُ دَرَجَةٍ
 مِنَ الَّذِينَ أَنْفَقُوا
 مِنْ بَعْدِ وَقَاتَلُوا
 وَكَلَّا وَعَدَّ اللَّهُ
 الْحَسَنَى
 وَاللَّهُ بِمَا تَعْمَلُونَ
 خَبِيرٌ

before the victory¹ and fought.²
 Such are greater³ in rank
 than those who expended⁴
 afterwards and fought.
 But to all Allah has promised
 the best.⁵
 And Allah is of what you do
 All-Aware.

Section (Rukû') 2

مَنْ ذَا الَّذِي
 يُقْرِضُ اللَّهَ
 قَرْضًا حَسَنًا
 فَيُضَاعِفَهُ لَهُ
 وَلَهُ أَجْرٌ
 كَرِيمٌ

11. Who is the one that
 will lend⁶ to Allah
 a handsome⁷ loan so
 He will redouble⁸ it for him,
 and he will have a reward⁹
 quite generous?¹⁰

يَوْمَ تَرَى
 الْمُؤْمِنِينَ
 وَالْمُؤْمِنَاتِ
 يَسْعَى نُورُهُمْ
 بَيْنَ أَيْدِيهِمْ
 وَبِأَيْمَانِهِمْ

12. On the day you will see
 the believing men
 and the believing women,
 their light running¹¹
 in front of them
 and by their right hands.

1. i. e., the conquest of Makka فتح *fath* (s., pl. فتح *futûh*/فوحات *futûhât*) = decision, opening, victory, final decree. See at 48:27, p.1674, n. 2.
2. i. e., fought the unbelievers. قَاتَلَ *qâtala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [*qatl*], to kill. See at 48:22, p. 1670, n. 7).
3. أعظم *'a'zamu* = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (elative of *'azim*). See *'azim* at 56:76, p. 1759, n. 4.
4. أنفقوا *'anfaqu* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 35:29, p. 1400, n. 4).
5. i. e., paradise. حسنى *husnâ* (f.; m. *'ahsan*) the best, most beautiful. See at 18:88, p. 943, n. 1.
6. Lending to Allah means to spend in "fighting in the way of Allah" and for all approved charitable purposes. يقرض *yuqriḍu* = he lends, loans (v. iii. m. s. impfct. from *'aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever See at 2:245, p. 123, n. 4).
7. Technically *qarḍ ḥasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *ḥasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 2:245, p. 123, n. 5.
8. i. e., in merits and rewards. يضاعف *yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍâ'afa*, form III of *ḍâ'afa* [*ḍâ'f*], to double. See *yudâ'afu* at 33:30, p. 1346, n. 11).
9. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 57:7, p. 1769, n. 11).
10. كريم *karim* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'il* from *karuma* [*karam*/ *karamah*/ *karâmah*], to be noble, to be generous. See at 56:77, p. 1764, n. 5).
11. i. e., proceeding and showing the way. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 28:20, p. 1208, n. 4).

بُشْرًا لَكُمْ الْيَوْمَ "Good news¹ for you today—
 جَنَّاتٍ تَجْرِي Gardens flowing²
 مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers,
 خَالِدِينَ فِيهَا abiding for ever³ therein."
 ذَلِكَ هُوَ الْفَوْزُ That is the success⁴
 الْعَظِيمُ most magnificent.⁵

13. On the day there will say
 the hypocrite men
 and the hypocrite women
 to those who believe:
 "Wait⁶ for us,
 that we may borrow⁷
 some of your light."
 It will be said:
 "Go back⁸ to your rear⁹
 and seek for¹⁰ a light."
 And there will be struck¹¹
 between them a wall¹²
 with a gate.
 Its inner side,¹³
 therein will be mercy,
 and its outside, by it

1. i. e., they will be given the good news of paradise for them. بشرى *bushrâ* = glad tidings, good news. See at 46:12, p. 1635, n. 8.
2. تجري *tajrî* = she runs, goes on, flows, stream, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 48:5, p. 1662, n. 8).
3. خالدين *khâlidîn* (pl.; acc./gen. of *khâlidân*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khalûd], to live for ever. See at 48:5, p. 1662, n. 10).
4. فوز *fawz* = success, triumph, victory, achievement. See at 48:5, p. 1662, n. 12.
5. عظيم *‘azîm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 56:76, p. 1764, n. 4.
6. انظروا *unzurû* = you (all) see, look at, observe, wait (v. ii. m. pl. imperative from *nazara* [nazar/manzar], to see. See at 30:42, p. 1304, n. 3).
7. نقبئس *naqtabis* (u) = we acquire, seek to acquire, derive, adopt, take over, borrow (v. i. pl. impfct. from *iqtabasa*, form VIII of *qabasa* [qabs], to derive, to acquire. The final letter is vowelless because the verb is conclusion of a conditional clause. See *qabas* at 27:7, p. 1204, n. 3).
8. ارجعوا *irjî‘û* = you (all) come/go back, return, (v. ii. m. pl. imperative from *raja‘a* [rajû‘], to return, go back. See at 33:213, p. 1339, n. 8).
9. وراء *warâ* = rear, after, back, behind, close on (one's) heels. See at 49:4, p. 1677, n. 11.
10. It will be said to them scornfully. انصروا *illamisû* = you look for, search, seek, solicit (v. ii. m. pl. imperative from *iltamasa*, form VIII of *lamasa* [lams], to touch, to feel. See *lamasû* at 6:7, p. 394, n. 2).
11. i. e., set up to separate them. ضرب *ḡuriba* = he or it was struck, hit, beaten (v. iii. m. s. past passive from *daraba* [darb], to beat. See at 43:57, p. 1597, n. 5).
12. سور *sûr* (s.; pl. *aswâr*) = wall, fence, railing.
13. باطن *bâṭin* = covert, hidden, secret, inner, inner side, intrinsic, All-Intrinsic (act. participle from *baṭana* [baṭn/buṭân], to be hidden. See at 57:3, p. 1768, n. 4).

الْعَذَابُ will be the punishment.

يُنَادُوهُمْ 14. They will call out¹ to them:

أَلَمْ تَكُنْ مَعَكُمْ "Had we not been with you?"

قَالُوا بَلَىٰ They will say: "O yes;

وَلَكِنَّكُمْ فَتَنْتُمْ أَنْفُسَكُمْ but you beguiled² yourselves

وَرَبَّكُمْ وَأَنْتُمْ and awaited³ and had doubts;⁴

وَعَرَّيْتُمْ and there deluded⁵ you

الْأَمَانِي حَتَّىٰ the fond hopes⁶ till

جَاءَ أَمْرُ اللَّهِ there came Allah's decree;⁷

وَعَرَّيْتُمْ and there deceived you

بِاللَّهِ الْعَرُّوزِ about Allah the deceiver."⁸

فَالْيَوْمَ 15. So today there

لَا يُؤَخِّدُكُمْ shall not be taken from you

فِدْيَةٌ وَلَا مِنْ any redemption,⁹ nor from

الَّذِينَ كَفَرُوا those who disbelieved.

مَأْوَاكُمْ النَّارُ Your abode¹⁰ is the fire;

هِيَ مَوْلَاكُمْ it is your friend-companion,¹¹

وَيَسَّ أَلْمَصِيرُ and evil is the destination.¹²

أَلَمْ يَأْنِ 16. Has not the time come¹³

لِلَّذِينَ آمَنُوا for those who believe

1. i. e., the hypocrite men and women will call out to the believers. ينادون *yunâdûna* = they call out, call, address, summon (v. iii. m. pl. impfct. from *nâdâ*, form III of *nâdâ* [*nadw*], to call. See *nâdâ* at 49:4, p. 1677, n. 10).

2. فتنتم *fatantum* = you tried, tested, tempted, seduced, allured, beguiled (v. ii. m. pl. past passive from *fatana* [*fatn* /*ffutân*], to put to trial, to tempt. See *fatannâ* at 44:17, p. 1609, n. 4).

3. i. e., awaited for a bad turn for the Muslims. تربصتم *tarabbaštum* = you waited, lay in wait, waited and watched, awaited (v. i. pl. impfct. from *tarabbaša*, form V of *rabaša* [*rabš*], to wait, to watch. See *tarabbašû* at 52:31, p. 1712, n. 9).

4. i. e., about Resurrection and Judgement. ارتبتم *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (رتب) *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 5:106, p. 382, n. 11).

5. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurûr*], to deceive, delude. See at 45:35, p. 1629, n. 11).

6. أماني *amâniy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2.

7. i. e., death.

8. i. e., Satan. غرور *gharûr* = one or that which deceives, deceptive, arch-deceiver (act. participle in the intensive scale of *fa'ûl* from *gharra*. See n. 5 above. See also at 35:5, p. 191, n. 3).

9. i. e., any atonement and excuse. فدية *fidyah* (pl. *fidyât* / *fidan*) = redemption, ransom. See at 2:196, p. 94, n. 10).

10. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from 'awâ [*'awiy*], to seek shelter. See at 53:15, p. 1719, n. 5).

11. i. e., proper place. مولى *mawlâ* = Patron-Protector, Guardian-Protector, Sovereign, friend, companion. See at 47:11, p. 1650, n. 9.

12. مصير *mašîr* = destination, place at which one arrives, destiny. See at 50:43, p. 1695, n. 3).

13. يأن *ya'ni* = the time comes, it is the time, he or it rests (v. iii. m. s. impfct. from 'ânâ [*'any*], to be time, to draw near.

أَنْ تَخْشَعَ قُلُوبُهُمْ	that submissive becomes ¹ their hearts
لِذِكْرِ اللَّهِ وَمَا نَزَلَ	to the reminder ² of Allah and to what has come down ³
مِنَ الْحَقِّ وَلَا يَكُونُوا	of the truth, and that they be not
كَالَّذِينَ أُوتُوا الْكِتَابَ مِن قَبْلُ	like those who were given the Book before ⁴
فَطَالَ عَلَيْهِمُ الْأَمَدُ	and long became ⁵ on them the span of time ⁶
فَقَسَتْ قُلُوبُهُمْ وَكَذَّبْتُمْ	so hard became ⁷ their hearts? And many of them are
فَسِئُونَ ﴿١٧﴾	defiantly sinful. ⁸
أَعْلَمُوا أَنَّ اللَّهَ يُحْيِي الْأَرْضَ	17. Know that Allah gives life to the earth
بَعْدَ مَوْتِهَا قَد بَيَّنَّا	after its is dead. We have indeed elucidated ⁹
لَكُمْ الْآيَاتِ لَعَلَّكُمْ تَعْقِلُونَ ﴿١٨﴾	for you the signs, maybe that you understand. ¹⁰
إِنَّ الْمَصَدِّقِينَ وَالْمَصَدِّقَاتِ	18. Verily the charitable men ¹¹ and the charitable women

1. i. e., she becomes humble, submissive, drooped, low, faded (v. iii. f. s. impfct. from *khasha'a* [*khushû*], to be submissive, humble. The final letter takes *fat-hah* for the particle 'an coming before the verb. See *khushû* at 17:109, p. 909, n. 3).

2. i. e., the Qur'ân. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. *dhikr* =

citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 54:25, p. 1734, n. 4.

3. i. e., what has been sent down in the Qur'ân of the truth.

4. i. e., the Jews and the Christians.

5. i. e., he or it became long, protracted, lengthened (v. iii. m. s. past from *tawla*, to be long. See at 21:44, p. 1024, n. 9).

6. i. e., after their receipt of the scriptures. *amad* (pl. 'amâd) = span or stretch of time, terminus. See at 18:12, p. 913, n. 12.

7. i. e., they became neglectful of the teachings of their scriptures and altered and tampered with them. *qasat* = she or it became hard, harsh, stern, relentless, inexorable (v. iii. f. s. past from *qasâ* [*qaswah/ qasâwah*], to be harsh, stern. See *qâsiyah* at 39:22, p. 1489, n. 8).

8. *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fâsiqû* [*fîsq*], to stray from the right course, to renounce obedience. See at 51:46 p. 1704, n. 1).

9. *bayyannâ* = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bâna* [*bayân*], to be evident. See at 2:159, p. 75, n. 5).

10. *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala [*'aqil*], to be endowed with reason. See at 43:3, p. 1582, n. 4).

11. *muṣṣaddiqîn* [originally *مصافين* *mutasaddiqîn*] (pl.; acc/gen. of *muṣṣaddiqîn*; i. *muṣṣaddiq*) = charitable, generous, those who make charitable gifts (act. participle from *taṣaddaqa*, form V. of *ṣadaqa* [*ṣadiq/ ṣidiq*], to speak the truth. See at 12:8, p. 755, n. 7).

وَأَقْرَضُوا اللَّهَ
 قَرْضًا حَسَنًا and they lend¹ Allah
 a handsome² loan,
 يُضَاعَفُ لَهُمْ it will be redoubled³ for them
 وَلَهُمْ أَجْرٌ and they shall have a reward
 كَرِيمٌ^{١٨} most generous.⁴

وَالَّذِينَ آمَنُوا
 بِاللَّهِ وَرُسُلِهِ 19. And those who believe
 وَأُولَئِكَ هُمُ الصَّادِقُونَ they are the arch believers,⁵
 وَالشَّهَدَاءُ and the martyrs⁶
 عِنْدَ رَبِّهِمْ in the sight of their Lord,
 لَهُمْ أَجْرُهُمْ they shall have their reward
 وَنُورُهُمْ and their light.⁷

وَالَّذِينَ كَفَرُوا
 وَكَذَّبُوا بِآيَاتِنَا And those who disbelieve
 وَأُولَئِكَ inmates¹⁰ of the blazing fire.
 أَصْحَابُ الْجَحِيمِ

١٩

Section (Rukû') 3

اعْلَمُوا 20. Know that
 أَنَّمَا الْحَيَاةُ الدُّنْيَا the worldly life is but
 لَعِبٌ وَهُوَ a play¹¹ and a diversion,¹²
 وَزِينَةٌ and a grandeur¹³

1. i. e., spend in "fighting in the way of Allah" and for all approved charitable purposes. اقترضوا 'aqraqû = he lent, gave a loan (v. iii. m. pl. past from 'aqraqa, form IV of qaraqâ [qarq], to cut, to sever See yuqriq at 57:11, p. 1771, n. 6).

2. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن ḥasan = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:11, p. 1771, n. 5.

3. i. e., in merits and rewards. يضاعف yuḍâ'afu = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from ḍâ'afa, form III of ḍa'afa [ḍa'f], to double. See at 33:30, p. 1346, n. 11).

4. كريم karîm = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of fa'il from karuma [karam/ karamah/ karâmah], to be noble, to be generous. See at 57:11, p. 1771, n. 8).

5. صديقون ṣiddiqîn (pl.; s. ṣiddiq) = strictly veracious, unquestioningly believing ones, arch believers. See ṣiddiqîn at 4:69, p. 271, n. 6.

6. شهداء shuhadâ' (pl.; s. shahîd) = witnesses, martyrs. See at 39:69, p. 1505, n. 9.

7. i. e., in the hereafter; proceeding in front of them and by their right (see 'âyah 12 above).

8. كذبوا kadhhabû = they cried lies to, thought untrue, disbelieved (v. iii. m. pl. past from kadhhaba, form II of kadhaba [kidhb /kadhîb /kadhbah / kidhbah], to lie. See at 36:14, p. 1412, n. 6).

9. i. e., the Qur'ân.

10. أصحاب aṣ-ḥâb (pl.; sing. ṣâhib) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 56:90, p. 1766, n. 3).

11. لعب la'ib (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 47:36, p. 1659, n. 11.

12. لهو lahwi = fun, play, diversion, distraction, pleasure, amusement. See at 47:36, p. 1659, n. 12.

13. زينة zînah = adornment, embellishment, ornament, finery, grandeur, decoration, beauty. See at 37:6, p. 1431, n. 4.

وَتَفَاخَرْتُمْ بِكُمْ
 وَتَكَاثُرْتُمْ
 فِي الْأَمْوَالِ وَالْأَوْلَادِ
 كَمَثَلِ غَيْثٍ
 أَعْجَبَ الْكُفَّارَ
 بِنَائِهِ
 ثُمَّ يَسْجُجُ
 فَرَأَيْتُهُ مُصْفَرًّا
 ثُمَّ يَكُونُ حُطَمًا
 وَفِي الْآخِرَةِ
 عَذَابٌ شَدِيدٌ
 وَمَغْفِرَةٌ مِنَ اللَّهِ
 وَرِضْوَانٌ
 وَمَا الْحَيَاةُ الدُّنْيَا
 إِلَّا مَتَاعٌ
 الْعُرُورِ

and mutual boasting¹ amongst
 you and vying for more²
 in wealth and children,
 as the instance of a rain³
 that impresses⁴ the tiller⁵
 its vegetation⁶
 then it withers,⁷
 so you see it turned yellow,⁸
 then it becomes shreds.⁹
 And in the hereafter are
 punishment very severe
 and forgiveness of Allah
 and Pleasure;
 and the worldly life is naught
 but an enjoyment¹⁰
 of delusion.¹¹

21. Vie with one another¹² for
 the forgiveness of your Lord
 and a garden the width¹³ of
 which is like the width of
 the heaven and the earth,
 prepared¹⁴ for those who

1. تَفَاخَرُ *tafākhur* = to mutually vie in glory, to be proud, to boast (verbal noun in form III of *fakhara* [fakhr/fakhar/fakhār], to glory, to be proud. See *fakhār* at 31:18, p. 1317, n. 6).
2. تَكَاثُرُ *takāthur* = to compete for more, to outnumber, to vie in quantity (verbal noun in form III of *kathura* [kathrah], to be much, to be more. See *kathurat* at 8:19, p. 553, n. 9).
3. غَيْثٌ *ghayth* (s.; pl. *ghuyūth*) = rain, rain in profusion. See at 42:28, p. 1572, n. 5.
4. أَعْجَبَ *'a'jaba* = he impressed, pleased, delighted, fascinated (v. iii. m. s. past in form IV of *'ajiba* ['ajab], to wonder, to be amazed. See at 33:52, p. 1357, n. 12).
5. كُفَّارٌ *kuffār* (sing. *kāfir*) = unbelievers, infidels, ungrateful ones, tillers (act. participle from *kafara* [kufir], to cover. See at 47:34, p. 1659, n. 4).
6. نَيْاتٌ *nabāt* = vegetation, plants, vegetable organism. See at 18:45, p. 927, n. 11.
7. يَسْجُجُ *yahjiju* = he or it becomes stirred up/agitated, withers (v. iii. m. s. impfct. from *hāja* [hayj/hayāj/hayajān], to be stirred).
8. مُصْفَرٌّ *muṣfarr* = yellow, turned yellow (pass. participle from *asfarra*, form IX of *ṣafara/ṣafira* [ṣafīr/ṣafar], to whistle, to be empty. See at 39:21, p. 1489, n. 2).
9. حُطَمٌ *huṭām* = broken pieces, shreds, crumbled debris. See at 56:65, p. 1762, n. 6.
10. مَتَاعٌ *matā'* (pl. *'amti'ah*) = goods, wares, necessities of life, chattel, article of use, enjoyment. See at 56:73, p. 1763, n. 12.
11. غُرُورٌ *ghurūr* = delusion, deception, deceit, conceit, vanities. See at 35:40, p. 1405, n. 6.
12. سَابَقُوا *sābiqū* = you (all) race with one another, try to go ahead of one another, vie with one another (v. ii. m. pl. imperative from *sābaqa*, form III of *sabaqa* [sabq], to be ahead of, to precede. See *sabaqū* at 46:11, p. 1635, n. 1).
13. عَرْضٌ *'ard* = breadth, display, exhibition, proposition. See at 18:1000, p. 946, n. 8.
14. أُعِدَّتْ *'u'iddat* = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* ['add], to count. See at 3:131, p. 207, n. 5).

ءَامِنُوا بِاللَّهِ وَرُسُلِهِ ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ	believe in Allah and His Messengers. That ¹ is the bounty ² of Allah which He gives to whomsoever He will. And Allah is the Lord of immense ³ bounty.
١٦ مَا أَصَابَ مِن مُصِيبَةٍ فِي الْأَرْضِ وَلَا فِي أَنفُسِكُمْ إِلَّا فِي كِتَابٍ مِّن قَبْلُ أَن نَّبْرَأَهَا إِنَّ ذَٰلِكَ عَلَى اللَّهِ يَسِيرٌ	22. There befalls ⁴ not of any calamity ⁵ in the earth nor to yourselves but it is in a Book ⁶ before that We bring it into being. ⁷ That is on Allah's part quite easy. ⁸
لِيَكِلَا تَأْسُرَا عَلَىٰ مَا قَاتَكُمُ وَلَا تَفْرَحُوا بِمَا آتَاكُمْ وَاللَّهُ لَا يُحِبُّ كُلَّ مَخْتَالٍ فَخُورٍ	23. In order that you grieve ⁹ not over what slips off ¹⁰ you nor rejoice ¹¹ at what comes to you. And Allah likes not ¹² everyone self-conceited, ¹³ arrogant. ¹⁴

1. i. e., to be favoured with *jannah*.
2. فضل *faḍl* (pl. *fuḍūl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 49:8, p. 1679, n. 7.
3. عظيم *'aẓīm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:11, p. 1772, n. 5.
4. أَصَابَ *'aṣāba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ṣāba*). See at 42:39, p. 1575, n. 5).
5. مصيبة *muṣībah* (pl. مصائب *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 42:30, p. 1572, n. 5.
6. i. e., *al-Lawḥ al-Mahfūz*.
7. نَبْرَأُ *nabra'a* ('u) = We create, bring into being (v. i. pl. impfct. from *bara'a* [*bar*], to create. The final letter takes *fat-hah* because of the particle *'an* coming before the verb).
8. يَسِيرٌ *yasīr* = easy, gentle, simple, insignificant. See at 50:44, p. 1695, n. 7.
9. تَأْسُرَا *ta'saw*(na) = you grieve, be sad, distressed (v. ii. m. pl. impfct. from *'asiya* [*'asan*], to be sad, grieved. The terminal *nūn* is dropped because of the particle *kay* coming before the verb).
10. i. e., of the blessings of worldly life. فَاتَ *fāta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawṭ/fawāṭi*, to pass away, slip away. See at 3:153, p. 215, n. 4).
11. تَفْرَحُوا *tafrahū* (na) = rejoice, become happy, are delighted (v. ii. m. pl. impfct. from *fariḥa* [*farah*]), to be glad. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb governed by the particle *kay*. See *tafrahūna* at 40:75, p. 1535, n. 8).
12. لَا يُحِبُّ *lā-yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 42:40, p. 1575, n. 11).
13. مَخْتَالٍ *mukhtāl* = self-conceited, vainglorious, egotistic (act. participle from *ikhṭāla*, form VIII of *khāla* [*khayl*], to imagine, to suppose. See at 31:18, p. 1317, n. 5).
14. فَخُورٍ *fakhūr* = arrogant, proud, boastful. See at 31:18, p. 1317, n. 6.

الَّذِينَ يَبْخُلُونَ 24. Those who be miserly¹
 وَيَأْمُرُونَ النَّاسَ and enjoin² on men
 بِالْبُخْلِ to be miserly,
 وَمَنْ يَتَوَلَّ and who turns away,³
 فَإِنَّ اللَّهَ then Allah indeed is
 هُوَ الْغَنِيُّ the One Above Want,⁴
 الْحَمِيدُ the All-Praiseworthy.

لَقَدْ أَرْسَلْنَا 25. Indeed We had sent⁵
 رُسُلَنَا Our Messengers
 بِالْبَيِّنَاتِ with the clear evidences⁶
 وَأَنْزَلْنَا مَعَهُمُ and had sent down with them
 الْكِتَابَ وَالْمِيزَانَ the Book and the balance⁷
 لِيَقُومَ النَّاسُ that man may establish
 بِالْقِسْطِ justice.⁸
 وَأَنْزَلْنَا الْحَدِيدَ And We have sent down iron⁹
 فِيهِ بَأْسٌ شَدِيدٌ wherein is intense strength¹⁰
 وَمَنْفَعٌ لِلنَّاسِ and uses¹¹ for mankind;
 وَلِيَعْلَمَ اللَّهُ and that Allah may know
 مَنْ يَنْصُرُهُ who helps¹² Him¹³
 وَرُسُلَهُ and His Messengers
 بِالْغَيْبِ in the unseen.
 إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,
 عَزِيزٌ All-Mighty.

1. i. e., in respect of spending in the way of Allah. يبخلون *yabkhalûna* = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [*bakhal* /*bukhl*]), to be niggardly. See at 4:37, p. 257, n. 10).

2. يأمرون *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from 'amara [*'amr*], to order. See at 9:71, p. 608, n. 2).

3. i. e., from helping the cause of Allah and spending in its support. يتول *yatawalla*(â) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ*'/*waly*] to come near. The final letter *yâ*' is vowelless and hence dropped because the verb is in a conditional clause [preceded by *man*]). See at 9:23, p. 585, n. 12).

4. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني *ghaniy* (s.; pl. 'aghniyâ') = above want, free from want, rich. See at 47:38, p. 1660, n. 7.

5. أرسلنا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of *rasila* [*rasal*]), to be long and flowing. See at 54:19, p. 1732, n. 7).

6. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:9, p. 1770, n. 6).

7. i. e., rules, rules of judging. ميزان *mizân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight, justice, rule, method (noun of instrument from *wazana* [*wazn*/*zinah*]), to balance, to weigh out. See at 55:7, p. 1742, n. 3).

8. قسط *qisṭ* = justice, equity, fairness. See at 55:9, p. 1742, n. 7).

9. حديد *ḥadîd* (s.; pl. *ḥadâ'id*/*ḥidâd*) = iron, ironware, sharp. See at 50:22, p. 1690, n. 5.

10. i. e., for warfare. بأس *ba's* = might, strength, courage, intrepidity, prowess, fighting, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 48:16, p. 1667, n. 11.

11. منافع *manâfi'* (sing. *manfa'ah*) = uses, benefits. See at 40:80, p. 1537, n. 8.

12. ينصر *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr* /*nuṣûr*]), to help. See at 40:29, p. 1520, n. 1).

13. i. e., His *dîn*.

Section (Rukû') 4

وَلَقَدْ أَرْسَلْنَا 26. And indeed We had sent
 نُوحًا وَإِبْرَاهِيمَ Nûh and Ibrâhîm¹
 وَجَعَلْنَا فِي ذُرِّيَّتِهِمَا and set² in their progeny³
 الْكِتَابَ الْكَبِيرَ prophethood⁴ and the Book.
 فَمِنْهُمْ Then some of them
 مُهْتَدِينَ were in receipt of guidance⁵
 وَكَثِيرٌ مِّنْهُمْ but many of them were
 فَسِقُونَ defiantly sinful.⁶

فَمَقَّيْنَا 27. Then We sent in
 عَلَيْنَا أَسْمَارِهِمْ succession⁷ on their tracks⁸
 رُسُلَنَا Our Messengers and
 وَقَفَّيْنَا We followed up by sending
 يُعِيسَى ابْنَ مَرْيَمَ 'Îsâ, son of Maryam,
 وَءَاتَيْنَاهُ الْإِنْجِيلَ and gave him the *Injil*
 وَجَعَلْنَا فِي قُلُوبِ of those who followed⁹ him
 الَّذِينَ اتَّبَعُوهُ compassion¹⁰ and mercy;
 رَأْفَةً وَرَحْمَةً but monasticism¹¹
 وَوَهَبْنَا they innovated¹² it.
 مَا كُنْتُمْ عَلَيْهِمَ We did not impose¹³ it
 إِلَّا ابْتِغَاءَ on them, except the seeking¹⁴

1. i. e., as Messengers.

2. جَعَلْنَا *ja'alnâ* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [ja'l], to make, to set. See at 56:65, p. 1762, n. 5).3. ذُرِّيَّةٌ *dhurriyah* (pl. *dhurriyât/ dharâriy*) = offspring, progeny, children, descendants. See at 52:21, p. 1710, n. 9).4. نُبُوَّةٌ *nubûwwah* = Prophethood, prophecy.5. مُهْتَدِينَ *muhtadin* (s.; pl. *muhtadûn*) = rightly guided, those on the right way, in receipt of guidance (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 18:10, p. 1634, n. 11).6. فَسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 46:35, p. 1646, n. 2).7. قَفَّيْنَا *qaffaynâ* = we sent, sent in succession, despatched, followed up (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow someone's tracks. See at 5:46, p. 352, n. 6).8. أَسْمَارٌ *âthâr* (pl.; s. *âthar*) = tracks, traces, footsteps, vestiges, antiquities, marks, remnants, effects, results. See at 43:22, p. 1587, n. 8.9. اتَّبَعُوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 34:20, p. 1375, n. 11).10. رَأْفَةٌ *ra'fah* = compassion, mercy, pity, kindness. See at 24:20, p. 1112, n. 2.11. رَهْبَانِيَّةٌ *rahbânîyah* = monasticism, monastic order (established by the Christian monks).12. ابْتَدَعُوا *ibtada'û* = they innovated, introduced, invented, devised (v. iii. m. pl. past from *ibtada'a*, form VIII of *bada'a* [*bad'*], to introduce, innovate. See *bid'* at 46:9, p. 1634, n. 1).13. كَتَبْنَا *katabnâ* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitâbah*], to write. See at 5:45, p. 351, n. 10).14. ابْتِغَاءَ *ibtighâ'* = to seek, seeking, desire, for the purpose of (verbal noun in form VIII of *baghâ* [*bughâ*], to desire. See at 30:23, p. 1296, n. 13).

رِضْوَانِ اللَّهِ of the Pleasure¹ of Allah.

فَمَا رَعَوْهَا But they did not observe² it

حَقَّ رِعَايَتِهَا as it ought to be observed.³

فَاتَيْنَا الَّذِينَ So We gave to those who

ءَامَنُوا مِنْهُمْ believed among them

أَجْرَهُمْ their reward;⁴

وَكَبِيرٍ مِنْهُمْ and many of them are

فَسِئُونَ defiantly sinful.⁵

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 28. O you who believe,

اتَّقُوا اللَّهَ beware⁶ of Allah and

وَأِيمَانُوا بِرَسُولِهِ believe in His Messenger,

يُؤْتِكُمْ كِلَيْنِ He will give you two portions⁷

مِنْ رَحْمَتِهِ of His Mercy

وَيَجْعَلْ لَكُمْ نُورًا and will set⁸ for you a light

تَمْشُونَ بِهِ you may proceed⁹ by it;

وَيَغْفِرْ لَكُمْ and He will forgive you.

وَاللَّهُ غَفُورٌ And Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

لِيَتْلَىٰ عَلَيْهِمْ 29. That there may¹⁰ know

أَهْلَ الْكِتَابِ the People of the Book

أَلَّا يَقْدِرُونَ that they have no power¹¹

1. رضوان *riḍwān* = pleasure, good will, favour, approval. See at 9:109, p. 625, n. 1.

2. رَعَوْا *ra'aw* = they observed, took care, watched, guarded, heeded (v. iii. m. pl. past from *ra'a* [*ra'y/ri'āyah/mar'an*], to tend, to guard, to take care. See *rā'ūn* at 23:8, p. 1076, n. 12.

3. i. e., they overdid and exceeded the bounds.

4. أجر *'ajr* (pl. أجور *'ujūr*) = reward, recompense, remuneration, due. See at 57:11, p. 1771, n. 7).

5. فاسقون *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:26, p. 1779, n. 6).

6. اتقوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 39:10, p. 1485, n. 4).

7. i. e., twice the grace. كِلَيْنِ *kiflayn* (dual, acc./gen. of *kiflān*; s. *kifl*) = two shares/ portions/ parts/ equals. See *kifl* at 4:85, p. 279, n. 5.

8. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*]) to make, to put. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 6:39, p. 416, n. 7).

9. i. e., may receive guidance by it. تَمْشُونَ *tamshūna* = you go along, move along, walk, proceed (v. ii. m. pl. impfct. from *mashā* [مشى *mashy*], to go on foot, to walk. See *yamshūna* 32:26, p. 1332, n. 3).

10. The expression *'an lā* ('*allā*) is additional here. See *Al-Baydāwī*, II, p. 472.

11. يَقْدِرُونَ *yaqdirūna* = they have power, are able (v. iii. m. pl. impfct. from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 14:8, p. 793, n. 7).

عَلَىٰ شَيْءٍ over anything
 مِّنْ فَضْلِ اللَّهِ of Allah's bounty;¹
 وَإِنَّ الْفَضْلَ and that the bounty is
 بِيَدِ اللَّهِ in Allah's hand.
 يُؤْتِيهِ He gives it to
 مَن يَشَاءُ whomsoever He will.
 وَاللَّهُ And Allah is the
 ذُو الْفَضْلِ الْعَظِيمِ Lord of immense² bounty.

1. i. e., particularly the bounty of Prophethood, which the People of the Book wrongly claimed as their special prerogative. فضل *faḍl* (pl. *fuḍūl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:21, p. 1777, n. 2.

2. عظيم *'aẓîm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:21, p. 1777, n. 3.

58. SŪRAT AL-MUJĀDILAH (THE ARGUING LADY)

Madinan: 22 'ayahs

This is a Madinan *sūrah* which lays down a number of rules of *shari'ah*. It starts by referring to the *jāhili* custom of divorcing a wife by *zihār*, i. e., by the husband's saying to his wife: "You are to me like the back (*zahr*) of my mother". The *sūrah* makes this bad custom unlawful and prescribes due atonement for divorcing by *zihār*. The immediate occasion was the case of Khawlah bint Tha'labah (r. a.) whom her husband divorced by *zihār*. So she made a complaint against her husband to the Prophet, peace and blessings of Allah be on him, and as he made some argument with her she counter-argued with him and directed her complaint to Allah. The *sūrah* was then revealed. It is named *al-Mujādilah* (The Arguing Lady) with reference to its first 'ayah which alludes to this incident.

Next the *sūrah* speaks about the practice of secret scheming and consultations, which the hypocrites and Jews used to indulge in for harming the Muslims. Then it refers to the practice of the Jews in addressing the Prophet, peace and blessings of Allah be on him, in equivocal and derogatory terms. This is followed by a disapproval of the conduct of the hypocrites' in taking the Jews and enemies of the Muslims as friends and allies. The *sūrah* ends by emphasizing that a true believer will not befriend an enemy of Allah and His Messenger, even if such persons were their fathers, sons or brothers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Allah has indeed heard¹
 قَدْ سَمِعَ اللَّهُ
 the saying of her² who
 قَوْلَ الَّتِي
 argues³ with you
 تُجَادِلُكَ
 about her husband
 فِي زَوْجِهَا
 and complains⁴ to Allah.
 وَتَشْتَكِي إِلَى اللَّهِ
 And Allah hears
 وَاللَّهُ يَسْمَعُ
 the discussion⁵ of you two.
 تَحَاوَرَكُمَا
 Verily Allah is All-Hearing,
 إِنَّ اللَّهَ سَمِيعٌ
 All-Seeing.
 بَصِيرٌ
2. Those who do *zihār*⁶
 الَّذِينَ يُظَاهِرُونَ
 from among you
 مِنْكُمْ

1. i. e., responded to. سمع *sami'a* = he heard, listened (v. iii. m. s. past from *sam'*/*samā'*/*samā'ah/masma'*. See at 3:181, p. 227, n. 1).
2. i. e., Khawlah bint Tha'labah (r. a.) whom her husband divorced according to the *jāhili* custom of *zihār* (saying: "you are to me like the back of my mother") and she took her case to the Prophet, peace and blessings of Allah be on him, complaining against her husband.
3. تجادل *tujādilu* = she argues, debates, controverts (v. iii. f. s. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See at 16:111, p. 865, n. 8).
4. تشكى *tashakti* = she complains (v. iii. f. s. impfct. from *ishtakā*, form VIII of *shakā* [*shakw/shakwā/shakāh/shikāyah/shakīyah*], to complain).
5. تحاور *tahāwur* = conversation, talk between two or more persons, discussion, debate (verbal noun in form VI of *hāra* [*hawr*], to return, to recede. See *yuhāwiru* at 18:37, p. 925, n. 2).
6. يظاهرون *yuzāhirūna* = they do *zihār* (pre-Islamic form of divorce. See n. 2 above), help, assist, support (v. iii. m. pl. impfct. from *zāhara*, form III of *zahara* [*zuhār*], to be visible. The word *zihār* is derived from *zahr* meaning back, rear).

مِنْ نِسَائِهِمْ¹ of their wives,¹
 مَا هُنَّ أُمَّهَاتُهُمْ² they be not their mothers;
 إِنَّ أُمَّهَاتُهُمْ³ their mothers are none
 إِلَّا الَّتِي⁴ except those
 وَلَدَتْهُمْ² that gave them birth² to.
 وَإِنَّهُمْ لَيَقُولُونَ³ And indeed they utter
 مُنْكَرًا مِنَ الْقَوْلِ³ the disapproved³ of saying
 وَزُورًا⁴ and a falsehood.⁴
 وَإِنَّ اللَّهَ⁵ And verily Allah is Most
 لَعَفُوفٌ غَفُورٌ⁶ Excusing,⁵ Most Forgiving.⁶
 وَالَّذِينَ يُظَاهِرُونَ⁷ 3. And those who do *zihâr*⁷
 مِنْ نِسَائِهِمْ⁸ of their wives,
 ثُمَّ يَعُودُونَ⁸ then go back⁸ on
 لِمَا قَالُوا⁹ what they uttered,
 فَتَحْرِيرُ رَقَبَةٍ⁹ then to set free⁹ a slave¹⁰
 مِنْ قَبْلِ¹¹ before that
 أَنْ يَتَمَسَّكَا¹¹ the two touch each other.¹¹
 ذَلِكَ لَكُمْ نُذِيرٌ¹² This you are advised¹² of.
 وَاللَّهُ بِمَا تَعْمَلُونَ¹³ And Allah is of what you do
 خَبِيرٌ¹³ All-Aware.
 مَنْ لَمْ يَجِدْ¹³ 4. But he that finds¹³ not,

1. نساء *nisâ'* (sing. *imra'ah*) = women, wives. See at 40:25, p. 1518, n. 3.

2. ولدن *waladna* = she gave birth, begot, generated, procreated (v. iii. f. pl. past from *walada* [wilâdah /lidah/ mawlid], to give birth, to beget).

3. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved, disavowed (passive participle from '*unkara*, form IV of *nakira* [nakar/ nukr/ nukûr/ nakîr], not to know, to deny. See at 31:17, p.1316, n. 12).

4. The '*âyah* thus disapproves and forbids the pre-Islamic custom of divorcing a wife by *zihâr*. زور *zûr* = lie, falsehood, untruth. See at 25:72, p. 1159, n. 10.

5. عفو *'afw* = Most Excusing (act. participle in the scale of *fa'âl* from '*afâ* ['afw/afâ'], to be effaced, to excuse. See at 22:60, p. 1067, n. 5).

6. غفور *ghafûr* = Most forgiving (act. participle in the scale of *fa'âl* from *ghafara* [ghafir/ maghfirah/ ghufirân], to forgive. See *ghaffâr* 40:42, p. 1524, n. 14).

7. See n. 4 above and n. 2 on the previous page.

8. i. e., withdraw and desire to take back their wives. يعودون *ya'ûdûna* = they go back, return, revert (v. iii. m. pl. impfct from '*âda* ['awd/awdah], to return. See *ya'ûdû* at 8:38, p. 560, n. 6).

9. i. e., as atonement. تحرير *tahrîr* = to set free, to liberate, to manumit (verbal noun in form II of *harra* [harr/ harârah], to be hot. See at 5:89, p. 373, n. 15).

10. رقبة *raqabah* (s.; pl. *riqâb*) = neck, slave. See *riqâb* at 9:60, p. 602, n. 11.

11. يتامسا *yatamâssâ(ni)* = they two touch each other, be in mutual contact (v. iii. m. dual impfct. from *tamâssa*, form VI of *massa* [mass/mâsis], to feel, to touch. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See *yamassu* at 56:79, p. 1764, n. 7).

12. i. e., enjoined. توعظون *tû'azûna* = you are advised, counselled, admonished, exhorted (v. ii. m. s. impfct. passive from *wa'âza* [wa'z/ 'izah], to admonish, to exhort. See *yû'azûna* at 4:66, p. 270, n. 8).

13. i. e., finds not a slave to set him free.

فَصِيَامٌ شَهْرَيْنِ then to fast two months
 مُتَتَابِعَيْنِ consecutively¹
 مِنْ قَبْلِ أَنْ before that
 يَتَمَسَّحَانِ the two touch each other.
 مَنْ لَمْ يَسْتَطِعْ But he who is not able² to, then
 فَاطْعَامَ سِتِّينَ to feed³ sixty
 مِسْكِينًا ذَلِكَ poor persons.⁴ This is so
 لِتُؤْمِنُوا بِاللَّهِ that you believe in Allah
 وَرَسُولِهِ and His Messenger;
 وَتِلْكَ and these are
 حُدُودُ اللَّهِ the injunctions⁵ of Allah;
 وَاللَّكْفِيرِينَ and for the unbelievers is
 عَذَابٌ أَلِيمٌ a punishment most painful.⁶

5. إِنَّ الَّذِينَ يُحَادُّونَ 5. Verily those who oppose⁷
 اللَّهَ وَرَسُولَهُ Allah and His Messenger,
 كُتِبُوا they shall be disgraced⁸
 كَمَا كُتِبَ as were disgraced
 الَّذِينَ مِنْ قَبْلِهِمْ those before them.
 وَقَدْ أَنْزَلْنَا And We have sent down⁹
 آيَاتٍ بَيِّنَاتٍ signs¹⁰ most clear.¹¹
 وَاللَّكْفِيرِينَ And for the disbelievers is
 عَذَابٌ مُهِينٌ a punishment most debasing.¹²

1. متتابعين *mutatābi'ayn* (dual acc./gen. of *mutatābi'ān*; s. *mutatābi'*) = two in succession, one following the other, two consecutive (act. participle from *tatāba'a*, form VI of *tabi'a* [*taba' / tabā'ah*], to follow. See at 4:92, p. 283, n. 11).

2. يستطع *yastaṭi'* (originally *yastaṭi'u*) = he was able (v. iii. m. s. impfct. from *istaṭā'a*, form X of *tā'a* [*taw'*], to obey. The final letter is vowelless because of the particle *lam* coming before the verb. See at 4:25, p. 250, n. 14).

3. اطعم *'iṭ'am* = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See at 5:89, p. 373, n. 10).

4. مسكين *miskīn* (pl. *masākīn*) = poor, indigent. See at 1:177, p. 83, n. 8.

5. حدود *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/orders. See at 9:112, p. 627, n. 2.

6. أليم *'alīm* = agonizing, anguishing, excruciating, most painful (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 51:37, p. 1702, n. 5).

7. يحادون *yuhādūna* = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *ḥādda*, form III of *ḥadda* [*ḥadd*], to sharpen, to delimit. See *yuhādīd* at 9:63, p. 604, n. 1).

8. كُتِبَ *kubita* = he was disgraced, humiliated, put down, restrained (v. iii. m. s. past passive from *kabata* [*kabt*], to put down, to disgrace).

9. أَنْزَلْنَا *'anzalnā* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzāl*], to come down. See at 41:39, p. 1553, n. 6).

10. i. e., the *'āyahs* of the Qur'ān. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, marks, revelations, texts of the Qur'ān. See at 57:9, p. 1770, n. 5.

11. بَيِّنَاتٍ *bayyināt* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 57:25, p. 1778, n. 6).

12. مُهِينٍ *muhīn* = humiliating, disgraceful, debasing, degrading, ignominious, (active participle from *'ahāna*, form IV of *hāna* [*haw'n*], to be of little importance. See at 45:9, p. 1620, n. 8).

يَوْمَ 6. On the day

يَبْعَثُ اللَّهُ جَمِيعًا Allah will resurrect¹ them all

فَيُنَبِّئُهُمْ and will apprise² them

بِمَا عَمِلُوا of what they did.

أَحْصَاهُ اللَّهُ Allah kept an account³ of that

وَنَسُوا while they forgot⁴ that.

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ And Allah is over everything

شَهِيدٌ All-Witnessing.⁵

Section (Rukû') 2

أَلَمْ تَرَ 7. Do you not see⁶

أَنَّ اللَّهَ يَعْلَمُ that Allah knows

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

مَا يَكُونُ مِنْ There cannot be any

تَجْوِيٍّ ثَلَاثَةً secret conversation⁷ of three

إِلَّا هُوَ رَابِعُهُم but He is the fourth of them

وَلَا خَمْسَةَ nor of five

إِلَّا هُوَ سَادِسُهُم but He is the sixth of them;

وَلَا أَدْنَىٰ مِنْ ذَلِكَ nor of less⁸ than that

وَلَا أَكْثَرَ nor of more

إِلَّا هُوَ مَعَهُمْ but He is with them

أَيْنَ مَا كَانُوا wherever they be.

1. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*]), to send out, to raise. See at 22:7, p. 1047, n. 10).

2. i. e., Allah will make them know their deeds and will requite them accordingly. ينبي *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'nubû'*]), to be prominent. See at 39:7, p. 1483, n. 11).

3. i. e., in their books of deeds. أحصى *'ahṣā* = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 19:94, p. 974, n. 5).

4. نسا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*]), to forget. See at 38:26, p. 1466, n. 8).

5. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, heedful, martyr, All-Witnessing (act. participle in the scale of *fa'îl* from *shahida* [*shuhûd*]), to see, to witness. See at 50:38, p. 1693, n. 12).

6. i. e., realize. تر *tara* (ترى *tarû*) = you see, look at, think of, consider, know, realize (v. ii. m. s. impfct. from *ra'd* [*ra'y/ru'yah*]), to see. The final *yâ'* is dropped because of the particle *lam* coming before the verb. See at 2:243, p. 122, n. 5).

7. نحوى *najwâ* (s.; pl. *najwâw*) = secret talk, secret conferring, confidential conversation, See at 43:80, p. 1602, n. 12.

8. أدنى *'adnâ* = nearer/nearest, closer/closest, lower, less, more appropriate, better suited, nether, vilest, vilest. Elative of دان *dânin*. See at 53:9, p. 1718, n. 9.

ثُمَّ يَنْبِئُهُمْ
 بِمَا عَمِلُوا
 يَوْمَ الْقِيَامَةِ
 إِنَّ اللَّهَ بِكُلِّ شَيْءٍ
 عَلِيمٌ

then He will apprise¹ them
 of what they did,
 on the Day of Resurrection.
 Verily Allah is of everythig
 All-Knowing.²

أَلَمْ تَرَ إِلَى الَّذِينَ
 هُوَ أَعْنِ
 السَّجْوَى
 ثُمَّ يَعودُونَ لِمَا
 هُوَ أَعْنَهُ
 وَيَسْتَجِيبُونَ
 بِالْأَنفِ وَالْعُدُونِ
 وَمَعْصِيَتِ
 الرَّسُولِ
 وَإِذَا جَاءَهُمْ
 حَوْكٌ يَمَّا
 لَمْ يَمْسِكْ بِهِ اللَّهُ
 وَيَقُولُونَ
 فِي أَنفُسِهِمْ
 لَوْلَا يَعِدُ بِنَا اللَّهِ
 بِمَا نَقُولُ
 حَسْبُهُمْ

8. Do you not see those
 who were forbidden³ from
 secret conferring,⁴
 yet they revert⁵ to what
 they were prohibited from
 and they secretly confer⁶
 about sinning⁷ and enmity⁸
 and disobedience⁹
 to the Messenger?
 And when they come to you
 they greet¹⁰ you with that which
 Allah greets you not with.
 And they say
 within themselves:
 "Why does Allah not punish¹¹
 us for what we say?"
 Sufficient¹² for them will be

- i. e., Allah will make them know their deeds and will requite them accordingly. يَنْبِئُهُ *yunabbi'u* = he appraises, informs, notifies, advises, makes known (v. iii. s. impct. from *nabba'a*, form II of *naba'a* [*nab/nubû*]), to be prominent. See at 58:6, p. 1785, n. 2).
- i. e., of all events, words, deeds and thoughts of His creatures, open or secret, past, present or future. عَلِيمٌ *'alim* (s.; pl. *'ulamâ*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 57:3, p. 1768, n. 5.
- The allusion is to the Jews of Madina. نُهِيَ *nuhû* = they were prohibited, forbidden banned, interdicted (v. iii. m. pl. past passive from *nahû* [*nahy*]), to forbid. See *nuhûtu* 40:66, p. 1532, n. 12).
- نَجْوَى *najwâ* (s.; pl. *najâwâ*) = secret talk, secret conferring, confidential conversation. See at 58:7, p. 1785, n. 7.
- يَعودُونَ *ya'ûdûna* = they go back, return, revert (v. iii. m. pl. impct from *'âda* [*'awd/'awdah*]), to return. See at 58:3, p. 1783, n. 8).
- يَسْتَجِيبُونَ *yastâjîbûna* = they whisper to one another, exchange secrets, secretly confer (v. iii. m. pl. impct. from *tanâjâ*, form VI of *najû* [*najw/najwan*]), to entrust a secret. See *najwâ* at n. 4 above).
- أَنفِ *ithm* (pl. *'âthâm*) = guilt, crime, offence, sin, sinning. See at 33:58, p. 1361, n. 8.
- عُدْوَانٍ *'udwân* = hostility, hostile action, aggression, enmity. See at 28:28, p. 1241, n. 9.
- مَعْصِيَةٍ *ma'siyah* = disobedience, insubordination, rebellion, revolt. See *'isyan* at 49:7, p. 1679, n. 5).
- حَاوَى *hayyû* = they greeted, saluted, hailed (v. iii. m. pl. past from *hayyû*, form II of *hayyû* [*hayâh*]), to live. See *hayyûtum* at 4:86, p. 279, n. 7).
- يُعَذِّبُ *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impct. from *'adhhabu*, form II [*ta'dhib*] of *'adhaba* [*'adhb*]), to impede, to obstruct. See at 48:14, p. 1666, n. 11).
- حَسْبُ *hasb* = reckoning, calculation. *hasbuhum* = it suffices them, it is sufficient for them. See at 8:62, p. 570, n. 3.

جَهَنَّمَ يَصَلَوْنَهَا **hell they shall broil¹ in; and**
 قِيسَ الْمَصِيرِ **bad will be the destination.²**
 يَا أَيُّهَا الَّذِينَ آمَنُوا **9. O you who believe,**
 إِنْ أَنْتُمْ تُخْفِعُونَ **if you confer secretly,³**
 فَلَا تَنْتَجِرُوا بِالْأَثْمِ **then confer not for sinning**
 وَالْعُدْوَانَ وَمَعَصِيبَ **and enmity and disobedience**
 الرَّسُولِ **to the Messenger**
 وَتَنْجِرُوا **but confer**
 بِالْبِرِّ وَالْقَوِيَّةِ **for obedience⁴ and piety;⁵**
 وَأَتَّقُوا اللَّهَ **and beware⁶ of Allah**
 الَّذِي إِلَيْهِ **to Whom**
 تُخْفَرُونَ **you shall all be rallied.⁷**
 إِنَّمَا الْبِجْوَى **10. Secret conferring⁸ is but**
 مِنَ الشَّيْطَانِ **from Satan**
 لِيَحْزُنَ **that he may cause grief⁹ to**
 الَّذِينَ آمَنُوا **those who believe;**
 وَلَيْسَ بِضَارِهِمْ **but he cannot harm¹⁰ them**
 شَيْئًا **whatsoever**
 إِلَّا بِإِذْنِ اللَّهِ **except by the leave of Allah.**
 وَعَلَى اللَّهِ **And on Allah**
 قَلْبُوكُمُ الْمُؤْمِنُونَ **should rely¹¹ the believers.**

1. يَصَلَوْنَ *yaşlawna* = they burn, broil, be exposed to fire (v. iii. m. pl. impfct. from *şala* [*şalan/şuliy/şilâ*]), to roast, to burn, to be exposed to the blaze. See at 38:56, p. 1473, n. 5).
2. مَصِيرٍ *maşîr* = destination, place at which one arrives, destiny. See at 57:15, p. 1773, n. 12).
3. تَخْفَعُونَ *tanâjaytum* = you conferred secretly, had secret conversation, whispered to one another (v. ii. m. pl. past form *tanâja*, form VI of *najâ* [*najw/ najwan*]), to entrust a secret. See *yatanâjawna* at 58:8, p. 1786, n. 6).
4. بِرٍ *birr* = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:189, p. 91, n. 4.
5. تَقْوَى *taqwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*)), to guard, beware, be on one's guard. See at 20:132, p. 1010, n. 8.
6. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqâ* (*waqy/wiqâyah*)), to guard, safeguard. See at 49:12, p. 1681, n. 12).
7. i. e., on the Day of Resurrection and Judgement. تُحْشَرُونَ *tuḥsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*]), to gather. See at 23:79, p. 1094, n. 13).
8. نَجْوَى *najwâ* (s.; pl. نحوى *najâwâ*) = secret talk, secret conferring, confidential conversation, See at 58:8, p. 1786, n. 4.
9. يَحْزُنُ *yahzuna* (u) = he makes sad,, causes grief, grieves (v. iii. m. s. impfct. from *ḥazana* [*ḥuzn*]), to make sad. to grieve. The final letter takes *fat-ḥah* because of a hidden *an* in *li* of motivation coming before the verb. See *yahzunu* at 21:103, p. 1040, n. 11).
10. ضَارٍ *ḍârr* (s.; pl. *ḍârrûn*) = one who does harm, harmful, detrimental, injurious (act. participle from *ḍarra* [*ḍarr*]), to harm. See *yaḍurru* at 25:55, p. 1154, n. 14).
11. لِيَتَوَكَّلَ *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*]), to entrust). See at 39:38, p. 1495, n. 3).

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا	11. O you who believe,
اِذَا قِيْلَ لَكُمْ	when it is said to you:
فَسَّخُوْا	"Make room ¹
فِي الْمَجٰلِسِ	in the assemblies", ²
فَافْسَحُوْا	then make room,
يَفْسَحَ اللهُ لَكُمْ	Allah will widen for you.
وَ اِذَا قِيْلَ اٰرْضُوْا	And if it said: "Rise up", ³
اَفَاَنْسِرُوْا	then rise up.
يَرْفَعُ اللهُ	Allah will exalt ⁴
الَّذِيْنَ ءَامَنُوْا مِنْكُمْ	those who believe of you and
وَالَّذِيْنَ اُوْتُوْا	those who were given
الْعِلْمَ دَرَجٰتٍ	knowledge in ranks. ⁵
وَ اللهُ بِمَا تَعْمَلُوْنَ	And Allah is of what you do
خَبِيْرٌ	All-Aware. ⁶
يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا	12. O you who believe,
اِذَا نَسَخْتُمْ	when you consult in private ⁷
الرَّسُوْلَ	the Messenger,
فَقَدِّمُوْا بَيْنَ يَدَيْ	give in advance ⁸ before
مَجُوْذِكُمْ	your private consultation
صَدَقَةً	a charitable gift. ⁹
ذٰلِكَ خَيْرٌ لَّكُمْ	This is the better ¹⁰ for you
وَ اَطْهَرُ	and purer. ¹¹

1. The 'āyah asks the believers to make room for one another and to accommodate all in the assemblage. *تفاسحوا tafassahū* = you all be wide,

roomy, spacious, make room (v. ii. m. pl. imperative from *tafassaha*, form V of *fasaha* [*fushah/fasāhah*], to be wide, spacious).

2. *مجالس majālis* (pl.; s. *majlis*) = seat, assembly, conference room, meeting place, gathering (noun of place from *jalasa* [*julās*], to sit down).

3. i. e., to get up from the assembly, or for any other purpose. *انشروا unshuzū* = you (all) rise, rise up, be elevated (v. ii. m. pl. imperative from *nashaza* [*nashz*], to be elevated, to rise).

4. *يرفع yarfa'*(u) = he raises, lifts, lifts up, elevates, exalts, makes high (v. iii. m. s. impfct. from *rafa'a* [*raf'*], to raise, to lift. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yarfa'u* at 35:10, p. 1393, n. 6).

5. *درجات darajāt* (sing. *درجة darajah*) = ranks, positions, grades, degrees, state, stairs, flight of steps. See at 46:19, p. 1638, n. 11).

6. *خبير khabir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr /khibrah*] to be acquainted). See at 49:13, p. 1672, n. 10).

7. *ناجيتهم nājaytum* = you took into confidence, confided to, consulted privately (v. ii. m. pl. past from *nājā*, form III of *najā* [*najw/najwan*], to entrust a secret. See *tanājaytum* at 58:9, p. 1787, n. 3).

8. *قدموا qaddimū* = you (all) send ahead, forward, advance, give in advance (v. ii. m. pl. imperative from *qaddama*, form II of *qadama / qadima* [*qadm /qudūm /qidmān /maqdam*] to precede, to arrive. See *qaddamtu* at 50:28, p. 1691, n. 7).

9. i. e., to the deserving person. *صدقة ṣadaqah* (pl. *صدقات ṣadaqāt*) = charitable gift, charity, voluntary contribution, alms. See at 9:103, p. 622, n. 7.

10. *خير khayr* = good/better/ best, charity, wealth, property, affluence. See at 49:10, p. 1680, n. 10.

11. i. e., for your hearts and minds. *أطهر 'aṭ-ḥar* = cleaner, purer, more unblemished (relative of *tāhir*). See at 33:53, p. 1357, n. 3.

فَإِنْ لَمْ تَجِدُوا but if you find¹ not,
فَإِنَّ اللَّهَ then indeed Allah is Most
عَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

أَسْأَلْتُمْ أَنْ 13. Are you worried² that
تَقْدِمُوا بَيْنَ يَدَيَّ you give in advance³ before
تَجْوِزَكُمْ your private consultation
صَدَقَاتٍ charitable gifts?⁴

فَإِذْ لَمْ تَفْعَلُوا So if you do not,
وَرَأَى اللَّهُ عَلَيْكُمْ and Allah forgives⁵ you,
فَأَقِمْوُا الصَّلَاةَ then properly perform⁶ the
وَأَتُوا الزَّكَاةَ prayer and pay zakâh,⁷
وَأَطِيعُوا اللَّهَ and obey⁸ Allah
وَرَسُولَهُ and His Messenger.
وَاللَّهُ خَبِيرٌ And Allah is All-Aware
بِمَا تَعْمَلُونَ of what you do.

Section (Rukû') 3

أَلَمْ تَرَ إِلَى الَّذِينَ 14. Do you not see those
قَوْلُوا who take for friends⁹
قَوْمًا a people
عَصَبَ اللَّهِ عَلَيْهِم Allah is wrathful¹⁰ on them?
مَاهُمْ مِنْكُمْ They are neither of you

1. i. e., find not anything to make a charitable gift of. *tajid(u)* = you find, get, obtain (v. ii. m. s. impfct. from *wajada* [wujûd], to find. The final letter is vowelless because of the particle *lam* coming before the verb. See *tajidu* at 17:75, p. 898, n. 1).

2. *أسفتم* 'ashfaqum = you were afraid, concerned, apprehensive, anxious, worried, (v. ii. m. pl. past from 'ashfaqa, form IV of *shafaqa* [shafaq], to fear, to pity. See 'ashfaqna at 33:72, p. 1365, n. 12).

3. *تقدموا* *tuqaddimû* = you (all) advance/ give or send in advance/ push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [qudâm], to precede. See at 2:110, p. 52, n. 10).

4. *صدقات* *ṣadaqât* (pl.; sing. *سَدَقَةٌ sadaqah*) = charitable gifts, alms, voluntary contributions, charities. See at 2:263, p. 137, n. 12.

5. *تاب* *tâba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawba*/ *tawbah* / *matâb*]). Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 28:67, p. 1236, n. 1).

6. *أقيموا* 'aqimû = you (all) properly perform, set, set up, establish (v. ii. m. pl. imperative from 'aqama, form IV of *qâma*, [qawmah/qiyâm], to stand up. See at 55:9, p. 1742, n. 5).

7. *زكاة* *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 41:7, p. 1542, n. 2.

8. *أطيعوا* 'aṭi'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭâ'a, form IV of *ṭâ'a* [ṭaw'], to obey. See at 47:33, p. 1658, n. 12).

9. *تولوا* *tawallaw* = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 44:14, p. 1608, n. 8).

10. *غضب* *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See at 48:6, p. 1663, n. 7).

وَلَا يَمُنُّمُ nor of them;¹
 وَيَحْلِفُونَ عَلَى الْكُذِبِ and they swear² to a lie
 وَهُمْ يَعْلَمُونَ while they know.³

عَدَّ اللَّهُ لَكُمْ 15. Allah has got ready⁴ for
 عَذَابًا شَدِيدًا them a punishment very severe.
 إِنَّهُمْ سَاءَ Bad⁵ indeed is
 مَا كَانُوا يَعْمَلُونَ what they use to do.

أَتَّخَذُوا آيْمَانَهُمْ⁶ 16. They take⁶ their oaths⁷
 جُنَّةً as a shield,⁸
 فَصَدُّوا then prevent⁹
 عَنِ سَبِيلِ اللَّهِ from the way¹⁰ of Allah.
 فَلَهُمْ عَذَابٌ So for them is a punishment
 مُهِينٌ most humiliating.¹¹

لَنْ نَنْفَعِيَ 17. There shall not avail¹²
 عَنْهُمْ أَمْوَالُهُمْ them their properties
 وَلَا أَوْلَادُهُمْ nor their children
 مِنَ اللَّهِ شَيْئًا against Allah whatsoever.

أُولَئِكَ They will be
 أَصْحَابُ النَّارِ the inmates¹³ of the fire.
 هُمْ فِيهَا They in there
 خَالِدُونَ shall abide for ever.¹⁴

1. i. e., the hypocrites belong neither to the Muslims nor to the Jews.

2. i. e., saying that they are Muslims. يَحْلِفُونَ *yahlifūna* = they swear, make an oath (v. iii. m. pl. impfct. from *halafa* [half/hilf], to swear. See at 9:96, p. 619, n. 1).

3. i. e., they know that they are telling a lie.

4. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* ['add], to count. See at 48:6, p. 1663, n. 9).

5. سَاءَ *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 37:177, p. 1457, n. 6).

6. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* ['akhadh], to take. See at 42:9, p. 1562, n. 13).

7. آيْمَانٌ *'aymān* (pl.; s. يَمِينٌ *yamīn*) = right hands, oaths. See at 35:42, p. 1405, n. 12.

8. i. e., against the wrath and retribution of the Muslims. جُنَّةٌ *junnah* (s.; pl. *junan*) = shield, protection, shelter.

9. i. e., prevent others. صَدُّوا *ṣaddū* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [ṣadd], to turn away. See at 48:25, p. 1671, n. 8).

10. i. e., from Islam, and from spending and fighting in the cause of Islam. سَبِيلٌ *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. مُهِينٌ *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahāna*, form IV of *hāna* [hawn], to be of little importance. See at 58:5, p. 1784, n. 12).

12. نَفَعِيَ *tughnī* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *'aghna*, form IV of *ghaniya* [ghinan /ghanā'], to be rich. See at 53:26, p. 1721, n. 5).

13. أَصْحَابٌ *'aṣ-ḥāb* (pl.; sing. *ṣāhib* *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 57:19, p. 1775, n. 10).

14. خَالِدُونَ *khālidūn* (sing. *khālid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulād], to live or remain for ever. See at 43:171, p. 1601, n. 14).

18. On the Day
 Allah will raise them up¹ all
 and they will swear² to Him
 as they swear to you;
 and they will think³
 that they are on something.⁴
 O yes, they indeed are
 the liars.⁵

19. There has gained mastery⁶
 over them Satan.
 So he has made them forget⁷
 the reminder⁸ of Allah.
 They are the party⁹ of Satan.
 O yes, the party of Satan,
 they will be the losers.¹⁰

20. Indeed those who oppose¹¹
 Allah and His Messenger,
 they will be
 among the meanest.¹²

21. Allah has decreed:

1. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th], to send out, to raise. See at 58:6, p. 1785, n. 1).
2. i. e., the hypocrites will swear that they were Muslims. يحلفون *yahlifûna* = they swear, make an oath (v. iii. m. pl. impfct. from *halafa* [half/hilf], to swear. See at 58:14, p. 1790, n. 1).
3. يحسبون *yahsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hasiba* [hisbân/ mahsabah/ mahsibah], to consider, to deem. See at 43:80, p. 1602, n. 10).
4. i. e., they will think that their false swearing will be of some benefit to them.
5. كاذبون *kâdhībûn* (pl.; sing. كاذب *kâdhīb*) = those that lie, liars, untruthful (active participle from *kadhba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See at 37:152, p. 1453, n. 10).
6. استحوذ *istahwadha* = he looked after, lorded over, gained mastery, overpowered (v. iii. m. s. past in form X of *hâdha* [hawdh], to urge on, to spur on. See *nastahwidh* at 4:141, p. 307, n. 8).
7. أنسى *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [nasy/ nisyân], to forget. See at 18:63, p. 935, n. 6).
8. i. e., the Qur'ân and its teachings. The Qur'ân is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 53:29, p. 1722, n. 5.
9. حزب *hizb* (s.; pl. أحزاب *'ahzâb*) = party, partisans, group, sect. See at 35:6, p. 1391, n. 7.
10. خاسرون *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr/ khasâr/ khasârâh/ khusrân] to lose. See at 29:52, p. 1284, n. 4).
11. يخاصمون *yuhâddûna* = they oppose, counteract, act contrary to (v. iii. m. s. impfct. from *hadda*, form III of *hadda* [hadd], to sharpen, to delimit. See *yuhâdid* at 9:63, p. 604, n. 1).
12. أدنين *'adhallîn* (pl.; acc./gen. of *'adhallân*; s. *'adhall*) = meanest, lowest, most despicable (elative of *dhalil*, act. participle from *dhalila* [dhall/dhull/dhillah], to be low. See *dhallalnâ* at 36:72, p. 1426, n. 6).

لَأَغْلِبَنَّ "Surely I shall prevail,¹

أَنَا وَرُسُلِي "I and My Messengers."²

إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,²

عَزِيزٌ All-Mighty.³

لَا تَجِدُ 22. You shall find not

قَوْمًا يُؤْمِنُونَ any people who believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day

يُؤَادُّونَ making friendship⁴ with

مَنْ حَادَّ اللَّهَ those who oppose⁵ Allah

وَرَسُولَهُ and His Messenger,

وَلَوْ كَانُوا even if they were

ءَابَاءَهُمْ their fathers

أَوْ أَبْنَاءَهُمْ or their sons

أَوْ إِخْوَانَهُمْ or their brothers

أَوْ عَشِيرَتَهُمْ or their kinsfolk.⁶

أُولَئِكَ كَتَبَ Such people, He has written

فِي قُلُوبِهِمُ الْإِيمَانَ in their hearts⁷ faith

وَأَيَّدَهُمْ and has strengthened⁸ them

بِرُوحٍ مِّنْهُ with a spirit⁹ from Him;

وَيُدْخِلُهُمْ and He will admit¹⁰ them in

جَنَّاتٍ تَجْرِي مِنْ gardens¹¹ flowing¹² below

تَحْتِهَا الْأَنْهَارُ them the rivers;¹³

1. لأغلبن *la 'aghlibanna* = I shall surely prevail, be victorious, overcome, overpower, subdue, conquer, vanquish (v. i. s. impfct. emphatic from *ghalaba* [*ghalb/ ghalbah*], to conquer, to defeat. See *taghlibāna* at 41:26, p. 1549, n. 4).

2. قوي *qawīy* (s.; pl. *aqwiyā'*) = strong, mighty, powerful, potent, All-Powerful (act. participle from *qawiya* [*qāwa*], to be strong, powerful. See at 42:19, p. 1568, n. 5).

3. عزيز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 57:1, p. 1767, n. 2.

4. يوادون *yuwāddūna* = they make friendship, become friends (v. iii. m. pl. impfct. from *wādda*, form III of *wadda* [*wadd/ wudd/ widd/ waddū/ mawaddah*], to love, to like. See *yuwāddū* at 33:20, p. 1342, n. 9).

5. حاد *hādā* = he opposed, counteracted, acted contrary to (v. iii. m. s. past in form III of *hadda* [*hadd*], to sharpen, to delimit. See *yuhādāna* at 58:5, p. 1784, n. 7).

6. عشيرة *'ashīrah* (s.; pl. *'ashā'ir*) = closest relatives, near relations, kinsfolk, clan, tribe. See at 26:214, p. 1199, n. 2.

7. قلوب *qulūb* (sing. قلب *qalb*) = hearts, minds. See at 48:18, p. 1669, n. 3.

8. أيد *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [*āy*], to be strong. See at 9:40, p. 595, n. 2).

9. i. e., with His help and guidance. روح *rūḥ* (s.; pl. *'arwāḥ*) = breath of life, soul, spirit, life-giving spirit, *wahy*, Jibrīl. See at 42:51, p. 1580, n. 7.

10. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhūl*], to enter, to go in. See at 47:12, p. 1650, n. 10).

11. i. e., paradise. جنان *jannāt* (sing. *jannah*), orchards, gardens, paradise. See at 54:54, p. 1740, n. 1.

12. تجري *tajrī* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 57:11, p. 1772, n. 2).

13. أنهار *'anhār* (sing. *nahr*) = rivers, streams. See at 29:58, p. 1286, n.3.

خَالِدِينَ فِيهَا abiding for ever¹ therein.
 رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased² with them
 وَرَضُوا عَنْهُ and they are pleased with Him.
 أُولَئِكَ حِزْبُ اللَّهِ They are the party³ of Allah.
 أَلَا إِنَّ حِزْبَ اللَّهِ O yes, the party of Allah,
 هُمُ they will be
 الْمُفْلِحُونَ the ones successful.⁴

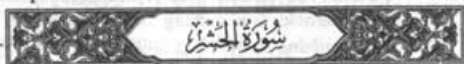
1. خَالِدِينَ *khālīdīn* (pl.; acc./gen. of *khālīdūn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 57:11, p. 1772, n. 3.
2. رَضِيَ *raḍīya* = he was pleased, became happy (v. iii. m. s. past [from *raḍān/ raḍwān/ marḍāh*, to be satisfied]. See at 48:18, p. 1669, n. 1).
3. حِزْب *ḥizb* (s.; pl. أحزاب *'ahzāb*) = party, partisans, group, sect. See at 58:22, p. 1793, n. 3.
4. i. e., in the hereafter. مُفْلِحُونَ *muflīḥūn* (sing. *muflīḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 31:5, p. 1312, n. 1).

59. SŪRAT AL-HASHR (THE GATHERING)

Madinan: 24 'āyahs

This is a Madinan *sūrah*. It starts with an emphasis that all that is in the heavens and the earth declare the sanctity and glory of Allah. Its main theme is the expulsion of the Jewish tribe of Banū al-Naḍīr from Madīna in 4 H. because of their treachery, breach of the treaty with them and their conspiracy with the hypocrites and others for destroying the Muslims. They thought that their strong fortresses, their military strength and their secret alliance with the hypocrites who promised them help will protect them. But Allah frustrated all their calculations and machinations. In this connection the role of the hypocrites is mentioned and rules are laid down for the administration of booty. Reference is then made to the merits and distinctions of the "Emigrants" (*muhājirun*) and the "Helpers" (*'anṣār*). The *sūrah* then draws attention to the Day of Judgement and it ends by mentioning some of the beautiful Names and Attributes of Allah and by once again emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah.

The *sūrah* is named *al-Hashr* (The Gathering) with reference to its second 'āyah which mentions the coming of the unbelieving Jews of Banū al-Naḍīr out of their fortresses at the first gathering of them for their expulsion.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحَ 1. There declare the sanctity¹

لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَهُوَ الْعَزِيزُ and He is the All-Mighty,²

الْحَكِيمُ the All-Wise.³

هُوَ الَّذِي أَخْرَجَ 2. He it is Who brought out⁴

الَّذِينَ كَفَرُوا مِنَ those who disbelieve of the

أَهْلِ الْكِتَابِ People of the Book

مِنْ دِيَارِهِمْ from their homes⁵

لِأَوَّلِ الْحَشْرِ at the first of the rallying.⁶

مَا ظَنَنْتُمْ You thought⁷ not

1. سَبِّحَ *sabbih* = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabih/sibāḥah*, to swim, to float. See at 57:1, p. 1767, n. 1).

2. عَزِيزٌ *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 58:21, p. 1792, n. 3.

3. i. e., in His deeds, commandments and dispensation.

4. The reference is to the Jewish tribe of Banū al-Naḍīr. أَخْرَجَ *'akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja [kharūj]*, to go out, to leave. See at 48:29, p. 1675, n.4).

5. دِيَارٍ *diyār* (sing. *dār*) = houses, homes, habitations, lands, regions, countries. See at 33:27, p. 1345, n. 9).

6. i. e., the rallying of them for expulsion. حَشْر *hashr* = to gather, assemble, rally (verbal noun of *hashara*. See at 50:44, p. 1695, n. 6).

7. ظَنَنْتُمْ *zanantum* = you thought, assumed, conjectured, supposed, firmly believed (v. ii. m. pl. past from *zanna [zann]*, to firmly believe, to suppose. See at 48:12, p. 1666, n. 3).

أَنْ يَخْرُجُوا¹ that they would come out;¹
 وَظَنُوا أَنَّهُمْ² and they thought that
 مَانِعَتُهُمْ³ there would protect² them
 حُصُونَهُمْ³ their fortresses³
 مِنَ اللَّهِ⁴ against Allah!
 فَأَنْزَلَهُمُ اللَّهُ⁵ But Allah came upon them
 مِنْ حَيْثُ⁶ in such a way
 لَمْ يَحْتَسِبُوا⁷ they had not anticipated;⁴
 وَقَذَفَ فِي قُلُوبِهِمُ⁸ and He cast⁵ in their hearts
 الرُّعْبَ يَجْرُونَ⁹ panic,⁶ so they destroyed⁷
 بِيُودِهِمْ بِيَدِهِمْ¹⁰ their houses⁸ with their hands
 وَأَيْدِي الْمُؤْمِنِينَ¹¹ and the hands of the believers.
 فَاعْتَبِرُوا¹² So learn a lesson,⁹
 يَا أُولِيَ الْأَبْصَارِ¹³ O you who have sights.
 3. And had it not been that
 كَتَبَ اللَّهُ عَلَيْهِمُ¹⁴ Allah had decreed¹⁰ on them
 الْعِلَاءَ¹⁵ exile¹¹ He would
 لَعَدَّتْهُمْ¹⁶ surely have punished¹² them
 فِي الدُّنْيَا¹⁷ in this world;
 وَلَهُمْ¹⁸ and they shall have
 فِي الْآخِرَةِ¹⁹ in the hereafter
 عَذَابُ النَّارِ²⁰ the punishment of the fire.

1. The Muslims did not think that the Jews of Banû al-Naḍîr would come out of their fortresses and surrender. *ياخرجوا yakhrujû(na)* = they go/come out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See at 32:20, p. 1330, n. 3).

2. مانعة *mâni'ah* (f.; m. *mâni'*) = she/or it that prevents, protects, forbids, bars, holds back (act. participle from *mana'a* [*man'*], to prevent. See *mana'a* at 38:75, p. 1477, n. 1).

3. حصون *ḥuṣūn* (pl.; s. *ḥiṣn*) = fortresses, castles, citadels, strongholds.

4. احتسبوا *yaḥtasibû (na)* = they anticipate, take into account, take into consideration (v. iii. m. pl. impfct. from *ihtasaba*, form VIII of *ḥasiba* [*ḥisbân/ maḥsabah/ maḥsibah*], to consider, to deem. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *yaḥtasibûna* at 39:47, p. 1498, n. 5).

5. قذف *qadhafa* = he launched, threw, flung, cast, hurled (v. iii. m. s. past from *qadhaf*, to throw, to cast. See at 33:26, p. 1345, n. 4).

6. رعب *ru'b* = terror, panic, fright, alarm. See at 33:26, p. 1345, n. 5.

7. They themselves destroyed their houses before surrendering. *يخربون yukhrībûna* = they destroy, devastate, demolish, ruin, shatter (v. iii. m. pl. impfct. from 'akhraba, form IV of *kahraba* [*kahrb*], to destroy, to demolish).

8. بيوت *buyût* (pl.; s. *bayt*) = houses, homes. See at 43:33, p. 1591, n. 2.

9. اعتبروا *i'tabirû* = you (all) consider, take into account, learn a lesson (v. ii. m. pl. imperative from *i'tabara*, form VII of 'abara [*'abr/ ubûr*], to cross, to transverse. See *ta'burûna* at 12:43, p. 738, n. 13).

10. كتب *kataba* = he wrote, decreed, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* [*kitâbah*], to write. See at 6:12, p. 395, n. 9).

11. جلاء *jalâ'* = exile, evacuation, emigration, departure, clarification.

12. عذب *'adhdhaba* = he punished, chastised, tormented (v. iii. m. s. past in form II [*ta'dhib*] of 'adhaba [*'adhb*], to impede, to obstruct. See *yu'adhdhibu* at 9:26, p. 587, n. 8).

<p>ذَٰلِكَ بِأَنَّهُمْ شَاقُوا اللَّهَ وَرَسُولَهُ وَمَنْ يُشَاقِ اللَّهَ فَإِنَّ اللَّهَ شَدِيدُ الْعِقَابِ ﴿٤﴾</p>	<p>4. That is so because they opposed¹ Allah and His Messenger; and whoever opposes Allah, then verily Allah is severe in retribution.²</p>	<p>1. شَاقُوا <i>shâqqû</i> = the turned against, turned hostile, opposed, broke away (v. iii. m. pl. past from <i>shâqqa</i>, form III of <i>shaqqa</i> [<i>shaqqi/mashaqqah</i>], to be hard, also to split. See at 47:32, p. 1658, n. 8). 2. عِقَاب <i>'iqâb</i> = infliction of punishment, penalty, retribution. See at 41:43, p. 1555, n. 1. 3. نَطَعْتُمْ <i>qata'tum</i> = you cut, cut down, cut off, severed, broke off (v. ii. m. pl. past from <i>qata'a</i> [<i>qat'</i>], to cut off. See <i>taqta'ûna</i> at 29:29, p. 1275, n. 3). 4. i. e. of the besieged Jews of Banû al-Nadr. لِنَ <i>linah</i> (s.; pl. <i>liyan</i>) = all sorts of date palm. 5. تَرَكَتُمْ <i>taraktum</i> = you (all) left, relinquished, abandoned (v. ii. m. pl. past from <i>taraka</i> [<i>tark'</i>], to leave. See at 6:94, p. 430, n. 5). 6. أُصُول <i>'uṣûl</i> (pl.; s. <i>'aṣl</i>) = roots, origins, sources. See <i>'aṣl</i> at 37:65, p. 1440, n. 12). 7. يَخْزِي <i>yukhziya</i> (<i>zi</i>) = he disgraces, humiliates, debases (v. iii. m. s. impfct. from <i>'akhzâ</i>, form IV of <i>khaziya</i> [<i>khizy/khazan</i>], to be base, ashamed. The final letter takes <i>fat-hah</i> because of a hidden 'an in <i>li</i> of motivation coming before the verb. See <i>yukhzi</i> at 39:40, p. 1495, n. 6). 8. فَاسِقِينَ <i>fâsiqîn</i> (pl., acc/gen. of <i>fâsiqûn</i>; sing. <i>fâsiq</i>) = those that disobey, disobedient, defiant, defiantly sinful. (active participle from <i>fasaqa</i> [<i>fisq</i>], to stray from the right course, to renounce obedience. See at 57:16 p. 1774, n. 8). 9. أَمَّا <i>'afâ'a</i> = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of <i>fâ'a</i> [<i>fay'</i>], to return, to shift from west to east). See at 33:50, p. 1355, n. 10). 10. أَوْجَعْتُمْ <i>'awjaftum</i> = you drove hastily, swept, moved hurriedly, made an expedition, agitated (v. ii. m. pl. past from <i>'awjafa</i>, form IV of <i>wajafa</i> [<i>wajf/wujûf/wajif</i>], to be agitated). 11. خَيْل <i>khayl</i> (s.; pl. <i>khuyûl</i>) = horses, horsepower, cavalry. See at 17:64, p. 894, n. 2. 12. رِكَاب <i>rikâb</i> (s.; pl. <i>rukub</i>) = riding camel, camelry, mount. 13. يُسَلِّطُ <i>yusallitû</i> = he gives mastery/power, establishes as ruler, imposes (v. iii. m. s. impfct. from <i>sallata</i>, form II if <i>salita</i> [<i>salâtah</i>], to be strong).</p>
<p>مَا قَطَعْتُمْ مِنَ لَيْسَةٍ أَوْ تَرَكَتُمُوهَا فَأَيْمَةٌ عَلَىٰ أَصُولِهَا فَبِإِذْنِ اللَّهِ وَلِيُخْزِي الْفَاسِقِينَ ﴿٥﴾</p>	<p>5. What you cut down³ of date palms⁴ or left⁵ them standing on their roots,⁶ that was by Allah's leave and that He might debase⁷ the defiantly sinful.⁸</p>	
<p>وَمَا أَفَاءَ اللَّهُ عَلَىٰ رَسُولِهِمْ فَمَا أَوْجَعْتُمْ عَلَيْهِ مِنَ خَيْلٍ وَلَا رِكَابٍ وَلَكِنَّ اللَّهَ يُسَلِّطُ رُسُلَهُ</p>	<p>6. And all that Allah bestowed as booty⁹ on His Messenger from them, that you had not swept¹⁰ on with cavalry¹¹ nor with camelry,¹² but Allah gives mastery¹³ to His Messengers</p>	

عَلَىٰ مَنْ يَشَاءُ over whomsoever He will;

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ Omnipotent.¹

مَا آفَأَهُ اللَّهُ 7. All that Allah bestowed as

عَلَىٰ رَسُولِهِ مِنْ booty² on His Messenger from

أَهْلِ الْقُرَىٰ the people of the townships³

فِي اللَّهِ that is for Allah

وَلِلرَّسُولِ and the Messenger,

وَلِذِي الْقُرْبَىٰ and for the near relations⁴

وَالْيَتَامَىٰ and the orphans⁵

وَالْمَسْكِينِ and the poor⁶

وَأَبْنِ السَّبِيلِ and the stranded traveller;⁷

كَيْ لَا يَكُونَ so that it might not be

دَوَلَةً a rotation⁸ among

الْأَغْنِيَاءِ مِنَكُمْ the rich of you.

وَمَا آتَاكُمْ And whatever there gives⁹ you

الرَّسُولَ فَخُذُوهُ the Messenger, take¹⁰ it;

وَمَا نَهَىٰكُمْ and whatever he prohibits¹¹

عَنْهُ فَانْتَهُوا you from, give up;¹²

وَاتَّقُوا اللَّهَ and beware¹³ of Allah.

إِنَّ اللَّهَ Verily Allah is

شَدِيدُ الْعِقَابِ severe¹⁴ in retribution.¹⁵

1. قَدِيرٌ *qadîr* = Omnipotent, All-Powerful. See at 42:50, p. 1579, n. 10.

2. آفَأَ *'afâ'a* = he gave as booty, afforded, granted, bestowed (v. iii. m. s. past in form IV of *fâ'a* [*fay*'], to return, to shift from west to east). See at 59:6, p. 1796, n. 9).

3. قُرَى *quran* (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 46:27, p. 1642, n. 7.

4. ذِي الْقُرْبَىٰ *dhî al-qurbâ* = near relations, those close by. See at 16:90, p. 857, n. 11.

5. يَتَامَىٰ *yatâmâ* (sing. *yatîm*) = orphans. See at 2:220, p. 107, n. 12.

6. مَسَاكِينِ *masâkîn* (sing. *miskîn*) = poor, humble, miserable. See at 18:79, p. 939, n. 1.

7. ابْنِ السَّبِيلِ *ibn al-sabîl* = wayfarer, traveller, stranded traveller. See at 30:38, p. 1302, n. 7.

8. دَوْلَةً *dulah* = rotation, in circulation, circuit, currency. See *nudâwilu* at 3:140, p. 209, n. 16.

9. آتَىٰ *'âtâ* = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [*ityân/aty/ma'tâh*], to come). See at 2:251, p. 128, n. 3).

10. آخُذُوا *khudhû* = you (all) take, receive, accept, get, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take). See at 4:79, p. 281, n. 2).

11. نَهَىٰ *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid). See at 7:20, p. 471, n. 1).

12. انْتَهُوا *intahû* = you (all) refrain, desist, terminate, finish, give up, renounce (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit). See at 4:171, p. 321, n. 6).

13. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard). See at 58:9, p. 1787, n. 13).

14. شَدِيدٌ *shadîd* (pl. أَشْدَادٌ *'ashiddâ'*, *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 50:26, p. 1691, n. 1).

15. عِقَابٌ *'iqâb* = infliction of punishment, penalty, retribution. See at 59:4, p. 1796, n. 3.

8. For the poor¹ emigrants
 الَّذِينَ أُخْرِجُوا
 who were driven out²
 مِنْ دِيَارِهِمْ
 from their homes³
 وَأَمْوَالِهِمْ
 and properties,
 يَبْتَغُونَ
 they seeking⁴
 فَضْلًا مِنَ اللَّهِ
 the bounty⁵ of Allah
 وَرِضْوَانًا
 and Pleasure;⁶
 وَيَنْصُرُونَ اللَّهَ
 and they help⁷ Allah
 وَرَسُولَهُ
 and His Messenger.
 أُولَئِكَ
 These people,
 هُمُ الصَّادِقُونَ
 they are the truthful.⁸

9. And those who had settled⁹
 وَالَّذِينَ تَبَوَّءُوا
 with the home and the faith
 الدَّارَ وَالْإِيمَانَ
 before them,
 مِنْ قَبْلِهِمْ
 loving¹⁰ those who
 يُحِبُّونَ مَنْ
 migrated¹¹ to them,
 هَاجَرُوا إِلَيْهِمْ
 and they find not
 وَلَا يَجِدُونَ
 in their hearts
 فِي صُدُورِهِمْ
 any concern¹² for
 حَاجَةً
 what they¹³ are given,
 وَمِمَّا أُوتُوا
 and give precedence¹⁴
 وَيُؤْتُونَ
 over themselves,
 عَلَى أَنْفُسِهِمْ

1. i. e., the booty is also for the poor of the emigrants. فقراء *fuqarâ'* (pl.; s. *faqîr*) = the poor, indigent. See at 47:38, p. 1660, n. 8.

2. أُخْرِجُوا *ukhrijû* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See at 22:40, p. 1060, n. 1).

3. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:2, p. 1794, n. 5).

4. يبتغون *yabtaghûna* = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 4:139, p. 306, n. 5).

5. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 57:29, p. 1781, n. 1.

6. رضى *riḍwân* = pleasure, good will, favour, approval. See at 57:27, p. 1750, n. 1.

7. i. e. His *dîn*. ينصرون *yunṣurûna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr / nuṣûr*], to help. See at 42:46, p. 1577, n. 12).

8. i. e., in their words and deeds. صادقون *ṣâdiqûn* = truthful, those who speak the truth (act. participle from *ṣadaqa* [*ṣadq / ṣidq*], to speak the truth. See at 49:15, p. 1683, n. 7).

9. تبوءوا *tabawwû'û* = they provided, put up, settled (v. iii. m. pl. impfct. from *tabawwâ'u*, form V of *bâ'u* [*baw'*], to return, to be back. See *natabawwâ'u* at 39:74, p. 1507, n. 12).

10. يحبون *yuhibbûna* = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 24:19, p. 1111, n. 6).

11. هاجروا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. See at 22:58, p. 1066, n. 4).

12. حاجة *ḥâjah* (s.; pl. *ḥâjât / ḥawâ'ij*) = need, object, desire, concern. See at 40:40, p. 1537, n. 10.

13. i. e., the emigrants.

14. i. e., give them precedence. يؤتون *yutirûna* = they give precedence, prefer, choose, like (v. iii. m. pl. impfct. from *'athara*, form IV of *'athara* [*'athr / athârah*], to transmit, report, relate. See *nu'thira* at 20:72, p. 992, n. 6).

وَلَوْ كَانُوا بِهِمْ

even if there is with them

حَصَاصَةً

indigence.¹

وَمَنْ يُوقَ

And whoever is saved²

شَحَّ نَفْسِهِ

of the greed³ of his self,

فَأُولَئِكَ هُمُ

such people, they will be

الْمُفْلِحُونَ

the ones successful.⁴

وَالَّذِينَ جَاءُوا

10. And those who come⁵

مِنْ بَعْدِهِمْ

after them,

يَقُولُونَ رَبَّنَا

saying: "Our Lord,

أَغْفِرْ لَنَا

forgive⁶ us

وَلِإِخْوَانِنَا

and our brethren⁷ who

سَبَقُونَا بِالْإِيمَانِ

preceded⁸ us in the faith,

وَلَا يَجْعَلْ

and set not⁹

فِي قُلُوبِنَا غِلًّا

in our hearts any malice¹⁰

لِلَّذِينَ آمَنُوا

towards those who believe.

رَبَّنَا إِنَّكَ

Our Lord, verily You are

رَهُوفٌ

Most Affectionate,¹¹

رَحِيمٌ

Most Merciful."¹²

Section (Rukû') 2

أَلَمْ تَرَ إِلَى الَّذِينَ

11. Do you not see those who

نَافَقُوا

turn hypocrites¹²

1. *khayâṣah* = poverty, indigence, destitution, privation, want.

2. *yûqa* (*qâ*) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from *waqâ* [*waqy/ wiqâyah*], to guard, to preserve. The final *yâ*' is vowelless and so dropped because the verb is in a conditional clause preceded by *man*. See *waqâ* at 44: 56, p. 1616, n. 9).

3. *shuḥḥ* = greed, avarice, stinginess, covetousness. See at 4:128, p. 301, n. 5.

4. i. e., in the hereafter. *muflīḥîn* (sing. *muflīḥ*), successful ones, those who attain Allah's pleasure and reward (act. participle from '*aflaḥa*, form IV of *falaḥa* [*falḥ*], to split, cleave. See at 58:22, p. 1793, n. 4).

5. i. e., join the fold of Islam.

6. *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghufr/ ghufirân / maghfirah*], to forgive. See at 23:109, p. 1101, n. 10).

7. *ikhwân* (pl.; sing. *'akh*) = brothers, brethren. See at 50:13, p. 1689, n. 1.

8. *sabaqû* = they got ahead, outstripped, forestalled, preceded (v. iii. m. pl. past from *sabaqa* [*sabq*], to go or act before. See at 46:11, p. 1635, n. 1).

9. *lâ taj'al* = do not put/ set/ make (v. ii. m. s. imperative {prohibition} from *ja'ala* [*ja'l*], to make, to set. See at 23:94, p. 1098, n. 3).

10. *ghill* = malice, rancour, spite, hatred. See at 15:47, p. 817, n. 3.

11. *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa* / *ra'ufa* [*ra'afah/ ra'âfah*], to show mercy. See at 24:20, p. 1112, n. 2).

12. *nâfaqû* = they turned hypocrites, dissembled, dissimulated (v. iii. m. pl. past from *nâfaqa*, form III of *nafaqa* [*nafaq/ nufûq*], to be used up, to perish. See *munâfiqât* at 33:73, p. 1366, n. 3).

يَقُولُونَ لِأَخْوَانِهِمْ
الَّذِينَ كَفَرُوا
مِنَ أَهْلِ الْكِتَابِ
لَئِن أُخْرِجْتُمْ
لَنَخْرُجَنَّ مَعَكُمْ
وَلَا نُطِيعُ فِيكُمْ
أَحَدًا أَبَدًا
وَإِن قُوتِلْتُمْ
لَنَنْصُرَنَّكُمْ
وَاللَّهُ يَشْهَدُ
بِأَنَّهُمْ لَكَذِبُونَ ﴿١١﴾

saying to their brethren

who disbelieve¹

of the People of the Book:

"If you are ousted² we will

indeed come out with you

and will not obey³ about you

anyone ever;

and if you are fought with,⁴we will certainly help⁵ you."And Allah testifies⁶that they are indeed liars.⁷

لَئِن أُخْرِجُوا
لَا يَخْرُجُونَ مَعَهُمْ
وَلَئِن قُوتِلُوا
لَا يَنْصُرُوهُمْ
وَلَئِن نَّصَرُوهُمْ
لَيَوَلُّوا أَلْأَدْبَارَ
ثُمَّ لَا يَنْصُرُونَ ﴿١٢﴾

12. If those are ousted, they

will not come out with them,

and if those are fought with,

they will not help them;

and even if they help those,

they shall turn⁸ the backs,⁹

then those will not be helped.

13. You surely are

severer¹⁰ as a terror¹¹

in their hearts

1. The 'ayah mentions how the hypocrites made insincere promises to their allies, the Jews. كَفَرُوا

kafarû = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufri], to cover. See at 48:25, p. 1661, n. 7).2. أُخْرِجْتُمْ *'ukrijtum* = you were ousted, driven out, dislodged, expelled (v. ii. m. pl. past passive from *'akhraja*, form IV of *kahrja* [kharûj], to go out. See *'ukhrijû* at 27:56, p. 1219, n. 1).3. نَطِيعٌ *nuṭī'u* = we obey, comply with (v. i. pl. impfct. from *'atâ'a*, form IV of *tâ'a* [taw'], to obey. See at 47:26, p. 1656, n. 12).4. قُوتِلْتُمْ *qūtiltum* = you were fought with, battled against (v. ii. m. pl. past passive from *qatala*, form III of *qatala* [qat], to kill. See *yūqāṭaluna* at 22:39, p. 1059, n. 12).5. لَنَنْصُرَنَّكُمْ *la nanṣuranna* = we shall certainly help, assist (v. i. pl. impfct. emphatic from *naṣara* *naṣara* [naṣr/nuṣûr], to help. See *yansurûna* at 59:8, p. 1798, n. 7).6. يَشْهَدُ *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhûd], to witness. See at 9:107, p. 624, n. 5).7. i. e., in their promises to their allies. كَذِبُونَ *kādhībûn* (pl.; sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/kadhīb/kādhbah/kidhbah], to lie. See at 58:18, p. 1591, n. 5).8. لَيَوَلُّوا *la yuwallunna* = they will certainly turn, they shall turn, turn away (v. iii. m. pl. impfct. passive from *wallā*, form II of *waliya*, to lie next. See *yuwallûna* at 54:45, p. 1738, n. 7).9. i. e., they will retreat leaving their allies in the lurch. أَدْبَارٌ *'adbâr* (pl.; sing. *dubr/dubur*) = backs, rear parts, rear, in the wake. See at 50:40, p. 1694, n. 8.10. أَشَدُّ *ashadd* = more/most intense, strongest, strongest, severer/severest, fiercest/fiercest, sternest/sternest, toughest/toughest, (relative of *shadîd*). See at 43:8, p. 1583, n. 9.11. i. e., you are more terrifying to the hypocrites. رَهْبَةٌ *rahbah* = terror, panic, fright, alarm, awe. See *rahb* at 28:32, p. 1243, n. 10.

مِنَ اللَّهِ than Allah is.¹
 ذَلِكَ بِأَنَّهُمْ That is so because they are
 قَوْمٌ لَا يَفْقَهُونَ a people that understand² not.
 ﴿١٣﴾
 لَا يَقَاتِلُوكُمْ 14. They will not fight³ you
 جَمِيعًا إِلَّا فِي in a body except being in
 قُرًى مُحَصَّنَةٍ habitations⁴ fortified⁵
 أَوْ مِنْ وَرَاءِ حُدُودِ or from behind walls.⁶
 بَأْسِهِمْ Their animosity⁷ among
 شَدِيدٌ themselves is intense.
 تَحْسَبُهُمْ جَمِيعًا You consider⁸ them united
 وَقُلُوبُهُمْ شَتَّى but their hearts are divided.⁹
 ذَلِكَ بِأَنَّهُمْ That is so because they are
 قَوْمٌ a people
 ﴿١٤﴾ لَا يَعْقِلُونَ that realize¹⁰ not.
 كَمَثَلِ الَّذِينَ 15. Like the instance of
 مِنْ قَبْلِهِمْ those who were before them
 قَرِيبًا shortly.¹¹
 ذَاقُوا They tasted¹² the evil
 وَبَالَ أَمْرِهِمْ consequences¹³ of their deed.
 وَهُمْ And they shall have a
 ﴿١٥﴾ عَذَابٌ أَلِيمٌ punishment most agonizing.¹⁴

1. i. e., they are more afraid of you than they are of Allah.

2. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [*fiqh*], to understand. See at 48:15, p. 1667, n. 9.

3. i. e., the Jews of Banû al-Nadîr will not fight.

يُقَاتِلُونَ *yuqâtilûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qâatala*, form III of *qatala* [*qatl*], to kill. See at 9:11, p. 626, n. 1).

4. قُرًى *qarî* (pl.; s. *qaryah*) = villages, towns, townships, habitations. See at 59:7, p. 1797, n. 3.

5. مُحَصَّنَةٍ *muḥaṣṣanah* (f. s.) = fortified, entrenched, made inaccessible (passive participle from *ḥaṣṣana*, form II of *ḥaṣṣana* [*ḥaṣṣanah*], to be inaccessible, fortified. See *ḥuṣûn* at 59:2, p. 1725, n. 3).

6. حُدُودِ *judur* (pl.; s. *jidâr*) = walls, ramparts.

7. بَأْسِهِمْ *ba's* = might, strength, courage, intrepidity, prowess, fighting, enmity, animosity, punishment (also, as verbal noun of *ba'sa*, hurt, harm, violence). See at 57:25, p. 1778, n. 10.

8. تَحْسَبُهُمْ *taḥsabu* = you think, suppose, consider (v. ii. m. s. impfct. from *ḥasiba* [*ḥisbân*/*maḥsabah*/*maḥsibah*], to consider, to deem. See at 25:44, p. 1151, n. 7).

9. شَتَّى *shatî* (pl.; s. *shatî*) = diverse, different, manifold, various, in variety, divided. See at 20:54, p. 987, n. 5.

10. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to have intelligence. See at 49:4, p. 1677, n. 13).

11. i. e., the Jews of Banû Qaynuqâ'. قَرِيبٌ *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 48:27, p. 1674, n. 3.

12. ذَاقُوا *dhaqû* = they tasted (v. iii. m. pl. past from *dhaqa* [*dhawq*/*dhawâq*/*madhâq*], to taste. See at 6:148, p. 455, n. 8).

13. وَبَالَ *wabâl* = evil consequence, unhealthiness, evil. See at 5:96, p. 377, n. 8.

14. أَلِيمٌ *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alâm*], to be in pain, to feel pain). See at 58:4, p. 1784, n. 6).

كُنْزِلَ الشَّيْطَانِ 16. Like the instance of Satan
 إِذْ قَالَ لِلْإِنْسَانِ when he says to man:
 أَكْفُرْ "Disbelieve".¹
 فَلَمَّا كَفَرَ Then when he disbelieves
 قَالَ إِنِّي بَرِيءٌ* he says: "I am exempt"²
 مِنْكَ إِنِّي أَخَافُ اللَّهَ from you; I fear³ Allah.
 رَبِّ الْعَالَمِينَ ﴿١٦﴾ Lord of all beings."⁴

فَكَانَ عَاقِبَتُهُمَا 17. So the end⁵ of the two⁶
 أَنَّهُمَا will be that they will be
 فِي النَّارِ in the fire,
 خَالِدِينَ فِيهَا abiding for ever⁷ therein.
 وَذَلِكَ جَزَاءُ⁸ And that is the requital⁸
 الظَّالِمِينَ ﴿١٧﴾ of the wrong-doers.⁹

Section (Rukû') 3

يَا أَيُّهَا الَّذِينَ آمَنُوا 18. O you who believe,
 اتَّقُوا اللَّهَ beware¹⁰ of Allah,
 وَتَنْظُرْ نَفْسٌ and let every person await¹¹
 مَا قَدَّمَتْ what he has advanced¹²
 لِعَدُوِّ for tomorrow.
 وَاتَّقُوا اللَّهَ And beware of Allah;
 إِنَّ اللَّهَ حَبِيرٌ Verily Allah is All-Aware
 بِمَا تَعْمَلُونَ ﴿١٨﴾ of what you do.

1. *ukfur* = you disbelieve, be ungrateful, cover (v. ii. m. s. imperative from *kafara* [kufri], to disbelieve, to cover. See *kafarû* at 59:11, p. 1800, n. 1).
2. *bari* (s.; pl. *abriyâ' / burâ' / birâ'*) = innocent, guiltless, free, exempt, absolved. See at 26:216, p. 1199, n. 8.
3. *'akhâfu* = I fear, am afraid, dread, apprehend (v. i. s. impfct. from *khâfa* [khawf], to fear. See at 46:21, p. 1640, n. 2).
4. *'âlamîn* (acc./gen. of *'âlamîn*; sing. *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 45:36, p. 1630, n. 1).
5. *'âqibah* (s.; pl. *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 47:10, p. 1650, n. 6.
6. i. e., Satan and his follower.
7. *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulâd], to live for ever. See at 58:22, p. 1792, n. 1).
8. *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 56:24, p. 1756, n. 10).
9. *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons, polytheists (active participle from *zalama* [zulm], to transgress, do wrong. See at 46:10, p. 1634, n. 12).
10. *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 59:7, p. 1797, n. 13).
11. *li tanzur* = let her wait, wait and see, await, see, look, look expectantly (v. iii. f. s. imperative from *nazara* [*nazr/manzar*], to see, view, look at. See *yanzurûna* at 51:44, p. 1703, n. 10).
12. *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama / qadima* [*qadm / qudûm / qidmân / maqdam*] to precede, to arrive. See at 42:48, p. 1579, n. 1).

19. And be not like those
 who forgot¹ Allah
 so He made them forget²
 themselves.³
 They are the ones
 defiantly sinful.⁴
20. There equalize⁵ not
 the inmates⁶ of the fire and
 the inmates of the garden.
 The inmates of the garden
 are the ones successful.⁷
21. Had We sent down⁸ this
 Qur'ân on a mountain⁹
 you would have surely seen it
 stooping in humility,¹⁰
 cleft asunder¹¹
 out of the dread¹² of Allah.
 And these instances
 We strike for men.
 Maybe that they reflect.¹³

1. *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See at 58:6, p. 1785, n. 1).
2. *'ansâ* = he made (someone) forget (v. iii. m. s. past in form IV of *nasiya* [*nasy/ nisyân*], to forget. See at 58:19, p. 1791, n. 7).
3. i. e., to neglect doing that which would benefit them in this worldly life and in the hereafter.
4. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 57:27, p. 1780, n. 5).
5. *yastawî* = he becomes equal, equalizes, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See at 13:16, p. 770, n. 13).
6. *'aş-hâb* (pl.; sing. *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 58:17, p. 1790, n. 13).
7. *fâ'izûn* (pl.; s. *fâ'iz*) = the successful ones, the victorious, the winners (active participle from *fâza* [*fawz*], to be successful. See at 24:52, p. 1128, n. 2).
8. *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 58:5, p. 1784, n. 9).
9. *jabal* (s.; pl. *jibâl*) = mountain, mountain range. See *jibâl* at 56:5, p. 1754, n. 2.
10. *khâshi'* (s.; pl. *khâshi'ûn*) = the submissive one, humble, stooping in humility (active participle from *khasha'a* [*khushû*], to be submissive. See *khâshi'ûn* at 23:2, p. 1075, n. 3).
11. *mutaşaddî'* = that which gets split, is broken into pieces, gets cleft, cracked, torn asunder (act. participle from *taşadda'a*, form V of *şada'* [*sad'*], to split, cleave. See *yuşşadda'ûna* at 56:19, p. 1756, n. 1).
12. *khashyah* = fear, dread. See at 23:57, p. 1089, n. 9.
13. *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 45:13, p. 1621, n. 11).

هُوَ اللَّهُ الَّذِي 22. He is Allah Who,
لَا إِلَهَ إِلَّا هُوَ there is no deity except He;
عَلِمَهُ the All-Knowing of
الْغَيْبِ وَالشَّهَادَةِ the unseen and the seen;¹
هُوَ الرَّحْمَنُ He is the All-Compassionate,
الرَّحِيمُ the Most Merciful.

هُوَ اللَّهُ الَّذِي 23. He is Allah Who;
لَا إِلَهَ إِلَّا هُوَ there is no deity except He,
الْمَلِكِ الْقَدُّوسِ the King, the All-Holy,²
الْسَّلَامِ the All-Perfect,³
الْمُؤْمِنِ the Giver of Security,⁴
الْمُهَيِّمِ the All-Supervising,⁵
الْعَزِيزِ the All-Mighty,⁶
الْجَبَّارِ the All-Compeller,⁷
الْمُكَبِّرِ the All-Sublime.⁸
سُبْحَانَ اللَّهِ Sacrosanct⁹ is Allah
عَمَّا يُشْرِكُونَ from what they associate.¹⁰

هُوَ اللَّهُ الْخَلِيقُ 24. He is Allah the Creator,
الْبَارِئُ the Originator,¹¹ the
الْمُصَوِّرُ Giver of shape and form.¹²
لَهُ الْأَسْمَاءُ His are the Names

1. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses is seen. See at 43:19, p. 1587, n. 1.
2. قُدُّوسٌ *quddûs* = the All-Holy, Most Holy.
3. سلام *salâm* = peace, security, soundness, perfection, perfect. *al-Salâm* - the All-Perfect.
4. مُؤْمِنٌ *mu'min* = believer, one who makes safe, gives security (act participle from 'âmana ['îmân], from IV of *amina* ['amn/'amân], to be safe. See *nu'mina* at 34::31, p. 1379, n. 2).
5. مُهَيِّمٌ *muhaymin* = one who supervises, superintendent, controller, guardian (act. participle from *haymana*, to guard, to supervise).
6. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:1, p. 1794, n. 2.
7. جَبَّارٌ *jabbâr* (s.; pl. *jabbârûn/ jabbûr/ jabâbirah*) = of overwhelming power, tyrant, oppressor, compeller, the All-Compeller (act. participle in the scale of *fa'âl* from *jabara* [*jabr/jubûr*], to set, to restore, to force. See at 50:45, p. 1695, n. 9).
8. مُتَكَبِّرٌ *mutakabbir* (s.; pl. *mutakabbirûn*) = proud, haughty, arrogant, one who becomes great/sublime, the All-Sublime (act. participle from *takabbara*, from V of *kabara/ kabaru* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 39:72, p. 1507, n. 3).
9. سُبْحَانَ *Subhân* means Free from and High above all kinds imperfection and blemish. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 28:68, p. 1256, n. 5.
10. يَشْرِكُونَ *yushrikûna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 52:43, p. 1715, n. 1).
11. بَارِئٌ *bâri'* = originator, creator (act. participle from *bara'a* [*bar'*], to create. See *nabra'a* at 57:22, p. 1777, n. 7).
12. مُصَوِّرٌ *muṣawwir* = one who gives shape and form, shaper, formulator, maker (act. participle from *ṣawwara*, form II from the root *ṣarrah*, shape. See *ṣawwara* at 40:64, p. 1532, n. 3).

أَلْحَسَنَ Most Beautiful.¹
 يُسَبِّحُ There declare His sanctity²
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَالْأَرْضِ and the earth;
 وَهُوَ الْعَزِيزُ and He is the All-Mighty,
 الْعَلِيمُ the All-Wise.³

1. *ḥusnā* (f.; m. 'ahsan) the best, most beautiful. See at 53:31, p. 1723, n. 4.

2. *yusabbiḥu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 24:41, p. 1123, n. 8).

3. i. e., in His deeds, commandments and dispensation. *ḥakīm* (s.; pl. *ḥakamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 57:1, p. 1768, n. 3).

60. SŪRAT AL-MUMTAḤANAḤ (THE WOMAN TO BE EXAMINED)

Madinan: 13 'āyahs

This is a Madinan *sūrah* which, like the other Madinan *sūrahs*, lays down important rules of *shari'ah*. Its main theme is that love, friendship or hatred should be only for the sake of Allah and His *dīn* and that no friendship and alliance should be made with the enemies of Allah and His *dīn*. In this connection it is reminded that on the Day of Judgement neither worldly friendship nor blood relationships will be of any avail to man. It is also pointed out that the best model is Prophet Ibrāhīm, peace be on him, and his believing followers who completely severed their connection with their polytheist kinsmen and relatives for the sake of the *dīn*. The *sūrah* is named *al-Mumtaḥanaḥ* (The woman to be examined) with reference to its 'āyahs 10-12 wherein it is asked to test the faith of the women who migrated from Makka to Madina shortly before its conquest, to take their oaths of allegiance and not to force them to return to their unbelieving husbands at Makka. The problems arising out of the new situation are dealt with and rules are laid down to deal with them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا
لَا تَتَّخِذُوْا عَدُوِّيْ
وَعَدُوِّيْكُمْ اَوْلِيَاۗءَ
تَلْقَوْنَ فِيْهَا السُّبُوْحَةَ
وَقَدْ كَفَرُوْا
بِمَا جَاۤءَكُمْ
مِّنَ الْحَقِّ
يُخْرِجُوْنَ الرَّسُوْلَ
وَرِیَّالَكُمْ
اَنْ تُوْمِنُوْا بِاللّٰهِ
رَبِّكُمْ
اِنْ كُنْتُمْ حَرَجْتُمْ
جِهَدًا فِیْ سَبِيْلِیْ
وَاِیْنَعَاۗءَ مَرْضٰی

1. O you who believe,
do not take¹ My enemy²
and your enemy as friends³
flinging⁴ towards them love⁵
while they have disbelieved⁶
in what has come to you
of the truth,
driving out⁷ the Messenger
and yourselves,
because you believe in Allah
your Lord,
if you have come out
to fight in My way
and to seek⁸ My Pleasure.

1. لا تتخذوا *lā tattakhidhū* = you (all) do not take/ adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 16:94, p. 859, n. 7).
2. i. e., enemy of Allah's *dīn* and guidance. عدو *'adūw* (s.; pl. أعداء *'a'dā'*) = foe, enemy, adversary. See at 43:67, p. 1600, n. 2.
3. أولياء *'awliyā'* (pl.; sing. ولي *waliy*) = friends, allies, patrons, legal guardians, protectors. See at 46:32, p. 1644, n. 6.
4. تلقون *tulqūna* = you throw, fling, offer, cast (v. ii. m. pl. impfct. from 'alqā, form IV of *laqiya* [liqā' /luqyān /luqy /luqyah /luqan], to meet. See 'alqaynā at 50:7, p. 1686, n. 7).
5. مودة *mawaddah* = love, affection, friendship. See at 42:23, p. 1570, n. 5.
6. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufir], to cover. See at 59:11, p. 1800, n. 1).
7. The allusion is to the Makkan unbelievers. يخرجون *yukhrijūna* = they drive out, dislodge, expel, produce (v. iii. m. pl. impfct. from 'akhraja, form IV of *kharaja* [kharāj], to go out. See 'ukhrijtum at 59:11, p. 1800, n. 2).
8. ابتغاء *ibtighā'* = to seek, desire, for the purpose of (verbal noun in form VIII of *bagħā* [bughā'], to desire. See at 57:27, p. 1779, n. 8).

تَسِرُونَ إِلَيْهِمْ بِالْمُؤَدَّةِ
وَأَنَا أَعْلَمُ
بِمَا أَخْفَيْتُمْ
وَمَا أَعْلَمْتُمْ
وَمَنْ يَفْعَلْهُ مِنْكُمْ
فَقَدْ ضَلَّ
سَوَاءَ السَّبِيلِ

You confide¹ to them love
though I am Best Aware
of what you conceal²
and what you disclose.³
And whoever does that of you
has indeed gone astray⁴
from the right way.

إِنْ يَتَفَعَّلُوا
يَكُونُوا أَعْدَاءَ
وَيَسْطُرُوا إِلَيْكُمْ
أَيْدِيَهُمْ وَأَلْسِنَهُمْ
بِالسُّوءِ
وَيُرِيدُوا
لَوْ كَفَرُوا

2. If they get hold⁵ of you
they will be your enemies⁶
and will stretch⁷ to you
their hands and tongues
with the evil;
and they wish⁸
if you would disbelieve.

لَنْ تَنْفَعَكُمْ
أَرْحَامُكُمْ
وَلَا أَوْلَادُكُمْ
يَوْمَ الْقِيَامَةِ
يَفْصَلُ بَيْنَكُمْ
وَاللَّهُ بِمَا تَعْمَلُونَ
بَصِيرٌ

3. There shall profit⁹ you not
your blood relations¹⁰
nor your children
on the Day of Resurrection.
He will separate¹¹ between you.
And Allah is of what you do
All-Seeing.

1. تسرون *tusirūna* = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from 'asarra, form IV of sarra [surūr/tasirrah/masarrah], to gladden, to delight. See at 16:18, p. 832, n. 10.

2. أخفيتم *'akhfaytum* = you concealed, secreted, hid (v. ii. m. pl. past from 'akhfā, form IV of khafiya [khafā'/ khifah/khufyah], to be hidden. See *tukhfāna* at 27:25, p. 1210, n. 3).

3. أعلمتم *'a'lantum* = you made known, declared, disclosed (v. ii. m. pl. past from 'alana, form IV of 'alana/aluna ['alāniyyah], to be known, evident. See *yu'lināna* at 36:76, p. 1427, n. 9).

4. ضل *dalla* = he got lost, lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 53:30, p. 1722, n. 8).

5. i. e., if they gain the upper hand over you. يتفعلوا *yathqafū (na)* = they get, get hold of, find, meet with (v. iii. m. pl. impfct. from *thaqifa [thaqf]*, to meet, be skilful). The terminal *nūn* is dropped for the verb is in a conditional clause preceded by 'in. See *thuqifū* at 33:61, p. 1362, n. 10).

6. أعداء *'a'dā'* (pl.; s. *adūw*) = enemies, foes, adversaries. See at 46:6, p. 1632, n. 13.

7. يسطروا *yabsuṭū (na)* = they stretch, spread, spread out, expand, extend (v. iii. m. pl. impfct. from *basaṭa [basṭ]*, to spread. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause. See at 5:11, p. 333, n. 7).

8. ودوا *waddū* = they wished, desired, loved, liked (v. iii. m. pl. past from *wadda [wadd /wudd /widd]*, to love, like. See at 4:89, p. 280, n. 10).

9. ينفع *yanfa'a (u)* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a [naf]*, to be of use. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 43:39, p. 1592, n. 12).

10. أرحام *'arḥām* (pl.; sing. *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships, kinsfolk. See at 13:8, p. 767, n. 3.

11. يفصل *yafṣilu* = he separates, disconnects, disjoins, detaches, divides, segregates, isolates, parts, sets apart, decide (v. iii. m. s. impfct. from *faṣala [faṣl]*, to separate, to divide. See *faṣl* at 42:21, p. 1569, n. 2).

4. Indeed there is for you
 an ideal¹ most excellent
 in Ibrâhîm
 and those with him
 when they said to their people:
 "We are exempt² from you
 and from what you worship³
 besides Allah.
 We renounce⁴ you
 and there has come up⁵
 between us and you
 enmity⁶ and aversion⁷
 for ever⁸ until
 you believe in Allah Alone";
 except the saying of Ibrâhîm
 to his father,⁹
 "I shall surely ask forgiveness¹⁰
 for you, and I have no power¹¹
 for you against Allah
 over anything" —
 "Our Lord, on You we rely¹²
 and to You
 we turn in repentance¹³
 and to You is the destination.¹⁴

1. أسوة 'uswah = model, ideal, pattern, example. See at 33:21, p. 1343, n. 1.
2. براء *burâ'* (pl.; s. *barî'*) = exempt, free, innocent. See *barî'* at 43:26, p. 1589, n. 1.
3. i. e., of all that you worship of gods and goddesses besides Allah. تعبدون *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada [*'ibâdah /'ubûdah /'ubûdiyah*], to worship. See at 43:26, p. 1589, n. 2).
4. كفرنا *kafarnâ* = we disbelieved, denied, became ungrateful, covered, renounced (v. i. pl. past from *kafara* [*kufir*], to cover. See at 40:31, p. 1439, n. 4).
5. بدا *badâ* = he or it came to view, became clear/obvious, came to light, came up, appeared (v. iii. m. s. past from *budûw /'badâ'*, to appear, to come to light. See at 45:33, p. 1620, n. 1).
6. عداوة '*adâwah* = enmity, hostility, animosity, antagonism. See at 41:34, p. 1552, n. 1.
7. بغضاء *baghdâ'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.
8. أبد *abad* = ever, forever, always, eternity. See at 2:95, p. 45, n. 6.
9. i. e., before it became clear to Ibrâhîm that his father was an enemy of Allah.
10. لا أستغفرن *la 'astaghfiranna* = I shall surely seek forgiveness, pray for pardon (v. i. s. impfct. emphatic from *istaghfara*, form X of *ghafara* [*ghafr /maghfirah /ghufrân*], to forgive. See *yastaghfirûna* at 51:18, p. 1698, n. 11).
11. أملك '*amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malik /mulik /milk*], to take in possession. See at 10:49, p. 655, n. 2).
12. توكلتنا *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [*wakl /wukûl*], to entrust. See at 7:89, p. 501, n. 3).
13. أنبنا '*anabnâ* = we turned in repentance, deputed (v. i. pl. past from '*anaba*, form IV of *nâba* [*nawb/manâb/niyâbah*] to represent, to return from time to time. See '*anâbû* at 39:17, p. 1487, n. 7).
14. مصير *mašîr* = destination, place at which one arrives, destiny. See at 58:8, p. 1787, n. 2).

رَبَّنَا لَا تَجْعَلْنَا 5. "Our Lord, make¹ us not

فِتْنَةً a trial²

لِلَّذِينَ كَفَرُوا for those who disbelieve;

وَأَغْفِرْ لَنَا رَبَّنَا and forgive us, our Lord.

إِنَّكَ أَنْتَ Verily you are the

الْعَزِيزُ الْحَكِيمُ All-Mighty,³ the All-Wise.⁴

لَقَدْ كَانَ لَكُمْ فِيهِمْ 6. Indeed you have in them

أَسْوَدًا أَحْسَنَةً an model⁵ most excellent,

لِمَنْ كَانَ for those that use to

يَرْجُوا اللَّهَ look forward to⁶ Allah

وَالْيَوْمَ الْآخِرِ and the Last Day.

وَمَنْ يُوَلَّ And whoever turns away,⁷

فَإِنَّ اللَّهَ then indeed Allah,

هُوَ الْعَلِيُّ He is the One Above Want,⁸

الْحَمِيدُ the All--Praiseworthy.

Section (Rukû') 2

عَسَى اللَّهُ أَنْ يَجْعَلَ 7. Maybe Allah will make

بَيْنَكَ وَبَيْنَ الَّذِينَ between you and those of them

عَادَيْتُمْ وَهُمْ whom you treat as enemy⁹

مَوَدَّةً friendship.¹⁰

وَاللَّهُ قَدِيرٌ And Allah is Omnipotent;¹¹

1. لا تجعل *lâ taj'al* = do not put, place, set, make (v. ii. m. s. imperative (prohibition) from *ja'ala* [*ja'l*] to make, to put. See at 7:47, p. 483, n. 9).

2. i. e., by punishing us or by making the unbelievers prevail over us. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 51:14, p. 1698, n. 2.

3. عزيز *'azîz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 59:23, p. 1804, n. 6.

4. i. e., in His deeds, commandments and dispensation. حكيم *hakim* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See at 59:24, p. 1805, n. 3).

5. أسوة *'uswah* = model, ideal, pattern, example. See at 60:4, p. 1808, n. 1.

6. يرجو *yarjû* = he hopes, expects, looks forward to (v. iii. m. s. impfct. from *rajâ* [*rajâ'* / *rajâh* / *marjâh*], to hope, to expect. See at 33:21, p. 1343, n. 3).

7. i. e., from His *dîn* and guidance. يتول *yatawalla(â)* = he takes as friend-protector, turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [*walâ'* / *waly*] to come near. The final *yâ'* is vowelless and hence dropped because the verb is in a conditional clause preceded by *man*. See at 57:24, p. 1778, n. 3).

8. Allah is not in need of man's charity and worship; he is ever in need of Allah. غني *ghanîy* (s.; pl. *'aghniyâ'*) = above want, free from want, rich. See at 57:24, p. 1778, n. 4.

9. عاديتهم *'aadaytum* = you treated as enemy, were at war with, acted in opposition (v. ii. m. pl. past from *'adâ*, form III of *'adâ* [*'adw'* / *'udâw'* / *'adâ'* / *'udwân*], to engage in hostility, to be aggressive, to assail. See *'udwân* at 58:8, p. 1786, n. 8).

10. مودة *mawaddah* = love, affection, friendship. See at 60:1, p. 1806, n. 5.

11. قدير *qadîr* = Omnipotent, All-Powerful. See at 59:6, p. 1797, n. 1.

وَأَلَّهُ عَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

لَا يَنْهَىٰكُمْ اللَّهُ
عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ
فِي الدِّينِ
وَلَمْ يُخْرِجُوكُمْ
مِنْ دِيَارِكُمْ
أَنْ تَبَرُّوهُمْ
وَتُقْسِطُوا إِلَيْهِمْ
إِنَّ اللَّهَ يُحِبُّ
الْمُقْسِطِينَ

8. Allah prohibits¹ you not
about those that fought² you not
in the matter of the *dîn*,³
nor did they drive you out⁴
of your homes,⁵
from being kind⁶ to them and
acting justly⁷ towards them.
Verily Allah loves
the just.⁸

إِنَّمَا يَنْهَىٰكُمْ اللَّهُ
عَنِ الَّذِينَ قَاتَلُوكُمْ
فِي الدِّينِ
وَأَخْرَجُوكُمْ
مِنْ دِيَارِكُمْ
وَوَضَعُوا
عَلَيْكُمْ
أَنْ تَتَّخِذُوهُمْ
أَنْ تَتَّخِذُوهُمْ
وَمَنْ
يَتَّخِذْهُمْ
فَوَلِيًّا
فَهُمْ الظَّالِمُونَ

9. Allah but prohibits you
about those that fought you
in the matter of the *dîn*
and drove you out
of your homes,
and assisted⁹
in driving you out,
from taking them as friends.¹⁰
And whoever
takes them for friends,
then such people,
they are the wrong-doers.

1. *yanhá* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahá* [nahy/nahw], to forbid. See at 5:62, p. 360, n. 11).
2. *yugâtilû* (na) = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [qatl], to kill. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 9:11, p. 626, n. 1).
3. i. e., *tawhîd* and *Islam*. *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 56:56, p. 1761, n. 2.
4. *yukhrijû* (na) = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhrja*, form IV of *kharaja* [kharûj], to go out. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 17:76, p. 898, n. 4).
5. *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 59:3, p. 1798, n. 3).
6. *tabarrû* (na) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barru* [birr]), to be dutiful. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 2:224, p. 110, n. 11).
7. *tuqsîtû* (na) = you (all) do justice, treat equally, act justly (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [qist], to be fair, to act justly. See *qist* at 3:21, p. 163, n. 4). The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 6).
8. *muqsîfin* = just, equitable, doers of justice (active participle from *'aqsata*, form IV of *qasata* [qast/qist/qusûf], to act justly. See n. 7 above and at 49:9, p. 1680, n. 5).
9. *zâharû* = they helped, assisted, aided, supported (v. iii. m. pl. past. from *zâhara*, form III of *zahara* [zuhâr], to be visible. See at 33:26, p. 1345, n. 2).
10. *tawallaw* (originally *tatawallawna*, one *tâ* and the terminal *nûn* being dropped) = you turn away, desist, refrain, take as friends/allies (v. ii. m. pl. impfct. from *tawallâ*, form V of *wallâ*, to be near. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 11:3, p. 678, n. 6).

يَا أَيُّهَا الَّذِينَ آمَنُوا 10. O you who believe,
 إِذَا جَاءَكُمْ if there come to you
 الْمُؤْمِنَاتُ believing women
 مُهَاجِرَاتٍ as emigrants,¹
 فَأَمْتِحُوهُنَّ put them to test.²
 اللَّهُ أَعْلَمُ Allah is Best Aware
 بِأِيمَانِهِنَّ of their faith.
 فَإِنْ عَلِمْتُمُوهُنَّ Then if you know them
 مُؤْمِنَاتٍ to be believing women
 فَلَا تُرْجِعُوهُنَّ do not send them back³
 إِلَى الْكٰفِرِ to the unbelievers.
 لَآ هُنَّ Neither are these women
 حٰلِلٌ لَّهُمْ lawful⁴ for them
 وَلَا هُمْ يَحِلُّونَ nor do those men be lawful⁵
 لِهِنَّ for these women.
 وَمَا أَنفَقُوا And give those men
 مِمَّا أَنفَقُوا what they had spent,⁶
 وَلَا جُنَاحَ عَلَيْكُمْ and no sin⁷ is on you that
 أَنْ تَنْكِحُوهُنَّ أَنْفَاقَهُنَّ you marry⁸ these women if
 مَا أَنفَقْتُمُوهُنَّ إِنْ كُنَّ كٰفِرَاتٍ you pay them their dowries.⁹
 وَلَا تُمْسِكُوا An do not hold on¹⁰ to
 بِعَصَمِكُمْ the marital bonds¹¹
 الْكٰفِرَاتِ with the unbelieving women,¹²

1. مهاجرات *muhājirāt* (f. pl.; s. *muhājirah*; m. *muhājir*) = female emigrants (act. participle from *hājara* form III of *hajara* [hijr / hijrān], to emigrate. See *muhājir* at 29:25, p. p. 1274, n. 4.
2. امتحنوا *imtaḥinū* = put to test, examine, try (v. ii. m. pl. imperative from *imtaḥana*, form VIII of *maḥana* [maḥn], to try, to test. See *imtaḥana* at 49:3, p. 1677, n. 2).
3. لا ترجعوا *lā tarji'ū* = do not send back, return, revert (v. ii. m. pl. imperative {prohibition} from *raja'a* [rujū'], to return. See *tarji'ūna* at 56:87, p. 1765, n. 10).
4. حل *ḥill* = lawful, permissible, free. See at 5:5, p. 329, n. 7.
5. يَحِلُّونَ *yahillūna* = they be lawful, permissible (v. iii. m. pl. impfct. from *ḥalla* [ḥall/hill], to be allowed. See *yahillu* at 33:52, p. 1357, n. 9).
6. i. e., they had given as *mahr* to such women. أنفقوا *'anfaqū* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [nafaq], to be spent, used up. See at 57:10, p. 1771, n. 4).
7. جناح *junāḥ* = sin, misdemeanour, impropriety. See at 33:51, p. 1357, n. 4.
8. تنكحوا *tankiḥū(na)* = you marry, get married (v. ii. m. pl. impfct. from *nakaḥa* [nikāḥ], to marry, to get married. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See at 33:56, p. 1459, n. 6.
9. i. e., *mahr*. أجور *'ujūr* (pl.; s. *'ajr*) = rewards, remunerations, dowries, bridal sums. See at 33:50, p. 1355, n. 9.
10. لا تمسكوا *lā tumsikū* = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from *amsaka*, form IV of *masaka* [mask], to grasp. See at 2:231, p. 114, n. 13).
11. عِصْم *'iṣam* (pl.; s. *'iṣmah*) = chastity, protection, purity, marital bonds. See *'aṣim* at 40:33, p. 1521, n. 5.
12. كوافر *kawāfir* (f. pl.; s. *kāfirah*; m. *kāfir*) = unbelieving women, women infidels (act. participle from *kafara* [kufr], to cover. See *kafarū* at 60:1, p. 1806, n. 6).

وَسَأَلُوا مَا
 أَنْفَقْتُمْ
 وَلَسْتَ لَهُمْ
 مَا أَنْفَقُوا
 ذَلِكُمْ حُكْمُ اللَّهِ
 بِحُكْمِكُمْ
 وَاللَّهُ عَلِيمٌ
 حَكِيمٌ ﴿١٠﴾
 وَإِنْ فَاتَكُمْ
 شَيْءٌ مِنْ
 أَزْوَاجِكُمْ إِلَى الْكُفَّارِ
 فَعَابِقْتُمْ
 فَآتَاوُا الَّذِي
 ذَهَبَتْ أَزْوَاجُهُمْ
 مِثْلَ مَا
 أَنْفَقُوا
 وَأَتَّقُوا اللَّهَ
 الَّذِي أَنْتُمْ بِهِ
 مُؤْمِنُونَ ﴿١١﴾
 يَا أَيُّهَا النَّبِيُّ
 إِذَا جَاءَكَ

and ask¹ for what
 you have expended,²
 and let them³ ask for
 what they have expended.⁴
 This is Allah's decree;⁵
 He decides⁶ between you;
 and Allah is All-Knowing,
 All-Wise.

11. And if there has slipped⁷
 away from you any of your
 wives to the unbelievers
 and you have retaliated,⁸
 then pay to those
 whose wives⁹ have gone
 the equivalent¹⁰ of what
 they have spent.¹¹
 And beware¹² of Allah
 in Whom you are
 believers.

12. O Prophet,
 if there come to you

1. i. e., ask from the unbelievers. اسألوا *is'ālū* = you (all) ask, question, interrogate (v. ii. m. pl. imperative from *sa'ala* [*su'āl mas'alah*], to ask, to enquire, to implore. See at 21:63, p. 1029, n. 6).
 2. i. e., in respect of *mahr*. أَنْفَقْتُمْ *'anfaqtum* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 34:39, p. 1382, n. 12).
 3. i. e., the unbelievers.
 4. i. e., i. e., in respect of *mahr*.
 5. حُكْمٌ *ḥukm* (pl. أَحْكَامٌ *'ahkām*) = judgement, order, decree, command, authority, rule. See at 12:40, p. 737, n. 3.
 6. يَحْكُمُ *yahkumu* = he or it adjudicates, judges, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 22:69, p. 1070, n. 1).
 7. i. e., after renouncing Islam and refused to return the *mahr* paid to her. فَاتَتْ *fāta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawṭ/fawāt*, to pass away, slip away. See at 57:23, p. 1777, n. 10).
 8. i. e., you have defeated them and taken booty from them. عَابَقْتُمْ *'āqabtum* = you retaliated, punished, took turns, (v. ii. m. pl. past from *'āqaba*, form III of *'aqaba* [*'aqb*], to follow, to succeed. See *mu'aqqib* at 13:41, p. 782, n. 8).
 9. i. e., those of the Muslims whose wives have gone over to the unbelievers.
 10. مِثْلٌ *mithl* (s.; pl. امثَالٌ *'amthāl*) = like, similar, equivalent. See at 51:23, p. 1699, n. 9.
 11. i. e., in respect of *mahr* paid to their wives. أَنْفَقُوا *'anfaqū* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See n. 2 above and at 60:10, p. 1811, n. 6).
 12. اتَّقُوا *ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 59:18, p. 1802, n. 10).

أَلْمُؤْمِنَاتُ the believing women
 يُبَايِعَنَّ pledging allegiance¹ to you
 عَلَى أَنْ لَا يُشْرِكْنَ that they shall not associate²
 بِاللَّهِ شَيْئًا with Allah anything
 وَلَا يَسْرِفْنَ nor shall commit theft³
 وَلَا يَزْنِينَ nor shall commit adultery⁴
 وَلَا يَقْتُلْنَ أَوْلَادَهُنَّ nor shall kill their children
 وَلَا يَأْتِينَ nor shall come up
 بِسَهْتٍ يَفْتَرِينَهُ with a slander⁵ they forge⁶
 بَيْنَ أَيْدِيهِنَّ before their hands
 وَأَرْجُلِهِنَّ and their feet
 وَلَا يَعْيِبَنَّ nor shall disobey⁷ you
 فِي مَعْرُوفٍ in any lawful matter,⁸
 فَيَايَعُنَّ then accept their pledge⁹ and
 وَاسْتَغْفِرْ لَهُنَّ أَلَّهُ and seek forgiveness for them.
 إِنَّ اللَّهَ Verily Allah is Most
 عَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

13. O you who believe,
 لَا تَتَوَلَّوْا أَوْلِيَاءَ take not for friends¹⁰ a people
 عَضِبَ اللَّهُ عَلَيْهِمْ on whom is Allah's wrath.¹¹
 قَدْ سَأَوْا They are despaired¹² of
 مِنَ الْآخِرَةِ of the hereafter as
 كَمَا بَيَسَ الْكُفَّارُ are despaired the unbelievers
 مِنْ أَصْحَابِ الْقُبُورِ of the inmates of the graves.

1. بايعن *yubâ'na* = they pledge allegiance, take oath of fealty, pay homage (v. iii. f. pl. impfct. from *bâya'a*, form III of *bâ'a* [*bay'/mabî'*], to sell. See *yubâyi'ûna* at 48:18, p. 1669, n. 2).

2. يشركن *yushrikna* = they associate, set partners, give share (v. iii. f. pl. impfct. from *ashraka* form IV of *sharika* [*shirk/sharikah*], to share. See *yushrikûna* at 59:23, p. 1804, n. 10).

3. يسرقن *yasriqna* = they commit theft, steal (v. iii. f. pl. impfct. from *sariqa* [*saraq/sariq/saraqah/sariqah/surqân*], to steal. See *yasriq* at 12:76, p. 750, n. 9).

4. يزنين *yaznina* = they commit adultery/fornication (v. iii. f. pl. impfct. from *zanâ* [*zinan/zinâ*'], to commit adultery/fornication. See *yaznûna* at 25:68, p. 1158, n. 12).

5. بهتان *buhâtan* = slander, defamation, libel, calumny. See at 33:58, p. 1361, n. 7.

6. يفترين *yaftarîna* = they forge, fabricate, falsely make up (v. iii. f. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise. See *iftarâ* at 46:9, p. 1633, n. 7).

7. يعصين *ya'isîna* = they disobey, rebel, defy (v. iii. f. pl. impfct. from *'asâ*, [*'isyân/ma'siyah*], to disobey, defy. See *'asâyitu* at 39:13, p. 1486, n. 5).

8. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharî'ah*, lawful (pass. participle from *'arafa* / *'arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 47:21, p. 1655, n. 7).

9. بايع *bâyi'* = take oath of fealty, accept pledge of allegiance (v. ii. m. s. imperative from *bâya'a*, form III of *bâ'a*. See n. 1 above).

10. لا تتولوا *lâ tatawallaw* = do not turn away, desist, refrain, take for friends (v. ii. m. pl. imperative [prohibition] from *tawallâ*, form V of *waliya*, to be near. See at 11:52, p. 696, n. 10).

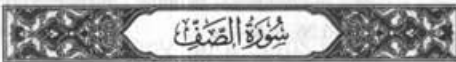
11. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See at 58:14, p. 1789, n. 10).

12. يأسوا *ya'isû* = they despaired, gave up hope (v. iii. m. pl. past from *ya'isa* [*ya'sya'asah*], to despair, to renounce. See at 29:23, p. 1272, n. 8).

61. SŪRAT AL-ṢAFF (THE ROW)

Madinan: 14 'āyahs

This is a Madinan *sūrah*. Its main theme is *jihād* and fighting for the cause and defence of Allah's *dīn* and making sacrifices for its sake. The *sūrah* starts by emphasizing that all that is in the heavens and the earth declare the sanctity and glory of Allah. It then warns the believers against breach of promises. Next it is stated in 'āyah 4 that Allah loves those who wage *jihād* in His cause in a row (*saff*) as if they are a solid structure. The *sūrah* is named *al-ṣaff* (The Row) with reference to this 'āyah. In this context reference is made to the dealings of the Jews with Prophets Mūsā and 'Isā, peace be on them; and it is specifically mentioned that their scriptures contained the prophecy about the coming of the Prophet Muhammad, peace and blessings of Allah be on him. The *sūrah* ends by one once again pointing out that to take part in *jihād* in the cause of Allah is the most profitable trade that a believer can make.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَبِّحَ 1. There declare the sanctity¹
لِلَّهِ
of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth;
وَهُوَ الْعَزِيزُ and He is the All-Mighty,²
الْحَكِيمُ the All-Wise.³

يَا أَيُّهَا الَّذِينَ آمَنُوا 2. O you who believe,
لِمَ تَقُولُونَ why do you say
مَا لَا تَفْعَلُونَ what you do not do?⁴

كَبُرَ مَقْتًا 3. Gravely⁵ odious⁶ is
عِنْدَ اللَّهِ أَنْ تَقُولُوا to Allah that you say
مَا لَا تَفْعَلُونَ what you do not do.

إِنَّ اللَّهَ يُحِبُّ 4. Verily Allah loves⁷

1. سَبِّحَ *sabbih* = he proclaimed the sanctity, glorified, declared immunity from blemish (v. iii. m. s. past from *sabih/sibāhah*, to swim, to float. See at 59:1, p. 1794, n. 1).

2. عَزِيزٌ *'aziz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 60:5, p. 1809, n. 3.

3. i. e., in His deeds, commandments and dispensation. حَكِيمٌ *hakim* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 60:5, p. 1809, n. 4).

4. i. e., why do you not keep your promise or act according to what you say.

5. كَبِيرٌ *kabura* = he or it became big, grave, heavy (v. iii. m. s. past from *kubr/kibār/kabārah*, to be big. See at 42:13, p. 1565, n. 1).

6. مَقْتٌ *maqt* = abomination, hateful, aversion, detestation, odious. See at 40:35, p. 1522, n. 6.

7. يُحِبُّ *yuhibbu* = he loves, likes, wishes (v. iii. m. s. impfct. from *ḥabba* [*ḥubb*], to love. See at 3:32, p. 168, n. 3).

الَّذِينَ يُقَاتِلُونَ those who fight¹
 فِي سَبِيلِهِ صَفًّا in His way² in rows³
 كَأَنَّهُمْ بُنْيَانٌ as if they are a structure⁴
 مَرصُوصٌ solidified.⁵

وَإِذْ قَالَ مُوسَىٰ 5. And when Mûsâ said
 لِقَوْمِهِ يَا قَوْمِ لِمَ تَعْبُدُونَ
 لِمَ تَتَّخِذُونَ إِلَهًا مِمَّنْ خَلَقَ
 لَكُمْ وَأَنْتُمْ كَاذِبُونَ
 وَأَنْتُمْ كَاذِبُونَ to his people: "O my people,
 why do you persecute⁶ me
 while you indeed know
 that I am the Messenger of
 Allah to you?"
 فَلَمَّا زَاغُوا So when they turned aside⁷
 أَزَاغَ اللَّهُ قُلُوبَهُمْ Allah diverted⁸ their hearts.
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ And Allah guides not
 the people defiantly sinful.⁹

وَإِذْ قَالَ 6. And when there said
 عِيسَىٰ ابْنُ مَرْيَمَ 'Îsâ, son of Mryam:
 يَا بَنِي إِسْرَائِيلَ "O Children of Isrâ'îl,
 إِنِّي رَسُولٌ I am indeed the Messenger
 اللَّهِ إِلَيْكُمْ مُصَدِّقٌ of Allah to you, confirming¹⁰
 لِمَا بَيْنَ يَدَيَّ what was before me
 مِنَ التَّوْرَةِ of the *Tawrâh*

1. *yuqâtîlûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [*qatî*], to kill. See at 59:14, p. 1801, n. 3).

2. i. e., in defence of His *dîn*, Islâm. *سبيل sabîl* (pl. *subul/ashbilah*) = way, path, road, means, course. See at 58:16, p. 1790, n. 10.

3. *صف şaff* (s.; pl. *şufûf*) = row, rank, line, file. See *şaffûn* at 37:165, p. 1455, n. 7).

4. *بنيان bunyân* = building, structure, edifice. See at 16:26, p. 834, n. 12.

5. *مرصوص marşûş* = solidified, compressed, pressed together (pass. participle from *raşşa* [*raşş*], to press together, to make solid).

6. *تؤذونى tu'dhûna* = you hurt, give trouble, annoy, make suffer, persecute (v. ii. m. pl. impfct. from *'âdhâ*, form IV of *'adhiya* [*'adhun*], to be harmed, to suffer. See *tu'dhû* at 33:53, p. 1338, n. 11.

7. i. e., from the truth and the guidance given them. *زأغوا zâghû* = they swerved, deviated, turned aside (v. iii. m. pl. past from *zâgha* [*zawgh/zawghân*], to deviate, swerve. See *zâgha* at 53:17, p. 1719, n. 7).

8. *أزأغ 'azâgha* = he diverted, made deviate/swerve (v. iii. m. s. past in form IV of *zâgha*. See n. 7 above).

9. *فاسقين fâsiqîn* (pl., acc/gen. of *fâsiqân*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 59:5, p. 1796, n. 8).

10. *مصدق muşaddiq* = one who or that which confirms, verifies, attests (active participle from *şaddaqa*, form II of *şadaqa* [*şadq/şidq*], to speak the truth. See at 46:30, p. 1643, n. 9).

وَمُبَشِّرًا and giving the good news¹

رَسُولٍ of a Messenger

يَأْتِي مِن بَعْدِي who shall come after me,

أَسْمَاءُ أَحْمَدُ his name being Ahmad.

فَلَمَّا جَاءَهُمْ But when he came to them

بِالْبَيِّنَاتِ with the clear evidences²

قَالُوا هَذَا سِحْرٌ they said: "This is a sorcery³

مُبِينٌ⁴ quite obvious."⁴

وَمَنْ 7. And who is

أَظْلَمُ a worse transgressor⁵

مِمَّنْ أَفْتَرَى than the one who forges⁶

عَلَى اللَّهِ الْكَذِبَ against Allah the lie⁷

وَهُوَ يُدْعَى إِلَى الْإِسْلَامِ and he is called⁸ to Islam?

وَاللَّهُ لَا يَهْدِي And Allah guides not the

الْقَوْمَ الظَّالِمِينَ⁹ people committing wrong.⁹

رُبُّدُونَ لِيُطْفِئُوا 8. They intend to extinguish¹⁰

نُورَ اللَّهِ the light of Allah¹¹

بِأَفْوَاهِهِمْ with their mouths;

وَاللَّهُ مُتِمُّمٌ but Allah will make full¹²

نُورَهُ وَلَوْ His light even though

كَرِهَ الْكَافِرُونَ¹³ there detest¹³ the unbelievers.

1. مبشر *mubashshir* (s.; pl. *mubshshirân*) = deliverer of good tidings, he who gives good news (active participle from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*]), to rejoice, be happy. See at 48:8, p. 1663, n. 12.

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 58:5, p.1784, n. 11).

3. The allusion is to what the Makkan unbelievers said. سحر *sihr* (pl. *ashâr*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

4. مبين *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from '*abâna*, form IV of *bâna* [*bayân*]), to be clear. See at 52:38, p. 1714, n. 3).

5. أظلم *'azlamu* = more/most unjust, more iniquitous, more tyrannical, viler, gloomier, darker, worse transgressor (elative of *zâlim*. See at 53:52, p. 1726, n. 10).

6. افتري *iftarâ* = he fabricated, invented falsely, trumped up, slandered, forged (v. iii. m. s. past in form VIII of *farâ* [*fary*]), to cut lengthwise. See at 46:9, p. 1633, n. 7).

7. i. e., saying that He has partners. كذب *kadhb* = lie, falsehood, untruth, deceit. See at 29:68, p. 1281, n. 8.

8. يدعى *yud'â* = he is called, summoned, invoked/invited (v. iii. m. s. impfct. passive from *da'â* [*du'â*]), to call. See *tud'â* at 45:25, p. 1627, n. 5).

9. i. e., the polytheists [see 31:13].

10. يطفئوا *yuffi'û(na)* = they put out, extinguish, blow out (v. iii. m. pl. impfct. from '*affa'a*, form IV of '*afî'a* [طَفَأَ *tufû'*]), to be extinguished, to die down. The terminal *nân* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See at 9:32, p. 590, n. 4).

11. i. e., Islam.

12. يتمم *mutimm* (s.; pl. *mutimmân*) = one who completes, makes full, give perfection (act. participle from '*atamma*, form IV of *tamma*, [*tamâm*]), to be completed. See *yutimma* at 48:2, p. 1661, n. 5.), n. 2).

13. كرهه *kariha* = he detested, disliked, abhorred (v. iii. m. s. past from *karh*/ *kurh*/ *karâhah*/ *karâhiyah*), to detest. See at 10:82, p. 666, n. 12).

هُوَ الَّذِي أَرْسَلَ 9. He it is Who sent¹
 رَسُولَهُ His Messenger
 وَالْهُدَىٰ with the guidance²
 وَدِينَ الْحَقِّ and the religion of the truth³
 لِيُظْهِرَهُ to make it prevail⁴
 عَلَىٰ الدِّينِ كُلِّهِ over all the religions,
 وَلَوْ كَرِهَ even though there detest
 الْمُشْرِكُونَ the polytheists.⁵

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ آمَنُوا 10. O you who believe,
 هَلْ أَدُلُّكُمْ shall I point out⁶
 عَلَىٰ بَيْعَتِكُمْ to a trade that will save you⁷
 مِنْ عَذَابٍ from a punishment
 أَلِيمٍ most painful?⁸

تُؤْمِنُونَ بِاللَّهِ 11. That you believe in Allah
 وَرَسُولِهِ and His Messenger
 وَتُجَاهِدُونَ فِي سَبِيلِ اللَّهِ and fight⁹ in the way of Allah¹⁰
 بِأَمْوَالِكُمْ with your properties¹¹
 وَأَنْفُسِكُمْ and your lives.¹²
 ذَلِكَ خَيْرٌ لَّكُمْ That is the best¹³ for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are wont to know.

1. أرسل *'arsala* = he sent, sent out, despatched discharged (v. iii. s. past in form IV of *rasala* [*rasal*], to be long and flowing. See at 48:29, p. 1674, n. 4).

2. هدى *hudan* = guidance, right way, true religion. See at 41:44, p. 1555, n. 9.

3. i. e., Islam.

4. يظهر *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from *'azhara*, form IV of *zahara* [*zuhâr*], to be visible. The final letter takes *fat-hah* because of a hidden *'an in li* of motivation coming before the verb. See at 48:28, p. 1674, n. 5).

5. مشركون *mushrikûn* (pl.; s. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk/shirkah/sharikah*], to share. See at 16:100, p. 861, n. 8).

6. أدل *'adullu* = I show, lead, point out (v. i. s. impfct. from *dalla* [*dalâlah*], to show, to lead. See at 20:40, p. 983, n. 11).

7. تنجي *tunji* = she saves, rescues, brings to safety, delivers (v. iii. f. s. impfct. from *'anjâ*, form IV of *najaâ* [*najw/najâ'/najâh*], to be saved. See *yunji* at 39:61, p. 1502, n. 10).

8. أليم *'alim* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 59:15, p. 1801, n. 14).

9. تجاهدون *tujâhidûna* = you fight, battle, struggle hard (v. ii. m. pl. impfct. from *jâhada*, form III of *jahada* [*jahd*], to strive. See *jâhadû* at 49:15, p. 1683, n. 3).

10. i. e., for the defence, support and advancement of His *dîn*.

11. i. e., help the cause of fighting in the way of Allah with their wealth. أموال *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 49:15, p. 1683, n. 4.

12. i. e., by personally taking part in the *jihâd* in the way of Allah. أنفس *'anfus* (sing. *nafs*) = lives, persons, living beings, individuals, selves. See at 49:15, p. 1683, n. 5.

13. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 58:12, p. 1788, n. 10.

يَغْفِرْ لَكَ 12. He will forgive you
 ذُنُوبَكَ your sins¹ and
 وَيُدْخِلْكَ جَنَّاتٍ will admit² you in gardens
 فَتَجْرِي مِنْ تَحْتِهَا flowing³ below them
 الْأَنْهَارِ the rivers,
 وَمَسْكِنٍ طَيِّبَةٍ and in dwellings⁴ very good⁵
 فِي جَنَّاتِ عَدْنٍ in the Gardens of Eternity.⁶
 ذَلِكَ الْفَوْزُ That is the success⁷
 الْعَظِيمُ most magnificent.

وَأُخْرَى 13. And another⁸
 تُحِبُّونَهَا you will love⁹ —
 نَصْرًا مِنَ اللَّهِ help from Allah
 وَفَتْحًا قَرِيبًا and a victory¹⁰ quite near.¹¹
 وَيَبَشِّرِ And give glad tidings¹²
 الْمُؤْمِنِينَ to the believers.

يَا أَيُّهَا الَّذِينَ آمَنُوا 14. O you who believe,
 كُونُوا أَنْصَارًا لِلَّهِ be the helpers¹³ of Allah,
 كَمَا قَالَ عِيسَى ابْنُ مَرْيَمَ as 'Isâ son of Maryam said
 لِلْحَوَارِيِّينَ to the disciples:¹⁴
 مَنْ أَنْصَارِي "Who will be my helpers
 إِلَى اللَّهِ towards Allah?"¹⁵

1. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 46:31, p. 1644, n. 1.

2. يدخل *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* [*dukhûl*]), to enter. The final letter is vowelless because the verb is conclusion of a conditional sentence. See at 48:17, p. 1668, n. 12).

3. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*]), to flow. See at 58:22, p. 1792, n. 12).

4. مساكن *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitats. See at 46:25, p. 1641, n. 8.

5. طيبة *ṭayyibah* (pl. *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 24:61, p. 1134, n. 3).

6. عدن *'adn* = Eden, eternity, paradise. *جنت عدن jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 40:8, p. 1512, n. 2.

7. فوز *fawz* = success, triumph, victory, achievement. See at 57:11, p. 1772, n. 4.

8. i. e., another favour.

9. تحبون *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*]), to love. See at 7:79, p. 497, n. 1).

10. فتح *fath* (s., pl. *futûḥ*/فوحات *futûḥât*) = decision, opening, victory, final decree. See at 48:27, p. 1674, n. 2.

11. قريب *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 59:15, p. 1801, n. 11.

12. i. e., of Allah's help and victory in this world and of *jannah* in the hereafter. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bashira*] [*bishr* /*bushr*]), to rejoice, be happy. See at 45:8, p. 1620, n. 5).

13. أنصار *'anşâr* (pl.; s. *nâşir*) = helpers, partisan, friends. See *nâşir* at 47:3, p. 1651, n. 12.

14. حواريون *ḥawârîyyûn* (pl.; s. *ḥawârî*) = disciples, followers.

15. i. e., towards attaining the nearness and pleasure of Allah.

قَالَ الْمَوَدَّةُونَ خُنُّوا
 أَنْصَارًا لِلَّهِ
 فَآمَنَتْ طَائِفَةٌ
 مِنْ بَنَاتِ إِسْرَائِيلَ
 وَكَفَرَتْ طَائِفَةٌ
 فَأَيَّدْنَا الَّذِينَ
 آمَنُوا
 عَلَى عَدُوِّهِمْ
 فَاصْبَحُوا ظَاهِرِينَ ﴿١٥﴾

The disciples said: "We are
 the helpers of Allah."
 Then there believed¹ a group²
 of the Children of Isrâ'îl
 and disbelieved³ a group.
 So We gave support⁴ to those
 who believed
 against their enemy.⁵
 So they became⁶ victorious.⁷

1. عانت *'âmanat* = she believed, had faith (v. iii.f. s. past from *'âmana*, form IV of *'amina* [*'amn/âmân/amânah*], to be safe, feel safe. See *'aminû* at 57:7, p.1769, n. 7).
2. طائفة *ṭā'ifah* (f. s.; pl. *ṭawā'if*) = part, portion, party, group, band, number. See at 33:13, p. 1339, n. 5.
3. كفرت *kafarat* = she turned ungrateful, disbelieved, denied (v. iii. f. s. past from *kafara* [*kufir*], to disbelieve, to cover. See at 16:112, p.866, n. 3).
4. أيدنا *'ayyadnâ* = we aided, supported, backed, confirmed, corroborated, strengthened (v. i. pl. past from *'ayyada*, form II from *'âda* [*'ayd*], to be strong. See at 2:253, p. 129, n. 6).
5. عدو *'adûw* (s.; pl. أعداء *'a'dâ'*) = foe, enemy, adversary. See at 60:1, p. 1806, n. 2.
6. أصبحوا *'aşbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *şabaha* [*şabh*], to be in the morning. See at 46:25, p. 1614, n. 7).
7. ظاهرين *ẓāhirîn* (pl.; acc./gen. of *ẓāhirûn*; s. *ẓāhir*) = manifest, visible, patent, obvious, conspicuous, apparent, triumphant, victorious (act. participle from *zahara* [*zuhûr*], to be visible, to triumph. See at 40:29, p. 1519, n. 12).

62. SŪRAT AL-JUMU'AH (FRIDAY)

Madinan: 11 'āyahs

This is a Madinan *sūrah*. Its main theme is the Friday congregational prayer. It starts by stating that all that is in the heavens and the earth declare the sanctity and glory of Allah. Next it mentions the *risālah* of Muḥammad, peace and blessings of Allah be on him, for teaching men the Qur'ān and the rules of *sharī'ah* (*ḥikmah*). Reference is then made to the Jews who, though they were given a scripture which they carry, do not benefit from it by rightly following its teachings but think themselves to be the favoured ones of Allah. It is stressed that they shall be taken back to Allah and asked to account for their conduct and deeds. Finally in its 'āyahs 9-11 the believers are called upon to hasten to the Friday congregational prayer as soon as the call to it is made, and all types of business and worldly transactions are prohibited after that till the completion of the prayer. The *sūrah* is named after these concluding 'āyahs.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَسْبِحُ 1. There declare the sanctity¹

لِلَّهِ of Allah

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth —

الْمَلِكِ الْقُدُّوسِ the King,² the All-Holy,³

الْعَزِيزِ الْحَكِيمِ the All-Mighty, the All-Wise.

هُوَ الَّذِي بَعَثَ 2. He it is Who raised⁴

فِي الْأُمِّيِّينَ among the unlettered ones⁵

رَسُولًا مِنْهُمْ a Messenger from among them,

يَتْلُوا عَلَيْهِمْ آيَاتِهِ reciting⁶ to them His signs⁷

وَيُزَكِّيهِمْ and purifying⁸ them

وَيُعَلِّمُهُمُ الْكِتَابَ and teaching them the Book

وَالْحِكْمَةَ and the wisdom.⁹

1. يَسْبِحُ *yusabbihū* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabbaha*, form II of *sabaḥa* [*sabḥ/sibḥah*]), to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 59:24, p. 1805, n. 2).

2. مَلِكٌ *malik* (s.; pl. *mulūk*) = king, monarch, sovereign.

3. قُدُّوسٌ *quddūs* = the All-Holy, Most Holy. See at 59:23, p. 1804, n. 2.

4. بَعَثَ *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 36:52, p. 1421, n. 6).

5. أُمِّيِّينَ *'ummiyyīn* (acc./gen. of *'ummiyyān*, pl. of *'ummy*) = unscriptured people, illiterate. See at 3:76, p. 185, n. 1). The reference here is to the Arabs who had not yet received any scripture.

6. يَتْلُوا *yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [*tilāwah*]), to recite, read. See at 2:151, p. 72, n. 3).

7. آيَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

8. i. e., from the filth of *shirk* and sins. يُزَكِّيهِمْ *yuzakkī* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkā*, form II of *zakā* [*zakā'*]), to grow, be pure, just. See at 2:174, p. 82, n. 4).

9. حِكْمَةٍ *ḥikmah* (pl. *ḥikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ān and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

وَأَن كَانُوا مِن قَبْلُ لَفِي ضَلَالٍ مُّبِينٍ 1 And indeed they had been previously in error¹ quite obvious.²

وَأَخْرَجْنَا مَن لَّمْ يَلْحَقُوا بِهِم وَهُوَ الْعَزِيزُ الْحَكِيمُ 2 And to others than they³ who have not yet joined⁴ them. And He is the All-Mighty,⁵ the All-Wise.⁶

ذَٰلِكَ فَضْلُ اللَّهِ يُؤْتِيهِ مَن يَشَاءُ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ 3 4. That is the grace⁷ of Allah which He gives to whom He will. And Allah is the Lord of grace most magnificent.⁸

مَثَلُ الَّذِينَ حُمِّلُوا التَّوْرَةَ ثُمَّ لَمْ يَحْمِلُوهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ أَسْفَارًا 5. The instance of those who were given charge⁹ of the *Tawrah* then they carried¹⁰ it not, is like the instance of the donkey¹¹ carrying books.¹²

بِئْسَ مَثَلٌ

1. ضلال *ḍalāl* = error, straying from the right path. *fi ḍalāl* = in error, astray, in vain. See at 54:24, p. 1734, n. 1.

2. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abāna, form IV of *bāna* [*bayān*], to be clear. See at 61:6, p. 1816, n. 4).

3. i. e., the Messenger has been sent for others than the unlettered Arabs.

4. يلاحقوا *yalḥaqqū*(na) = they join, catch up with, adhere, cling (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq/laḥāq*], to join. The terminal *nūn* is dropped for the particle *lam* coming before the verb. See at 3:170, p. 222, n. 11.

5. عزيز *'azīz* = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 61:1, p. 1814, n. 2.

6. i. e., in His acts and dispensation. حَكِيم *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See at 61:1, p. 1814, n. 3).

7. i. e., the grace of Prophethood and scripture. فضل *faḍl* (pl. *fuḍūl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 59:8, p. 1798, n. 5.

8. عظيم *'aẓīm* = great, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 57:29, p. 1781, n. 2.

9. حملوا *ḥummilū* = they were burdened, made to carry, given the charge (v. iii. m. pl. past passive from *ḥammala*, form II of *ḥamala* [*ḥaml*], to carry. See *ḥummilnā* at 20:87, p. 997, n. 1).

10. i. e., did not act according to it. يحملوا *yaḥmilū*(na) = they carry, bear, take the load (v. iii. m. pl. impfct. from *ḥamala* [*ḥaml*], to carry. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 16:25, p. 834, n. 7).

11. حمار *ḥimār* (s.; pl. *ḥamīr/ḥumur*) = donkey, ass. See *ḥamīr* at 31:9, p. 829, n. 10.

12. أسفار *'asfār* (pl.; s. *sifr*) = books, scriptures.

أَلْقَوْمِ الَّذِينَ
كَذَّبُوا بِآيَاتِ اللَّهِ
وَاللَّهُ لَا يَهْدِي
الْقَوْمَ الظَّالِمِينَ ﴿٦﴾

of the people who
cry lies¹ to the signs² of Allah.
And Allah guides not the
people committing wrongs.

قُلْ يَا أَيُّهَا الَّذِينَ
هَادُوا
إِنْ زَعَمْتُمْ أَنْكُمْ
أَوْلِيَاءُ لِلَّهِ
مِنْ دُونِ النَّاسِ
فَتَمَنَّوْا الْمَوْتَ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٧﴾

6. Say: "O you who
profess Judaism,³
if you think⁴ that you are
friends⁵ of Allah
in lieu of other men,
then wish⁶ for death
if you are truthful."⁷

وَلَا يَسْمَعُونَ
أَبَدًا
قَدَّمَتْ أَيْدِيَهُمْ
وَاللَّهُ عَلِيمٌ
بِالظَّالِمِينَ ﴿٧﴾

7. And they shall not wish⁸
for it ever because of what
their hands have advanced.⁹
And Allah is All-Knowing
of the transgressors.

قُلْ إِنَّ الْمَوْتَ
الَّذِي تَفِرُّونَ مِنْهُ
فَإِنَّهُ مُلَاقِيكُمْ
ثُمَّ تُرَدُّونَ

8. Say: "Verily the death
which you flee¹⁰ from,
that shall indeed meet¹¹ you;
then you shall be sent back¹²

1. كَذَّبُوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhîb* /*kadhhab* /*kidhbah*], to lie. See at 54:42, p. 1737, n. 7).
2. i. e., the texts of the Qur'ân. آيَاتُ 'āyât (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 46:8, p. 1633, n. 3.
3. هَادُوا *hādû* = they became Jews (v. iii. m. pl. past from *hāda*, to embrace *yahūdīyyah* (Judaism), to seek forgiveness. See at 16:118, p. 868, n. 5).
4. زَعَمْتُمْ *za'amtum* = you claimed, presumed, supposed, thought (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See at 34:22, p. 1376, n. 2).
5. أَوْلِيَاءُ 'awliyâ' (pl.; sing. ولي *walīy*) = friends, allies, patrons, legal guardians, protectors. See at 60:1, p. 1806, n. 3.
6. تَمَنَّوْا *tamannawû* = you (all) long for, desire, wish, yearn (v. ii. m. pl. imperative from *tamannâ*, form V of *manâ* [many], to put to test, tempt, try. See at 2:94, p. 45, n. 3).
7. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadq* /*ṣidq*], to speak the truth. See at 52:34, p. 1713, n. 3).
8. يَتَمَنَّوْنَ *yatamannawna* = they wish, desire, long for, yearn (v. iii. m. pl. impfct. from *tamannâ*. See n. 7 above and at 2:95, p. 45, n. 5).
9. i. e., of wrongs and sins. قَدَّمَتْ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* /*qudûm* /*qidmân* /*maqdam*], to precede, to arrive. See at 22:10, p. 1048, n. 8).
10. تَفِرُّونَ *tafirrûna* = you flee, run away (v. ii. m. pl. impfct. form *farra* [*firâr* /*mufarr*], to flee, to run away. See *farartum* at 33:16, p. 1340, n. 12).
11. مُلَاقٍ *mulâqīn* (s.; pl. *mulâqīn*) = one who meets, is going to meet (active participle from *lâqa*, form III of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet, to encounter. See *mulâqî* at 11:29, p. 688, n. 6).
12. تُرَدُّونَ *turaddûna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See at 9:105, p. 623, n. 2).

إِلَىٰ عَلِيمٍ
الْغَيْبِ وَالشَّهَادَةِ
فَيُنَبِّئُكُمْ
بِمَا كُنتُمْ تَعْمَلُونَ ﴿٥﴾

to the One All-Knowing
of the unseen and the seen;¹
then He will apprise² you
of what you use to do.

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ آمَنُوا
إِذَا نُودِيَ
لِلصَّلَاةِ
مِنَ يَوْمِ الْحُمَةِ
فَاسْعَوْا إِلَىٰ
ذِكْرِ اللَّهِ
وَذَرُوا الْبَيْعَ
ذَٰلِكُمْ خَيْرٌ لَّكُمْ
إِن كُنتُمْ تَعْلَمُونَ ﴿٦﴾

9. O you who believe,
when the call is made³
for the prayer⁴
on Friday,
hurry⁵ to
the remembrance of the Allah
and leave⁶ the trading.⁷
That is the best for you,
if you are wont to know.

فَإِذَا قُضِيَتِ
الصَّلَاةُ
فَانشِرُوا فِي الْأَرْضِ
وَابْتَغُوا
مِن فَضْلِ اللَّهِ
وَاذْكُرُوا اللَّهَ كَثِيرًا
لَّعَلَّكُمْ تُفْلِحُونَ ﴿٧﴾

10. So when concluded⁸
is the prayer,
disperse⁹ in the land
and seek¹⁰
of the bounty¹¹ of Allah,
and remember Allah much;
maybe that you will succeed.¹²

1. شهادة *shahâdah* = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 59:22, p. 1804, n. 1.
2. i. e., Allah will make them know their deeds and will requite them accordingly. ينبيء *yunabbi'u* = he appraises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See at 58:7, p. 1786, n. 1).
3. نودى *nûdiya* = he was addressed, called, summoned, announced (v. iii. m. s. past passive from *nâda*, form III of *nadâ* [*nadw*], to call. See at 28:30, p. 1242, n. 6).
4. صلوة *ṣalâh* (s.; pl. *ṣalawât*) = Islamic prayer (with all its formalities), benediction, blessings (from Allah). See *ṣalâwât* at 2:157, p. 74, n. 2).
5. اسعوا *is'aw* = you all hurry, go quickly, run, strive, endeavour (v. ii. m. pl. imperative from *sa'a* [*sa'y*], to move quickly. See *yas'a* at 28:20, p. 1238, n. 4).
6. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See at 48:15, p. 1667, n. 5).
7. بيع *bay'* (pl. *buyû'/buyû'ât*) = selling or buying, trading, bargain. See at 24:37, p. 1121, n. 10.
8. قضيت *quḍiyat* = she or it is settled, decreed, passed, spent, concluded, adjudged, decided (v. iii. m. s. past passive from *qadâ* [*qadâ'*], to settle, to decide. See *quḍiya* at 46:29, p. 1643, n. 6).
9. انتشروا *intashirû* = you (all) disperse, spread out (v. ii. m. pl. imperative from *intashara*, form VIII of *nashara* [*nashr*], to spread out. See at 33:53, p. 1358, n. 9).
10. ابتغوا *ibtaghû* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek. See at 29:17, p. 1270, n. 10).
11. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit, excellence. See at 62:4, p. 1821, n. 7.
12. تفليحون *tufliḥûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *aflaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 24:31, p. 1118, n. 1).

وَإِذَا رَأَوْا
بِجَارَةٍ أَوْ مَعِينٍ
أَنْفَضُوا إِلَيْهَا
وَتَرَكُوكَ قَائِمًا
قُلْ مَا عِندَ اللَّهِ
خَيْرٌ مِنَ اللَّهِوِ
وَمِنَ الْجَارِ
وَاللَّهِ
خَيْرُ الرَّازِقِينَ ﴿١٧﴾

11. And when they¹ see
a business² or an amusement³
they disperse⁴ towards it
and leave⁵ you standing.
Say: " What is with Allah
is better⁶ than the amusement
and the business.
And Allah is
the Best of Providers."⁷

1. i. e., some Muslims.
2. تجارة *tijârah* = trade, commerce, business, merchandise.
3. لهُو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 57:20, p. 1775, n. 12.
4. انفضوا *infaddû* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [fadd], to break, to scatter. See at 3:159, p. 218, n. 7).
5. تركوا *tarakû* = they left, abandoned, gave up, forsook (v. iii. pl. past from *taraka* [tark], to leave. See *taraknâ* at 51:37, p. 1702, n. 3).
6. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 61:11, p. 1817, n. 13.
7. رازقين *râziqîn* (m. pl. acc./gen. of *râziqûn*, s. *râziq*) = providers (act. participle from *razaqa*, to provide with the means of subsistence. See at 34:39, p. 1383, n. 3).

63. SŪRAT AL-MUNĀFIQŪN (THE HYPOCRITES)

Madinan: 11 'āyahs

This is a Madinan *sūrah*. As its name indicates, it deals with the character and conduct of the hypocrites (*Munāfiqūn*) who outwardly professed Islam but in their heart of hearts were opposed to it and secretly conspired to destroy Islam and the Muslims. They used their profession of Islam as a shield and then did all that they could to prevent people from accepting Islam, discouraged financial help to the Muslims and conspired to oust the Muslims and the Prophet, peace and blessings of Allah be on him, from Madina. Their plans and manoeuvres are clearly exposed in the *sūrah*. It ends by reminding the Muslims not to be lured by wealth and children from the remembrance of Allah and to spend in the way of Allah before death overtakes them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. إِذَا جَاءَكَ الْمُنَافِقُونَ 1. When the hypocrites¹ come
 قَالُوا اتَّبَعْنَاكَ 2. to you they say: "We testify²
 إِنَّكَ 3. that you indeed are
 رَسُولُ اللَّهِ 4. the Messenger of Allah."
 وَاللَّهُ يَعْلَمُ إِنَّكَ 5. And Allah knows that you
 رَسُولُهُ 6. indeed are His Messenger;
 وَاللَّهُ يَشْهَدُ 7. and Allah testifies, indeed
 الْمُنَافِقِينَ لَكَذِبُونَ 8. the hypocrites are liars.³

1. اتَّخَذُوا آيَاتِنَا 9. They take⁴ their oaths⁵
 حِجَابًا 10. as a shield;⁶
 فَصَدَّوْا 11. then they prevent⁷
 عَنِ سَبِيلِ اللَّهِ 12. from the way⁸ of Allah.
 إِنَّهُمْ سَاءَ 13. Indeed bad is
 مَا كَانُوا يَعْمَلُونَ 14. what they use to do.

1. منافقون *munāfiqūn* (pl.; s. *munāfiq*) = hypocrites, dissemblers (active participle from *nāfaqa*, form III of *nafaqa* [*nafaq/nufūq*], to be used up, to perish). See at 33:60, p. 1362, n. 3.
2. نشهد *nash-hadu* = we testify, bear witness, witness (v. i. pl. impfct. from *shahida* [*shuhūd/shahādah*], to witness, to testify. See *tash-hadu* at 36:65, p. 1424, n. 7).
3. i. e., they say what is not in their minds and hearts. كاذبون *kādhībūn* (pl.; sing. كاذب *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/kadhīb/kadhbah/kidhbah*], to lie. See at 59:11, p. 1800, n. 7).
4. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 58:16, p. 1790, n. 6).
5. أيمان *'aymān* (pl.; s. يمين *yamin*) = right hands, oaths. See at 58:16, p. 1790, n. 7.
6. i. e., against the wrath and retribution of the Muslims. حِجَابًا *junnah* (s.; pl. *junan*) = shield, protection, shelter. See at 58:16, p. 1790, n. 8.
7. i. e., prevent others. صدوا *ṣaddū* = they turned away, deterred, dissuaded, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 58:16, p. 1790, n. 9).
8. i. e., from Islam, and from spending and fighting in the cause of Islam. سبيل *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 61:4, p. 1815, n. 2.

ذَٰلِكَ بِأَنَّهُمْ
 ءَامَنُوا ثُمَّ كَفَرُوا
 فَطَبَعَ
 عَلَى قُلُوبِهِمْ
 فَهُمْ لَا يَفْقَهُونَ ﴿٣﴾

3. That is so because they
 believed, then disbelieved.¹
 So a seal has been set²
 on their hearts.
 So they do not understand.³

وَإِذَا رَأَيْتَهُمْ
 تُعْجِبُكَ
 أَجْسَامُهُمْ
 وَإِنْ يَقُولُوا
 سَمِعْنَا لَعْنَهُمْ
 كَأَنَّهُمْ خِشْبٌ
 مُّسَدَّدٌ
 يَحْسَبُونَ كُلَّ صَيْحَةٍ
 عَلَيْهِمْ
 هُمُ الْعَدُوُّ
 فَاحْذَرهُمْ
 فَتَلَاهُمُ اللَّهُ
 أَنَّى يُوَفَّقُونَ ﴿٤﴾

4. And when you see them
 there impress⁴ you
 their appearances⁵
 and if they speak
 you listen⁶ to their words.
 As if they are dry wood pieces⁷
 propped up;⁸
 they think⁹ every shout¹⁰
 is against them.¹¹
 They are the enemy;
 so beware¹² of them.
 May Allah disgrace them.
 How are they eluded?¹³

وَإِذَا قِيلَ لَهُمْ
 تَعَالَوْا
 يَسْتَغْفِرْ لَكُمْ
 رَسُولُ اللَّهِ

5. And if it is said to them:
 "Come on, there will seek
 forgiveness for you
 the Messenger of Allah",

1. i. e., they express their belief but they disbelieve in their hearts.

2. i. e., made impervious to understanding. طَبَعَ *tabi'a* = he or it is sealed, imprinted, impressed, a seal was set (v. iii. m. s. past passive from *tab*), to impress, to set a seal. See at 9:87, p. 615, n. 3).

3. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [*fiqh*]), to understand. See at 59:13, p. 1801, n. 1.

4. تُعْجِبُكَ *tu'jibu* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from '*a'jaba*, form IV of '*ajiba* ['*ajab*], to wonder, to be amazed. See *tu'jib* at 9:85, p. 614, n. 4).

5. أَجْسَامُهُمْ *'ajsâm* (pl.; s. *jism*) = bodies, forms, shapes, figures, appearances. See *jism* at 2:247, p. 125, n. 6.

6. سَمِعْنَا لَعْنَهُمْ *tasma'(u)* = you hear, listen, pay attention (v. ii. m. s. impfct. from *sami'a* [*sam'*/*samâ'*/*isamâ'ah*/*masma'*], to hear. The final letter is vowelless because the verb is conclusion of a conditional clause. See *istami'* at 50:41, p. 1694, n. 9).

7. كَأَنَّهُمْ خِشْبٌ *khushub* (pl.; s. *khashab*) = dry pieces of wood, timbers, lumbers.

8. مُّسَدَّدٌ *musannadah* (f.; m. *musannad*) = propped, up, supported, backed up (pass. participle from *sannada*, form II. of *sanada* [*sunâd*], to support, to rest).

9. يَحْسَبُونَ *yahsabûna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *hastaba* [*hisbân*/*mahsabah*/*mahsibah*], to consider, to deem. See at 18:104, p. 947, n. 9).

10. صَيْحَةٍ *sayḥah* (s.; pl. *sayḥât*) = shout, outcry, piercing sound, thunderous blast. See at 54:31, p. 1735, n. 6).

11. يَحْسَبُونَ كُلَّ صَيْحَةٍ عَلَيْهِمْ, because of their cowardice and consciousness of guilt.

12. احْذَرْ *iḥdhar* = beware, be on the alert, be cautious (v. ii. m. s. imperative from *hadhara* [*hidhr*/*hadhar*], to be cautious. See *iḥdharū* at 5:91, p. 375, n. 4).

13. أَنَّى يُوَفَّقُونَ *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from '*afaka* ['*ifk*/*afk*/*afak*/*ufük*], to lie, to deceive. See at 30:55, p. 1308, n. 12).

لَوْ اَنَّ اُمَّرُسَهُمْ they shake¹ their heads;
 وَرَأَيْتَهُمْ يَصُدُّونَ and you see them turn away²
 وَهُمْ مُسْتَكْبِرُونَ being arrogant.³



سَوَاءٌ عَلَيْهِمْ 6. It is the same on them
 اَسْتَعْفَرْتَ whether you ask forgiveness⁴
 لَهُمْ اَمْ لَمْ لَهُمْ for them or do not
 تَسْتَغْفِرْ لَهُمْ ask forgiveness for them.
 لَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive⁵ them.
 اِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ Verily Allah guides not
 the people defiantly sinful.⁶



هُمُ الَّذِينَ يَقُولُونَ 7. They are the ones who say:
 لَا نُنْفِقُ اَعْلَى "Spend not⁷ on
 مَنْ عِنْدَ those who are with
 رَسُوْلِ اللَّهِ the Messenger of Allah
 حَتَّىٰ يَنْفَضُوْا till they disperse."⁸
 وَلِلَّهِ But to Allah belong
 خَزَائِنُ السَّمٰوٰتِ the treasures⁹ of the heavens
 وَالْاَرْضِ and the earth;
 وَلٰكِنَّ الْمُنٰفِقِيْنَ but the hypocrites
 لَا يَفْقَهُوْنَ do not understand.¹⁰

1. لورا *lawwaw* = they shake, bend, turn, twist, contort, curve (v. iii. m. pl. past from *lawwâ*, form II of *lawâ* [*layy/luwîy/layyân/lawan*], to flex, to curve, to twist. See *talwû* at 4:135, p. 304, n. 4).
2. يصدون *yaşuddûna* = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *şadda* [*şadd/şudûd*], to turn away. See at 43:37, p. 1592, n. 4).
3. مستكبرون *mustakbirân* (pl.; s., *mustakbir*) = arrogant, proud, haughty, boastful (act. participle from *istakbara*, form X of *kabura/kabara* [*kubr/kibar/ kabârah/kabr*], to become great, to be older. See at 16:22, p. 833, n. 10).
4. استغفرت *istaghfarta* = you asked forgiveness, prayed for pardon (v. ii. m. s. past from *istaghfara*, form X of *ghafara* [*ghafr/maghfirah/ghufrân*], to forgive. See *astaghfiru* at 19:47, p. 962, n. 11).
5. يغفر *yaghfir(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara*. The final letter is vowelless because of the particle *lan* coming before the verb. See n. 4 above).
6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, defiantly sinful, (active participle from *fasaqa* [*fîsq*], to stray from the right course, to renounce obedience. See at 61:5, p. 1815, n. 2).
7. i. e., do not give any financial support. The allusion is specially to the emigrants. لا تنفقا *lâ tunfiqû* = you (all) do not spend, expend (v. ii. m. pl. imperative {prohibition}) from *anfaqa*, form IV of *nafaqa/nafîqa* [*nafaq*], to be used up. See *'anfaqû* at 60:11, p. 1812, n. 9).
8. ينفضوا *yansaddû(na)* = they disperse, scatter, go away (v. iii. m. pl. impfct. from *infadda*, form VII of *fadḍa* [*fadd*], to break, to scatter. The terminal *nûn* is dropped because of a hidden *'an* in *hattâ* coming before the verb. See *infaddû* at 62:11, p. 1824, n. 4).
9. خزائن *khazâ'in* (pl.; s. *khizânah*) = treasuries, vaults, coffers, stores. See at 52:37, p. 1713, n. 8.
10. يفقهون *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [*fiqh*], to understand. See at 63:3, p. 1826, n. 3).

يَقُولُونَ لِنَرَجِعَنَّ إِلَى الْمَدِينَةِ لَيُخْرِجَنَّ الْأَعَزُّ مِنْهَا الْأَذَلَّ وَلِلَّهِ الْعِزَّةُ وَلِرَسُولِهِ وَاللِّمُؤْمِنِينَ وَلَكِنَّ الْمُنَافِقِينَ لَا يَعْلَمُونَ ﴿٨﴾	8. They say: "If we return ¹ to Madina there shall surely drive out ² the more honourable ones ³ from there the meaner ones." ⁴ But to Allah belong honour and power, ⁵ and to His Messenger and to the Believers; but the hyporites do not know.
يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخَاسِرُونَ ﴿٩﴾	9. O you who believe, let there beguile ⁶ you not your properties ⁷ nor your children ⁸ from the remembrance ⁹ of Allah. And those who do that, ¹⁰ such people, they will be ones doomed to loss. ¹¹
وَأَنْفِقُوا مِنْهَا رِزْقَكُمْ	10. And spend ¹² out of what We have bestowed on you

1. The allusion is to what the chief of the hypocrites of Madina, Abd Allah ibn 'Ubayy, said during the campaign against Banū al-Mustaliq. *رجعنا raja'na* = we returned, came back (v. i. pl. past from *raja'a* [رجوع *rujū'*] to come back, return. See *turja'u* at 57:5, p. 1769, n. 2).

2. *ليخرجن la yukrijanna* = they will surely drive out, expel, dislodge, bring out, produce (v. iii. m. pl. impfct. emphatic from *'akhrāja*, form IV of [*khurāḥ*]), to go out. See at 20:117, p. 1005, n. 4).

3. Meaning the hypocrites themselves. *أعز* = mightier, stronger, more powerful, more esteemed, more honourable, more beloved (relative of *'uzūz*). See at 18:34, p. 924, n. 5.

4. *أذل* = meaner, meanest, lower, lowest, more/most despicable (relative of *dhalil*, act. participle from *dhalla* [*dhall/dhull/dhillah*]), to be low. See *'adhallin* at 58:20, p. 1791, n. 12.

5. *عزة* = *'izzah* = might, power, respect, self-respect, prestige, honour, fame, pride, glory. See at 38:82, p. 1478, n. 3.

6. *لا تله* *lā tulhi* = let not/there must not beguile, divert, distracts, deflect (v. iii. f. s. imperative [participle from *dhalla* form IV of *lahā* [*lahw*]), to amuse, to trifle away. See *tulhī* at 24:37, p. 1121, n. 9).

7. *أموال* *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 61:11, p. 1817, n. 11.

8. *أولاد* *'awlād* (sing. *walad*) = children, offspring, descendants. See at 2:233, p. 116, n. 5.

9. i. e., the Qur'ān and its teachings. The Qur'ān is repeatedly referred to as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27. *ذكر dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ān. See at 58:19, p. 1791, n. 8.

10. i. e., he who is so beguiled.

11. *خاسرون* *khāsirūn* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* /*khasâr* /*khasārāh* /*khusrân*]) to lose. See at 58:19, p. 1791, n. 10).

12. *أنفقوا* *'anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiqa* [*nafaq*]), to be used up, be spent. See at 57:7, p. 1769, n. 8).

مِن قَبْلِ أَنْ يَأْتِيَكَ
أَحَدَكُمْ الْمَوْتُ
فَيَقُولَ رَبِّ
لَوْلَا أَخَّرْتَنِي
إِلَّا أَجَلٍ قَرِيبٍ
فَأَصَّدَّقَ
وَأَكُنَّ
مِنَ الصَّالِحِينَ^٥

before that there comes
to anyone of you death
and then he says: "My Lord,
"Why not defer¹ me
till a date² very near,³
so I can give in charity⁴
and be
of the righteous".⁵

وَلَنْ يُؤَخِّرَ اللَّهُ
نَفْسًا إِذَا جَاءَهُ
أَجَلُهَا
وَاللَّهُ خَبِيرٌ
بِمَا تَعْمَلُونَ^٨

11. But Allah will not defer⁶
anyone when there comes
his appointed time.
And Allah is All-Aware⁷
of what you do.⁸

1. أَحَرَّتْ 'akhharta = you delayed, deferred, put off, postponed (v. ii. m. s. past from 'akhhara, form II from the root 'akhr. See at 4:76, p. 275, n. 2).

2. أَجَلٌ 'ajal (pl. 'âjâl) = appointed time, term, date. See at 46:3, p. 1631, n. 6.

3. i. e., for a short time. قَرِيبٌ qarîb = near, proximate, not far away, close by, shortly, Ever Near. See at 61:13, p. 1818, n. 11.

4. أَصَدَّقَ 'aşşaddaqa(u) (originally أَتَصَدَّقُ 'ataşaddaqa) = I give in charity, make charitable gifts, (v. i. s. impfct from tasaddaqa, form V. of sadaqa[sadq /sidq], to speak the truth. The final letter takes fat-hah because of the causal fâ' coming before the verb. See mussaddiqîn at 57:18, p. 1774, n. 11).

5. صَالِحِينَ şâlihiin (pl.; acc./gen. of şâlihiin; s. şâlihi) = righteous, virtuous, good ones, right and fit ones (act. participle from şalaha [şalâh/ sulâh/ maşlahah], to be good, right, proper. See at 37:100, p. 1445, n. 13).

6. يُؤَخِّرُ yu'akhhira (u) = he delays, postpones, puts off, defers (v. iii. m. s. impfct. from 'akhhara, form II from the root 'akhr. The final letter takes fat-hah because of the particle lan coming before the verb. See n. 1 above; and at 14:10, p. 790, n. 5.

7. خَبِيرٌ khabîr = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of fa'il from khabara [khubr /khibrah] to be acquainted). See at 58:11, p. 1788, n. 6).

8. تَعْمَلُونَ ta'malûna = you all do, act, perform (v. ii. m. pl. impfct. from 'amila ['amal], to do. See at 43:72, p. 1601, n. 3).

64. SŪRAT AL-TAGHĀBUN (MUTUAL GAIN AND LOSS)

Madinan: 18 'āyah

This is an early Madinan *sūrah* which deals with the fundamentals of the faith, particularly *risālah*, i. e., Allah's having sent His Messengers for the guidance of man, and Resurrection and the Day of Judgment. It draws attention to the fate of the previous peoples who disbelieved and were in consequence punished. It calls upon man to believe in Allah and to obey Him and His Messenger, and emphasises that those who believe and do the good deeds shall have their rewards on the Day of Judgement and those who disbelieve and disobey Allah's commandments will have due punishment. It further calls upon the believers to spend in the way of Allah and not to be diverted by families and children from the remembrance of Allah. The *sūrah* is named *al-Taghābun* (Mutual gain and loss) with reference to its 'āyah 9 which speaks about the day of Resurrection and which is called *yawm al-taghābun* (the day of mutual gain and loss) because some people will gain and some people will lose on that day.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- يُسَبِّحُ 1. There declares the sanctity¹
 لِلَّهِ of Allah
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 لَهُ الْمُلْكُ His is the dominion²
 وَلَهُ الْحَمْدُ and His is all the praise;³
 وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything
 قَدِيرٌ Omnipotent.⁴
- هُوَ الَّذِي خَلَقَكُمْ 2. He it is Who created⁵ you;
 فَمِنْكُمْ then some of you are
 كَاذِبُونَ unbelievers and some of you
 مُؤْمِنُونَ are believers.
 وَاللَّهُ يَمَّا تَعْمَلُونَ And Allah is of what you do
 بَصِيرٌ All-Seeing⁶

1. *yusabbiḥu* = he proclaims the sanctity, glorifies, praises (v. iii. m. s. impfct from *sabaha*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory, to proclaim the sanctity. See at 62:1, p. 1821, n. 2).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. *ملك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 57:5, p. 1769, n. 1.

3. *حمد* *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 40:55, p. 1529, n. 2.

4. *قدير* *qadīr* = Omnipotent, All-Powerful. See at 60:7, p. 1809, n. 11.

5. He is the Creator of man and everything and being; there is no other creator. So to Him Alone is due all worship. *خلق* *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 55:3, p. 1741, n. 3).

6. *بصير* *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣara/baṣīra* [*baṣar*], to see). See at 57: 4, p. 1768, n. 13.

3. He has created the heavens
 and the earth with the truth,¹
 and has shaped² you and
 has perfected³ your figures.⁴
 And to Him is the destination.⁵

4. He knows all that is in
 the heavens and the earth;
 and He knows
 all that you conceal⁶ and
 all that you disclose.⁷
 And Allah is All-Knowing
 of the secrets of the hearts.⁸

5. Has there not come to you
 the information⁹ of those
 who disbleived afore,
 so they tasted¹⁰ the evil
 consequences¹¹ of their deed?
 And they will have
 a punishment most painful.¹²

6. That was so because

1. i. e., for a just purpose and cause. حق *ḥaqq* = right, truth, liability, justice, just cause. بالحق *bi al-ḥaqq* = truly, in truth, actually, rightly, properly, with the truth. See at 51:19, p. 1699, n. 1.

2. صور *ṣawwara* = he shaped, gave form, formed, moulded, fashioned (v. iii. m. s. past in form II from the root *ṣûrah*, shape. See *ṣawwarnâ* at 40:64, p. 1532, n. 3).

3. أحسن *'aḥsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *ḥasuna* [*ḥusn*], to be good. See at 46:16, p. 1337, n. 6).

4. صور *ṣawwar* (pl., s. *ṣûrah*) = shapes, makes, forms, figures, pictures, images, copies. See at 40:64, p. 1532, n. 5.

5. مصير *maṣîr* = destination, place at which one arrives, destiny. See at 60:4, p. 1808, n. 14).

6. تسرون *tusirrûna* = you conceal, secrete, hide, confide (v. ii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surûr/tasirrah/masarrah*], to gladden, to delight. See at 60:1, p. 1807, n. 1).

7. تعلنون *tu'linûna* = you (all) declare, disclose, make known (v. ii. m. pl. impfct. from *'alana*, form IV of *'alana/aluna* [*'alâniyyah*], to be or become known, evident. See at 28:69, p. 1256, n. 10).

8. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-sudûr* = that which possesses the hearts, secrets of the hearts. See at 57:6, p. 1769, n. 6.

9. نبا *naba'* (s.; pl. *'anbâ'*) = news, information, intelligence. See at 49:6, p. 1678, n. 5.

10. ذاقوا *dhâqû* = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawûq/madhâq*], to taste. See at 59:15, p. 1801, n. 12).

11. وبال *wabâl* = evil consequence, unhealthiness, evil. See at 59:15, p. 1801, n. 13.

12. i. e., in the hereafter. أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from *'alima* [*'alam*], to be in pain, to feel pain). See at 61:10, p. 1817, n. 8).

كَانَتْ تَأْتِيهِمْ
رُسُلُهُمْ

there used to come to them
their Messengers

بِالْبَيِّنَاتِ

with the clear evidences¹

فَقَالُوا

but they said:

أَبَشَرٌ

"Is it human beings²

يَهْدُونَنَا

that will guide³ us?"

فَكَفَرُوا

So they disbelieved⁴

وَقَوَلُوا

and turned away.⁵

وَأَسَعَىٰ اللَّهُ

But Allah is in no need;⁶

وَاللَّهُ عِنْفٌ

and Allah is Above Want,⁷

حَمِيدٌ

All-Praiseworthy.⁸

زَعَمَ الَّذِينَ

7. There suppose⁹ those

كَفَرُوا أَن

who disbelieve that

لَنْ يُعْتَدُوا

they shall not be resurrected.¹⁰

قُلْ بَلَىٰ وَرَبِّي

Say: "O yes, by My Lord;

لَتُبْعَنَّ

you shall surely be resurrected

ثُمَّ لَنُنَبِّئَنَّ

then shall indeed be apprised¹¹

وَمَا عِلْمُ

of what you did.

وَدَلَّكَ عَلَىٰ اللَّهِ

And this is on Allah's part

بِيسْرٍ

easy.¹²

فَتَأْمِنُوا بِاللَّهِ

8. So believe in Allah

1. *bayyinât* (pl.; sing. *bayyinah*) = clear, clear proofs, indisputable evidences. See at 61:6, p.1816, n. 2).

2. *bashar* = man, human being. See at 54:24, p. 1733, n. 10.

3. *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show. See at 32:24, p. 1331, n. 7).

4. *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufir*], to cover. See at 60:1, p. 1806, n. 6).

5. i. e., from the truth and the guidance. *tawallaw* = they turned away, withdrew, desisted, refrained, took over, took for friends (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 58:14, p. 1789, n. 9).

6. *istaghna* = he became in no need, had no need, was able to spare, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ*'], to be free from want. See *yughni* at 53:28, p. 1722, n.2).

7. Allah is not in need of man's charity and worship; he is ever in need of Allah. *ghni* (s.; pl. '*aghniyâ*') = above want, free from want, rich. See at 60:6, p. 1809, n. 8.

8. *hamid* = praiseworthy, laudable. All-Praiseworthy, All-Laudable. See at 35:15, p. 1396, n. 3.

9. *za'ama* = he thought, supposed, claimed, presumed, believed (v. iii. m. s. past from *za'm*, to claim, to suppose. See *za'atum* at 62:6, p. 1822, n. 5).

10. *yub'athû* (*na*) = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [*ba'th*], to send out, to raise. The terminal *nân* is dropped because of the particle *lan* coming before the verb. See at 27:65, p. 1222, n. 13).

11. *la tunabba'unna* = you shall surely be apprised, informed, advised, notified (v. ii. m. pl. impfct. passive emphatic from *nabba'a*, form II of *naba'a* [*nab'nubû*'], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

12. *yasir* = easy, gentle, simple, insignificant. See at 57:22, p. 1777, n. 8.

وَرَسُولِهِ	and His Messenger,
وَالنُّورِ الَّذِي	and the light ¹ which
أَنْزَلْنَا	We have sent down. ²
وَاللَّهُ بِمَا تَعْمَلُونَ	And Allah is of what you do
خَبِيرٌ	All-Aware. ³
يَوْمَ يَجْمَعُ	9. The day He will gather ⁴ you
لِيَوْمِ الْجَمْعِ	for the Day of Gathering.
ذَلِكَ يَوْمٌ	That will be the day
الْتَقَابِ	of mutual gain and loss. ⁵
وَمَنْ يُؤْمِنْ بِاللَّهِ	And whoever believes in Allah
وَيَعْمَلْ صَالِحًا	and acts rightly ⁶
يُكَفِّرْ عَنْهُ	He will efface ⁷ from him
سَيِّئَاتِهِ	his sins ⁸ and
وَيُدْخِلْهُ جَنَّاتٍ	will admit ⁹ him in gardens
تَجْرِي مِنْ تَحْتِهَا	flowing below them
الْأَنْهَارُ	the rivers,
خَالِدِينَ فِيهَا أَبَدًا	abiding ¹⁰ therein for ever.
ذَلِكَ الْقَوْفُ	That is the success ¹¹
الْعَظِيمُ	most magnificent.
وَالَّذِينَ	10. And those who
كَفَرُوا	disbelieve

1. i. e., the Qur'ân and the guidance contained in it. نور *nûr* (s.; pl. 'anwâr) = light, illumination. See at 5:44, p. 350, n. 8.

2. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzûl], to come down. See at 59:21, p. 1803, n. 8).

3. خَبِيرٌ *khâbir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of fa'il from khabara [khubr /khibrah] to be acquainted). See at 63:11, p. 1829, n. 7).

4. يَجْمَعُ *yajma'u* = he collects, gathers, accumulates, amasses, brings together (v. iii. m. s. impfct. from jama'a [jam'], to gather, to collect. See at 45:26, p. 1626, n. 10).

5. This is so called because on that day some persons who had everthing in the world will be total losers, while some others, who had nothing in the world, will gain everything. تَغَابُنٌ *taghâbun* = mutual gain and loss, mutual duping or overreaching (verbal noun in form VI of ghabana [ghabn], to dupe, to overreach).

6. i. e., does deeds approved by the Qur'ân and *sunnah*. صَالِحٌ *ṣâliḥ* = good, right, proper (act. participle from ṣalaha/ṣaluḥa [ṣalāḥ/ ṣulūḥ/ maṣlahah], to be good, right. See at 45:15, p. 1622, n. 6).

7. يَكْفِرُ *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from kaffara, form II of kafara [kufr], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause. See at 8:29, p. 556, n. 8).

8. سَيِّئَاتٍ *sayyi'ât* (pl.; s. sayyi'ah) = evils, evil deeds, sins. See at 46:16, p. 1637, n. 8.

9. يَدْخُلُ *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of dakhala [dukhâl], to enter. The final letter is vowelless for the reason stated at n. 7 above. See at 61:12, p. 1818, n. 2).

10. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of khâlidûn, s. khâlid) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khalûd], to live for ever. See at 59:17, p. 1802, n. 7).

11. قَوْفٌ *fawz* = success, triumph, victory, achievement. See at 61:12, p. 1818, n. 7.

وَكَذَّبُوا بِآيَاتِنَا and cry lies¹ to Our signs,²
 وَأُولَئِكَ they will be
 أَصْحَابُ النَّارِ the inmates³ of the fire,
 خَالِدِينَ فِيهَا abiding for ever in there;
 وَبِئْسَ الْمَصِيرُ and bad is the destination.⁴



Section (Rukū') 2

مَا أَصَابَ 11. There befalls⁵ not
 مِنْ مُصِيبَةٍ any calamity⁶
 إِلَّا بِإِذْنِ اللَّهِ except by the leave⁷ of Allah;
 وَمَنْ يُؤْمِنْ and whoever believes
 بِاللَّهِ يَهْدِ اللَّهُ قَلْبَهُ in Allah He guides his heart.
 وَاللَّهُ بِكُلِّ شَيْءٍ And Allah is of everything
 عَلِيمٌ All-Knowing.

وَأَطِيعُوا اللَّهَ 12. And obey⁸ Allah
 وَأَطِيعُوا الرَّسُولَ and obey the Messenger;
 فَإِن تَوَلَّيْتُمْ but if you turn away,⁹
 فَإِنَّمَا عَلَى رَسُولِنَا then upon Our Messenger is
 الْبَلَاغُ الْمُبِينُ but to convey¹⁰ openly.¹¹

اللَّهُ لَا إِلَهَ 13. Allah, there is no deity¹²
 إِلَّا هُوَ except He.

1. كذَّبوا *kadhhabū* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhīb* /*kadhbah* /*kidhbah*], to lie. See at 62:5, p. 1822, n. 1).

2. i. e., the texts of the Qur'ān آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, statements of the Qur'ān, evidences. See at 62:5, p. 1622, n. 2.

3. أصحاب *'aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 59:20, p. 1803, n. 6).

4. مصير *maṣīr* = destination, place at which one arrives, destiny. See at 64:3, p. 1831, n. 5).

5. أصاب *'aṣāba* = he or it afflicted, befell, hit, struck, reached, made (something) fall, bestowed, allotted, (v. iii. m. s. past in form IV of *ʿāba*. See at 57:22, p. 1777, n. 4).

6. مصيبة *muṣībah* (pl. مصائب *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 57:22, p. 1777, n. 5.

7. إذن *'idhn* (pl. اذونات *'udhūn* / اذونات *'udhūnāt*) = leave, permission. See at 40:78, p. 1537, n. 1).

8. أطيعوا *'aṭī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *'aṭā'a*, form IV of *'ā'a* [*ṭaw'*], to obey. See at 58:8, p. 1789, n. 8).

9. توليتم *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near, to lie next. See at 47:22, p. 1655, n. 11).

10. بلاغ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 46:35, p. 1645, n. 10.

11. مبين *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear. See at 62:2, p. 1821, n. 2).

12. i. e., none worthy to be worshipped. إله *'ilāh* (pl. *'āliḥah*) = deity, god, particularly one deserving of worship. See at 47:19, p. 1654, n. 4.

وَعَلَى اللَّهِ	And upon Allah
فَلْيَتَوَكَّلِ	should rely ¹
الْمُؤْمِنُونَ	the believers.
يَا أَيُّهَا الَّذِينَ آمَنُوا	14. O you who believe,
إِنَّ مِنْ أَرْوَاحِكُمْ	verily among your spouses ²
وَأَوْلَادِكُمْ	and your children
عَدُوًّا لَكُمْ	are enemies ³ of yours.
فَاحْذَرُوهُمْ	So beware ⁴ of them;
وَإِنْ تَعَفَّوْا	but if you excuse ⁵
وَتَصَفَّحُوا وَتَغْفِرُوا	and forbear ⁶ and forgive ⁷
فَإِنَّ اللَّهَ	then verily Allah is Most
غَفُورٌ رَحِيمٌ	Forgiving, Most Merciful.
إِنَّمَا أَمْوَالُكُمْ	15. Verily your properties
وَأَوْلَادُكُمْ	and your children are but
فِتْنَةٌ	a trial; ⁸
وَاللَّهُ عِنْدَهُ	and Allah, with Him is
أَجْرٌ عَظِيمٌ	a reward most magnificent.
فَاتَّقُوا اللَّهَ	16. So beware ⁹ of Allah
مَا اسْتَطَعْتُمْ	as much as you are able to; ¹⁰
وَأَسْمَعُوا وَأَطِيعُوا	and listen and obey;

1. ليتوكل *li yatawakkal* = let him/he must rely, depend, put his trust in, appoint as representative (v. iii. m. s. impfct. emphatic/imperative from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). See at 58:10, p. 1787, n. 11).
2. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 56:7, p. 1754, n. 6.
3. عدو *'adûw* (s.; pl. اعداء *'a'dâ'*) = foe, enemy, adversary. See at 61:14, p. 1819, n. 5.
4. i. e., be cautious against disobeying Allah and His Messenger for their sake. احذروا *ihdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [*hidhr/hadhar*], to be cautious. See at 5:91, p. 375, n. 4).
5. i. e., their faults and wrongs. تعفوا *ta'fû(na)* = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from *afâ* [*'afw/afâ*], to be effaced. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See at 4:149, p. 311, n. 3).
6. تصفحوا *taşfaḥû(na)* = you forbear, leave alone, overlook, pass over (v. ii. m. pl. impfct. from *şafaḥa* [*şafḥ*], to forbear, overlook, broaden, flatten. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is in a conditional clause. See *işfaḥ* at 43:89, p. 1605, n. 2).
7. تغفروا *taghfirû(na)* = you forgive, pardon (v. iii. m. s. impfct. from *ghafara* [*ghafir/ maghfirah/ghufrân*], to forgive. The terminal *nûn* is dropped for the reason stated in n.6 above. See *yaghfir* at 63:6, p. 1827, n. 5).
8. i. e., in respect of whether you place obedience to Allah and His Messenger above your love for children and properties and observe the rights of others in the latter. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 60:5, p. 1809, n. 2.
9. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 60:11, p. 1812, n. 10).
10. استطعتم *istatā'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istatā'a*, form X of *tā'a* [*taw'*], to obey. See at 55:33, p. 1745, n. 10).

وَأَنْفِقُوا خَيْرًا
لِأَنْفُسِكُمْ

and spend¹ for the good
of yourselves.

وَمَنْ يُوقَ
شَحَّ نَفْسِهِ

And whoever is saved²
of the greed³ of his self,

فَأُولَئِكَ هُمْ
الْمُقْلِحُونَ ﴿١٦﴾

they will be the ones
successful.⁴

إِنْ تَقْرَضُوا
رِضًا حَسَنًا

17. If you lend⁵ Allah
a handsome loan

يَضْعُفَهُ لَكُمْ
وَيَغْفِرَ لَكُمْ

He will redouble⁶ it for you
and will forgive you; and

وَاللَّهُ شَكُورٌ
حَلِيمٌ ﴿١٧﴾

Allah is Most Appreciative,⁷
Most Forbearing,⁸

عَلِيمٌ
الْغَيْبِ وَالشَّهَادَةِ

18. The All-Knowing of
the unseen and the seen,⁹

الْعَزِيزِ
الْحَكِيمِ ﴿١٨﴾

the All-Mighty,
the All-Wise.¹⁰

1. i. e., in the way of Allah. أَنْفَقُوا 'anfiqû = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from 'anfaqa, form IV of nafaqa/nafaqa [nafaq], to be used up, be spent. See at 63:10, p. 1828, n. 12).

2. يوق yûqa (qâ) = he is saved, protected, preserved (v. iii. m. s. impfct. passive from waqa [waqy/ wiqayah], to guard, to preserve. The final yâ' is dropped because the verb is in a conditional clause preceded by man. See at 59: 9, p. 1799 n. 2).

3. شح shuhh = greed, avarice, stinginess, covetousness. See at 59:9, p. 1799, n. 3.

4. i. e., in the hereafter. مُقْلِحُونَ muqlihûn (sing. muqlih), successful ones, those who attain Allah's pleasure and reward; act. participle from 'aflaha, form IV of falaḥa [falh], to split, cleave. See at 59:9, p. 1799, n. 4).

5. Giving loans to Allah means to spend in His way. تَقْرَضُوا tuqriḍû(na) = you lend, give loans (v. ii. m. pl. impfct. from 'aqraḍa, to lend, form IV of qaraḍa [qarḍ], to cut, to sever. The terminal nûn is dropped because the verb is in a conditional clause. See yuqriḍu at 57:211, p. 1771, n. 6).

6. i. e., in merits and rewards. يَضْعُفُ yuḍ'ifu = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from ḍā'afa, form III of ḍa'afa [ḍa'f], to double. The final letter is vowelless because the verb is conclusion of a conditional clause. See yuḍā'afu at 33:30, p. 1346, n. 11).

7. i. e., of the good deeds of His servants. شَكُورٌ shakûr = thankful, deeply grateful, greatly thankful, Most Appreciative (act. participle in the intensive scale of fa'âl from shakara [shukr/ shukrân], to thank. See at 35:34, p. 1402, n. 7).

8. حَلِيمٌ ḥalim = forbearing, Most Forbearing, most clement. See at 37:101, p. 1446, n. 2.

9. شَهَادَةِ shahâdah = testimony, evidence, witness, visible, that which is open to the senses/ is seen. See at 62:8, p. 1823, n. 1.

10. i. e., in His acts and dispensation. حَكِيمٌ ḥakim (s.; pl. ḥukamâ') = All-Wise, judicious, full of wisdom (active participle in the scale of fa'îl from ḥakama [ḥukm], to pass judgement. See at 62:3, p. 1821, n. 6).

65. SŪRAT AL-ṬALĀQ (DIVORCE)

Madinan: 12 'āyahs

This is a Madinan *sūrah*. As its name indicates, it lays down the rules regarding permissible and equitable method of divorce and deals with the questions of the waiting period ('*iddah*) for the divorced wife, her residence and cost of maintenance during that period, the suckling and maintenance of babies and other related matters. The *sūrah* warns against transgressing the rulings of Allah and ends by reminding the believers to be afraid of Allah in all circumstances.

سُورَةُ الطَّلَاقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّبِيُّ 1. O Prophet,
 إِذَا طَلَقْتُمُ النِّسَاءَ if you divorce¹ the wives,
 فَطَلِقُوهُنَّ divorce them
 لِعِدَّتِهِنَّ for their prescribed period²
 وَأَحْصُوا الْعِدَّةَ and count³ the period;
 وَاتَّقُوا اللَّهَ and beware⁴ of Allah,
 رَبَّكُمْ your Lord.
 لَا تُخْرِجُوهُنَّ Oust them not⁵
 مِنْ بُيُوتِهِنَّ from their houses
 وَلَا يُخْرَجْنَ nor shall the go away
 إِلَّا أَنْ يَأْتِيَنَّ except in case they commit
 بِفَحْشَةٍ مُّبِينَةٍ a scandal⁶ quite obvious.⁷
 وَتِلْكَ حُدُودُ And these are the rulings⁸
 اللَّهِ of Allah;
 وَمَنْ يَعْصِ and whoever transgresses⁹
 حُدُودَ اللَّهِ the rulings of Allah
 فَقَدْ ظَلَمَ نَفْسَهُ he indeed wrongs himself.

1. *طلقتُم* *ṭallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *ṭallaqa*, form II of *ṭalaqa* [*ṭulūq/ṭaliq*], to be free. See at 33:49, p. 1355, n. 1).

2. i. e., before of the onset of monthly period. *عدة* '*iddah* = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

3. *أحصوا* '*aḥṣū* = you all count, keep an account (v. ii. m. pl. imperative from '*aḥṣā*, form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See '*aḥsā* at 58:6, p. 1785, n. 3).

4. *اتقوا* *ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 64:16, p. 1835, n. 9).

5. *لا تخرجوا* *lā tukhrijū* = do not oust, drive out, dislodge, bring out (v. ii. m. pl. imperative [prohibition], from '*akhraja*, form IV of *kharaja* [*khurāj*]), to go out. See *yukhrijāna* 60:1, p. 1806, n. 7).

6. *فاحشة* *fāḥishah* s.; (pl. *فواحش* *fawāḥish*) = vile deed, monstrosity, atrocity, scandal, adultery, fornication. See at 33:30, p. 1346, n. 9.

7. *مبينة* *mubayyinah* (f. s.; pl. *mubayyināt*; m. *mubayyin*) = that which makes clear, evident, manifest, obvious (act. participle from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 33:30, p. 1346, n. 9).

8. *حدود* *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, bounds, limits, Allah's rulings/injunctions/ orders. See at 58:4, p. 1784, n. 5.

9. *يأتى* *yata'adda(ā)* = he transgresses, oversteps, acts outrageously (v. iii. m. s. impfct. from *ta'addā*, form V of '*addā* ['*adw*], to run, to speed. The final *yā'* is vowelless and hence dropped for the verb is in a conditional clause.

لَا تَدْرِي You do not know,¹
 لَعَلَّ اللَّهَ يُحْدِثُ maybe Allah will bring about²
 بَعْدَ ذَلِكَ أَمْرًا after that an event.³

فَإِذَا بَلَغْنَ 2. Then when they reach⁴
 أَجَلَهُنَّ their appointed term,
 فَأَمْسِكُوهُنَّ retain⁵ them
 بِمَعْرُوفٍ in a good manner⁶
 أَوْ فَارِقُوهُنَّ or part⁷ with them
 بِمَعْرُوفٍ in a good manner;
 وَأَشْهِدُوا and take as witnesses⁸
 ذَوَيْ عَدْلٍ مِّنكُمْ two impartial men⁹ of you
 وَأَقِيمُوا الشَّهَادَةَ and tender the testimony
 لِلَّهِ for the sake of Allah.
 ذَلِكَ That is
 يُوعِظُ بِهِ wherewith is exhorted¹⁰
 مَنْ كَانَ يُؤْمِنُ he that is wont to believe
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 وَمَنْ يَتَّقِ اللَّهَ And whoever fears¹¹ Allah
 يَجْعَلْ لَهُ He will make for him
 مَخْرَجًا a way out.¹²

وَيَرْزُقَهُ 3. And will give him provision

1. تَدْرِي *tadrî* = you know, are aware (v. ii. m. s. impfct. from *darâ* [*dirâyah*], to know. See at 42:52, p. 1580, n. 8).
2. يُحْدِثُ *yuhdûhu* = he or it causes to happen, generates, arouses, initiates, brings about (v. iii. m. s. impfct. from *ahdatha*, form IV of *hadathu* [*hudûth*], to happen, to occur. See at 20:113, p. 1004, n. 6).
3. i. e., a reconciliation and reunion.
4. i. e., about to finish. بَلَغْنَ *balaghna* = they (fem.) mature, bring to completion, attain majority, reach (v. iii. f. pl. past from *balagha* [*bulâgh*], to reach. See at 2:232, p. 115, n. 8).
5. أَمْسِكُوا *'amsikû* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [*mask*], to grasp. See at 4:15, p. 245, n. 5).
6. مَعْرُوفٍ *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *shari'ah*, lawful (pass. participle from *'arafa* [*arifa* / *ma'rifah* / *'irfân*], to know, to recognize. See at 60:12, p. 1813, n. 8).
7. فَارِقُوا *fâriqû* = be separated, part with, leave, quit (v. ii. m. pl. imperative from *fâraqa*, form III of *faraqa* [*farq* / *furqân*], to separate, divide, distinguish. See *farraqû* at 30:32, p. 1300, n. 5).
8. أَشْهِدُوا *'ash-hidû* = you (all) bear witness, call someone to witness, take as witnesses (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 4:6, p. 239, n. 9).
9. عَدْلٍ *'adl* = impartiality, equity, justice, fairness, equivalence. *dhawâ/dhaway* *'adl* = two impartial men. See at 49:9, p. 1680, n. 3).
10. i. e., enjoined. يُوعِظُ *yû'azu* = he is advised, counselled, admonished, exhorted (v. iii. m. s. impfct. passive from *wa'aza* [*wa'iz* / *izah*], to admonish, to exhort. See at 2:232, p. 115, n. 13).
11. يَتَّقِي *yattaqî* = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect. See at 24:52, p. 1128, n. 1).
12. مَخْرَجٍ *makhraj* (s.; pl. *makhârij*) = exit, way out, outlet, escape (noun of time/place from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See *mukhrij* at 9:64, p. 604, n. 9).

مِنْ حَيْثُ¹ in such a manner¹
 لَا يَحْتَسِبُ² he cannot anticipate.²
 وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ³ And whoever relies³ on Allah
 فَهُوَ حَسْبُهُ⁴ He suffices⁴ him.
 إِنَّ اللَّهَ يَلْبِغُ⁵ Verily Allah attains⁵
 أَمْرَهُ⁶ His purpose.
 فَذَجَعَلِ اللَّهُ⁷ Indeed Allah has set
 لِكُلِّ شَيْءٍ وُقُودًا⁸ for everything a measure.
 وَاللَّاتِي يَتَسَنَّأْنَ⁹ 4. And those who have no
 مِنَ الْمَرْجُوعِ¹⁰ hope⁶ of menstruation⁷
 مِنْ نِسَائِكُمْ¹¹ of your women,
 إِنْ أَرَبْتُمْ¹² if you have doubts,⁸
 فَوَدَّعْتُمْ¹³ then their prescribed period⁹
 ثَلَاثَةَ أَشْهُرٍ¹⁴ is three months,
 وَاللَّاتِي¹⁵ and for those who
 لَمْ يَحْضُنَّ¹⁶ have not yet menstruated;¹⁰
 وَأُولَاتُ الْأَحْمَالِ¹⁷ and the pregnant wemen,¹¹
 أَجَلُهُنَّ¹⁸ their term is
 أَنْ يَضَعْنَ¹⁹ till they lay down¹²
 حَمْلَهُنَّ²⁰ their burden.
 وَمَنْ يَتَّقِ اللَّهَ²¹ And whoever fears Allah
 يَجْعَلِ اللَّهُ²² He will set for him

1. حيث *haythu* = as, since, where (place and direction). *min haythu* = whence, wherefrom, in such a manner. See at 7:27, p. 474, n. 1).

2. بحسب *yahtasibu* = he anticipates, takes into account, takes into consideration (v. iii. m. s. impfct. from *ihtasaba*, form VIII of *hasiba* [*hisbân/ maḥsabah/ maḥsibah*], to consider, to deem. See *yahtasibûna* at 25:44, p. 1151, n. 7).

3. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukûl*], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 8:49, p. 565, n. 12).

4. حسب *hasb* = reckoning, calculation. *hasbuhu* = he or it suffices him, is sufficient for him. See at 58:8, p. 1786, n. 12.

5. بالغ *bâligh* = he who attains, reaches, major, intense (active participle from *balagah* [*bulûgh*], to reach. See at 5:95, p. 377, n. 4).

6. يايسن *ya'isna* = they despaired, had no hope, gave up hope (v. iii. f. pl. past from *ya'isa* [*ya'isya'âsah*], to give up hope, to renounce. See *ya'isû* at 60:13, p. 1813, n. 12).

7. محيض *mahîḍ* = menstruation, monthly period. See at 2:222, p. 109, n. 5.

8. i. e., about the rule in such a case. ارتبتم *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtâba* (رتاب) *irtiyâb*), form IV of *râba* (*rayb*), to doubt, to suspect. See at 57:14, p. 1773, n. 4).

9. عدة *'iddah* = number; legally prescribed waiting period. See at 33:49, p. 1355, n. 3.

10. يحضن *yahîḍna* = they (f.) menstruate, have a monthly period (v. iii. f. pl. impfct. from *ḥaḍat* [*ḥayḍ/mahîḍ/mahâḍ*], to menstruate. See n. 7 above).

11. أحمال *'ahmâl* (pl.; s. *ḥiml/ḥaml*) = loads, burdens. *'âlat al-'ahmâl* = carrying women, pregnant women. See *hâmilât* at 51:2, p. 1696, n. 2.

12. i. e., deliver the babies. يضعن *yaḍa'na* = they put down, lay down, place (v. iii. f. pl. impfct. from *waḍa'a* [*wad'*], to place, to put down. See at 24:60, p. 1132, n. 4).

مِنْ أَمْرِهِ يُشْرِكُ

in his affair ease.

ذَٰلِكَ أَمْرُ اللَّهِ

5. This is Allah's command

أَنْزَلَهُ

which He has sent down

إِلَيْكُمْ

to you.

وَمَنْ يَتَّقِ اللَّهَ

And whoever fears¹ Allah

يَكْفُرْ عَنْهُ

He will efface² from him

سَيِّئَاتِهِ وَيُعْظِمْ

his sins and will enlarge³

لَهُ أَجْرًا

for him in reward.

أَسْكُوهُمْ

6. Lodge⁴ them

مِنْ حَيْثُ سَكَنْتُمْ

in the manner you reside

مِنْ وَجْهِكُمْ

according to your means,⁵

وَلَا تُضَارُّوهُمْ

and prejudice them not⁶

لِيُضَيِّقُوا عَلَيْهِمْ

for making it hard⁷ on them;

وَإِنْ كُنَّ أُولَاتٍ حَمْلٍ

and if they are pregnant

فَأَنْفِقُوا عَلَيْهِنَّ

spend⁸ on them

حَتَّىٰ يَضَعْنَ

till they lay down

حَمْلَهُنَّ

their burden.

فَإِنْ أَرْضَعْنَ لَكُمْ

Then if they suckle⁹ for you

فَمَا تَوْهَنَ

then pay them

أُجُورَهُنَّ

their remunerations.

وَأْتَمِرُوا

And have consultations¹⁰

1. يَتَّقِي *yattaqi*(f) = he fears Allah, protects himself, is on his guard, (v. iii. m. s. impfct. from *ittaqi*, form VIII of *waqa* [*waqy/wiqayah*], to guard, to protect. The final *yâ* is vowelless and hence dropped because the verb is in a conditional clause. See at 65:2, p. 1838, n. 12).

2. يَكْفُرُ *yukaffir*(u) = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. See at 8:29, p. 556, n. 8).

3. يُعْظِمُ *yu'azzim* (u) = he enlarges, makes big/hard, venerates, holds high in esteem (v. iii. m. s. impfct. from *'azzama*, form II of *'azama* [*'izam/'azamah*], to be big, large. The final letter is vowelless for the reason stated in n. 3 above. See at 22:30, p. 1056, n. 1).

4. أَسْكِنُوا *'askinû* = you lodge, provide residence, settle, make (someone) inhabit (v. ii. m. pl. imperative from *'askana*, form IV of *sakana* [*sukân*], to be calm, still. See *yuskin* at 42:33, p. 1573, n. 8).

5. وَجْهٌ *wujd* = means, material circumstances.

6. i. e., in the matter of residence. لَا تُضَارُّوْا *tuḍarrû* = do not harm, injure, damage, coerce, prejudice (v. ii. m. pl. imperative [prohibition] from *ḍarra*, form III of *ḍarra* [*ḍarr*], to harm, to prejudice. See *yudarru* at 2:282, p. 149, n.10).

7. تُضَيِّقُوا *tuḍayyiqû*(na) = you make hard, narrow, straiten, constrain (v. ii. m. pl. impfct. from *ḍayyaqa*, form II of *ḍāqa* [*ḍayq/ḍīq*], to be narrow. The terminal *nūn* is dropped because of a hidden *'an* in *li* of motivation coming before the verb. See *yaḍīqu* at 26:97, p. 826, n. 8).

8. أَنْفِقُوا *'anfiqû* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafīqa* [*nafaq*], to be used up, be spent. See at 64:16, p. 1836, n. 1).

9. i. e., suckle the baby. أَرْضَعْنَ *'arḍa'na* = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'/raḍā'ah/riḍā'*], to breast-feed. See at 4:23, p. 249, n. 1).

10. اتَّمِرُوا *i'tamirû* - have consultations, confer, deliberate, take counsel, plot (v. ii. m. pl. imperative from *i'tamara*, form VIII of *'amara* [*amr*], to order, command. See *ya'tamirûna* at 28:20, p. 1238, n. 6).

بَيْنَكُمْ between you¹

بِمَعْرُوفٍ in the approved manner,²

وَأِنْ تَعَاَسَرْتُمْ and if you mutually find hard³

فَسُدُّواْءَهُنَّ then there shall suckle⁴ for

أُخْرَىٰ هِمْ him another lady.

يُسْفِقُ 7. Let there expend⁴

ذُو سَعَةٍ a person of affluence⁵

مِنْ سَعَتِهِ out of his affluence;

وَمَنْ قُدِّرَ عَلَيْهِ and he on whom is limited⁶

رِزْقُهُ his provision,⁷

فَلْيَسْفِقْ مِمَّا he shall spend⁸ out of what

ءَاتَاهُ اللهُ Allah has given him.

لَا يَكْفِيكَ اللهُ Allah burdens⁹ not anyone

إِلَّا مَا ءَاتَاهُ اللهُ except as He has given him.

سَيَجْعَلُ اللهُ Allah will set

بَعْدَ عُسْرٍ مُّسْرًا after difficulty¹⁰ ease.¹¹

Section (Rukû') 2

وَكَمَّازٍ مِّن قَرْيَةٍ 8. And how many a habitat¹²

عَنْتَ hurled defiance¹³

عَنْ أَمْرِيهَا at the command of its Lord

وَأَرْسُلِهِ and His Messengers;

1. i. e., regarding the breast-feeding of the baby.

2. معروف *ma'rûf* = known, well-known, recognized, conventional, appropriate, fairness, equity, kindness, beneficence, good manner, approved by *shari'ah*, lawful (pass. participle from 'arafa/ 'arifa [ma'rifah / 'irfân], to know, to recognize. See at 65:2, p. 1838, n. 7).

3. تعاسرتم *ta'asartum* = you mutually find hard/difficult (v. ii. m. pl. impfct. from *ta'asara*, form VI of 'asura ['usr/'usur], to be difficult, hard. See 'asir at 54:8, p. 1730, n. 12).

4. ترضع *turḍi'u* = she suckles, breast-feeds, gives suck (v. iii. f. s. impfct. from 'arḍa'a, from IV of *raḍa'a* [raḍ/raḍû/ah/riḍû'], to breast-feed. See 'arḍa'na at 65:6, p. 1840, n. 9).

5. سعة *sa'ah* = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence. See at 2:247, p. 125, n. 3.

6. قدر *quḍira* = he or it was limited, measured decreed, (v. iii. m. s. past passive from *qadara* [quḍrah/maquḍurah/quḍr], to have strength, to ordain. See at 54:12, p. 1731, n. 11).

7. رزق *rizq* (pl. أرزاق *arḥâq*) = provision, means of livelihood, food, sustenance. See at 51:22, p. 1699, n.6).

8. لينفق *li yunfiq* = let him/he shall spend, expend, disburse (v. iii. m. s. imperative from 'anfaqa, form IV of *nafaqa/nafiqa* [nafaq], to be used up, be spent. See 'anfiqû at 65:6, p. 1840, n. 8).

9. يكلف *yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklif*) of *kalifa* [kalaf], to be fond of, to be bent. See at 2:286, p. 152, n. 6).

10. عسر *'usr* = hardship, difficulty, distress. See at 18:74, p. 938, n. 2.

11. يسر *yusr* = ease, facility. See at 51:3, p. 1696, n. 5.

12. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, habitat, town, village, hamlet. See at 47:13, p. 1651, n. 7.

13. عنت *'ataw* = she or it turned insolent, turned defiant, hurled defiance (v. iii. f. s. past from 'atâ ['utâw/'utîy/'itîy], to be insolent. See 'ataw at 51:44, p. 1703, n. 7).

فَحَاسَبْنَهَا so We called it to account¹
 حِسَابًا شَدِيدًا in a strict accounting
 وَعَذَبْنَهَا and chastised them with a
 عَذَابًا لَّنكَرًا punishment unprecedented.²

فَذَاقَتْ 9. So it tasted³ the evil
 وَبِأَلْأَمْرِهَا consequence⁴ of its affair;
 وَكَانَ عَاقِبَةُ أَمْرِهَا and the end-result⁵ of its affair
 خُسْرًا was loss.⁶

أَعَدَّ اللَّهُ 10. Allah has made ready⁷
 لَهُمْ عَذَابًا for them a punishment
 شَدِيدًا very severe.
 فَاتَّقُوا اللَّهَ So beware⁸ of Allah,
 يَا أُولِي الْأَلْبَابِ O possessors of intelligence⁹
 الَّذِينَ آمَنُوا who believe.
 قَدْ أَنْزَلَ اللَّهُ Allah has indeed sent down
 إِلَيْكُمْ ذِكْرًا to you a reminder.¹⁰

رَسُولًا يَتْلُو 11. A Messenger reciting¹¹ to
 عَلَيْكُمْ آيَاتِ اللَّهِ you the signs of Allah
 مُبَيِّنَاتٍ quite manifest,¹²
 لِيُخْرِجَ that he may bring out¹³

1. حاسبتنا *hâsabnâ* = we called to account, held responsible, made answerable (v. i. pl. past from *hâsaba*, form III of *hasaba* [*hasb/ hisâb/ hisbân/ husbân*], to count, to calculate. See *yuhâsibu* at 2:284, p. 1151, n. 4).

2. نكر *nukr* = denial, disavowal, disagreeable, abominable, detestable, not recognized (i. e., unprecedented). See at 18:87, p. 942, n. 11.

3. ذاقَتْ *dhâqat* = she tasted (v. iii. f. s. past from *dhâqa* [*dhawq/dhawqâ/madhâq*], to taste. See *dhâqû* at 64:5, p. 1831, n. 10).

4. وبال *wabâl* = evil consequence, unhealthiness, evil. See at 64:5, p. 1831, n. 11.

5. عاقبة *'âqibah* (s.; pl. عواقب *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, end result. See at 59:16, p. 1802, n. 5.

6. خسر *khusr* = loss, damage.

7. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 58:15, p. 1790, n. 4).

8. اتقوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*) to guard, safeguard. See at 65:1, p. 1837, n. 4).

9. الأباب *'albâb* (pl.; sing. لب *lubb*) = heart, acumen, intelligence, understanding. See at 40:54, p. 1528, n. 9).

10. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 63:9, p. 1828, n. 9.

11. يتلوا *yatlû* = he recites, reads (v. iii. m. t. impfct. from *talâ* [*tilâwah*], to recite, read. See at 62:2, p. 1820, n. 6).

12. i. e., explaining everything. مبينات *mubayyinat* (pl.; s. مبينة *mubayyinah*) manifest, that which makes clear (active participle from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 24:46, p. 1125, n. 10).

13. يخرج *yukhrija(u)* = he expels, drives out, brings out, ousts, produces, exposes (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khurûj*], to go out. See at 57:9, p. 1770, n. 7).

الَّذِينَ آمَنُوا	those who believe
وَعَمِلُوا الصَّالِحَاتِ	and do the good deeds ¹
مِنَ الظُّلُمَاتِ	from the darkness ²
إِلَى النُّورِ	to the light. ³
وَمَنْ يُؤْمِنْ	And whoever believes
بِاللَّهِ وَعَمَلَ سَابِغًا	in Allah and acts rightly
يُدْخِلْهُ جَنَّاتٍ	He will admit ⁴ him in gardens
تَجْرِي مِنْ تَحْتِهَا	flowing ⁵ below them
النَّهَارُ	the rivers, ⁶
يَخْلُدِينَ فِيهَا أَبَدًا	abiding ⁷ therein for ever.
قَدْ أَحْسَنَ اللَّهُ	Indeed Allah has perfected ⁸
لِمَنْ رَزَقَهُ	for him a provision. ⁹
اللَّهُ الَّذِي خَلَقَ	12. Allah is He Who created
سَبْعَ سَمَاوَاتٍ	seven heavens and of the
وَمِنَ الْأَرْضِ مِثْلَهُنَّ	earth the equivalent ¹⁰ thereof.
يَنْزِلُ الْأَمْرُ	The Command descends ¹¹
بَيْنَهُنَّ	between them
لِتَعْلَمُوا	so that you may know
أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ	that Allah is over everything
قَدِيرٌ وَأَنَّ اللَّهَ	Omnipotent and that Allah
قَدْ أَحَاطَ	indeed encompasses ¹²
بِكُلِّ شَيْءٍ عِلْمًا	everything in knowledge.

1. i. e., of disbelief and ignorance. *صالحات* *ṣāliḥât* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 48:29, p. 1675, n. 13.

2. i. e., of disbelief and ignorance. *ظلمات* *zulumât* (pl.; s. *zulmah*) = darkness, layers of darkness. See at 33:43, p. 1453, n. 7.

3. i. e., the light of 'imân and Islam.

4. يدخل *yudkhill(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from 'adkhala, form IV of *dakhala* [*dukhâl*], to enter. The final letter is vowelless for the verb is conclusion of a conditional clause. See at 64:9, p. 1833, n. 9).

5. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 61:12, p. 1818, n. 3).

6. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 58:22, p. 1792, n. 13.

7. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 59:17, p. 1802, n. 7).

8. أحسن *'ahsana* = he made good, perfected, did favours, acted rightly, was charitable (v. iii. m. s. past in form IV of *hasana* [*husn*], to be good. See at 64:3, p. 1831, n. 3).

9. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 56:82, p. 1765, n. 1.

10. i. e., a similar number of earths. مثل *mithl* (s.; pl. أمثال *'amthâl*) = like, similar, equivalent. See at 60:1, p. 1812, n. 8.

11. i. e., for the running and management of all affairs of the heavens and the earth. ينزل *yatanazzalu* = he descends, gets down, lowers herself, gives up (v. iii. m. s. impfct. from *tanazzala*, form V of *nazala* [*nuzâl*], to come down, get down. See *tatanazzalu* at 41:30, p. 1550, n. 7).

12. أحاط *'ahâta* = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hâta* [*hawt/hîtah/hîyâtah*], to guard, to encircle. See at 18:29, p. 922, n. 2).

66. SŪRAT AL-TAHRĪM (THE PROHIBITION)

Madinan: 12 'āyah

This is a Madinan *sūrah*. It relates to the household of the Prophet, peace and blessings of Allah be on him, and his wives, the Mothers of the believers, may Allah be pleased with them. It refers to some matters that cropped up in his relationship with his wives that are likely to crop up in any Muslim household. The *sūrah* deals with these matters and thus provide guidance for the building up and continuance of healthy and happy families. The *sūrah* is named *al-Tahrīm* (The Prohibition) with reference to its first 'āyah which alludes to the Prophet's having temporarily suspended his relationship with one of his wives.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ
 يَا أَيُّهَا النَّبِيُّ
 لِمَ تُحَرِّمُ
 مَا أَحَلَّ اللَّهُ
 لَكَ تَبْلِغُ
 مَرْضَاتِ أَزْوَاجِكَ
 وَاللَّهُ
 عَفُورٌ رَحِيمٌ
 1. O Prophet,
 why do you abstain¹ from
 what Allah has made lawful
 for you, seeking²
 the pleasure³ of your wives?
 And Allah is Most
 Forgiving, Most Merciful.

قَدْ فَرَضَ اللَّهُ
 لَكَ تَحْلَةً
 أَيْمَانِكُمْ
 وَاللَّهُ
 مَوْلَاكُمْ
 وَهُوَ الْعَلِيمُ
 الْحَكِيمُ
 2. Allah has indeed ordained⁴
 for you the absolution⁵ of
 your oaths.⁶
 And Allah is
 your Guardian-Protector,⁷
 and He is the All-Knowing,⁸
 the All-Wise.⁹

1. *tuharrimu* = you prohibit, forbid, proscribe, make unlawful, make inviolate, declare sacred, taboo, abstain, refrain (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 25:68, p. 1158, n. 10).
2. *tabtaghi* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghā*, form VIII of *baghā* [*bughā*'], to seek. See *tabtaghiya* at 6:35, p. 404, n. 12).
3. *marḍāt* = pleasure, satisfaction, gratification. See at 2:265, p. 138, n. 12.
4. *faraḍa* = he made incumbent, imposed, made obligatory, ordained, supposed, appointed (v. iii. m. s. past from *farḍ*, to decree, to appoint. See *faraḍnā* at 24:1, p. 1105, n. 3).
5. *taḥillah* = absolution, expiation, atonement.
6. *'aymān* (pl.; s. *yamin*) = right hands, oaths. See at 63:2, p. 1825, n. 5.
7. *mawlā* = Patron-Protector, Guardian-Protector, Sovereign, companion, friend. See at 57:15, p. 1773, n. 11.
8. i. e., of all events, words, deeds and thoughts of His creatures, open or secret, and of what is good and suitable for His creatures. *'allim* (s.; pl. *'ulamā'*) = well informed, erudite, learned, more knowing, All-Knowing, Omniscient. See at 51:30, p. 1701, n. 2.
9. i. e., in His acts and dispensation. *ḥakīm* (s.; pl. *ḥukamā'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*hukm*], to pass judgement. See at 64:18, p. 1836, n. 10).

وَأَمَّا السُّؤْمِيَّةُ 3. And when the Prophet con-
فِي الْبَعْضِ fided¹ to someone
أَزْوَاجِهِمْ of his wives² a talk³
فَلَمَّا بَيَّنَّاتُهَا and then she made it known⁴
وَأَنظَرَهُ اللَّهُ عَلَيْهِ and Allah disclosed⁵ it to him,
عَرَفَ بَعْضَهُ he specified⁵ part of it
وَأَعْرَضَ عَنْ بَعْضِهَا and evaded⁶ part of it.
فَلَمَّا تَبَيَّنَّاهَا Then when he told her of it,
قَالَتْ she said:
مَنْ بَيَّنَّنَاكَ هَذَا "Who informed⁷ you of this?"
قَالَ He said:
تَبَيَّنَّنِي "There has informed me the
الْعَلِيمُ الْخَبِيرُ All-Knowing, the All-Aware."⁸

إِنْ تَتُوبَا 4. If you two turn in
إِلَى اللَّهِ repentance⁹ to Allah —
فَقَدْ صَغَتْ قُلُوبُكُمَا and your hearts incline¹⁰ —
وَأِنْ تَقْضِيهَا but if you help each other¹¹
عَلَيْهِ فَإِنَّ اللَّهَ against him, then verily Allah,
هُوَ مَوْلَاهُ He is his Guardian-Protector,
وَجِبْرِيلُ وَالصَّالِحِينَ and Jibrîl and the righteous¹²
وَالْمَلَائِكَةُ of the believers,
and the angels,

1. *أسر* 'asarra = he hid, concealed, secreted, suppressed, confided (v. iii. m. s. past in form IV of sarra [surûr / tasirrah/ masarrâh], to make happy. See at 13:10, p. 767, n. 10).

2. i. e., to Hafsa, may Allah be pleased with her.

3. *حديث* *ḥadīth* (s.; pl. *ḥadīth*) = speech, talk, narrative, report, discourse, account. See at 53:59, p. 1727, n. 12.

4. i. e., to 'Ā'ishah, may Allah be pleased with her. *نبأت* *nabba'at* = she made known, apprised, informed, notified, advised (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab'/nubū'], to be prominent. See *yunabbi'u* at 62:8, p. 1823, n. 2).

5. i. e., to Hafsa, may Allah be pleased with her.

6. i. e., in consideration to her. *أعرض* 'a'raḍa = he turned away, averted, evaded (v. ii. m. pl. past from 'a'raḍa, form IV of 'arḍa ['arḍ], to be broad, wide, to appear, to show. See at 41:51, p. 1558, n. 12).

7. *أبى* 'anba'a = he informed, notified, told, made know, communicated (v. iii. m. s. past in form IV of *naba'a*. See n 3 above).

8. *خبير* *khabīr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* / *khibrah*] to be acquainted). See at 64:8, p. 1833, n. 3).

9. *توبا* *tatūbā* = you (two f.) turn in repentance, seek forgiveness (v. ii. f. dual impfct. from *tāba* [tawb/tawbah / matāb], to turn. See *yatub* at 49:11, p. 1681, n. 6).

10. i. e., to mutually suppress the matter. *صغت* *ṣaghat* = she inclined, leaned to (v. iii. f. s. past from *ṣagha* [ṣaghw/ sughūw], to incline, to lean to. See *taṣghā* at 6:113, p. 439, n. 1).

11. *تظاهرا* *tazāharā* (originally *tatazāharānī*) = you two (f.) support each other, assist each other, help each other (v. ii. f. dual impfct. from *tazāhara*, form VI of *zahara* [zuhār], to be visible. See *zāharū* at 60:9, p. 1810, n. 9).

12. *صالح* *ṣāliḥ* = good, right, proper, righteous (act. participle from *ṣalaha/ṣaluha* [ṣalāh/ ṣulāh/ maṣlahah], to be good, right. See at 64:9, p. 1833, n. 6).

بَعْدَ ذَلِكَ furthermore,

ظَهِيرٌ are helpers.¹

عَسَىٰ رَبُّهُ 5. Maybe his Lord,

إِنْ طَلَّقَكُنَّ if he divorces you all,

أَنْ يُبَدِّلَهُ that He will give him instead²

أَزْوَاجًا خَيْرًا مِنْكُنَّ wives better than you—

مُسْلِمَاتٍ مُّؤْمِنَاتٍ Muslim women, believers,

قَانِتَاتٍ تَتَّبِعْنَ devoutly obedient,³ contrite,⁴

عِبَادَاتٍ حَشَمَاتٍ worshipping, oft-fasting,⁵

قَبِيضَاتٍ previously married women⁶

وَأَبْكَارًا and virgins.⁷

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 6. O you who believe,

قُوا أَنْفُسَكُمْ save⁸ yourselves

وَأَهْلِيكُمْ نَارًا and your families from a fire

وَقُودَهَا of which the fuel⁹ is

النَّاسُ وَالْحِجَارَةُ men and stones,¹⁰

عَلَيْهَا مَلَائِكَةٌ over it are angels¹¹

غَلَاطٌ شِدَادٌ stern¹² and strict.¹³

لَا يَعْصُونَ اللَّهَ They disobey¹⁴ not Allah

مَا أَمَرَهُمْ in what He commands them

وَيَفْعَلُونَ and they do

مَا يُؤْمَرُونَ what they are commanded.

1. ظهير *zahîr* = helper, assistant, one who backs, (act. participle in the scale of *fa'il* from *zahara* [*zuhûr*], to appear, to overcome. See at 34:22 p.1376, n. 7).

2. يبدل *yubdîla(u)* = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yubaddilu* at 50:29, p. 1651, n. 8).

3. قانتات *qânîât* (f. pl.; s. *qânîtah*, m. *qânîit*) = constant in obedience, devoutly dutiful (active participle from *qanata* [*qunûit*], to be obedient). See at 4:35, p. 255, n.9).

4. تائبات *tâ'ibât* (f. pl.; s. *tâ'ibah*; m. *tâ'ib*) = repentant, penitent, contrite (act. participle from *tâba* [*tawb/ tawbah / matâb*], to turn in repentance/mercy. See *tâ'ibûna* at 9:112, p. 626, n. 9).

5. ساهحات *sâ'ihât* (f. pl.; s. *sâ'ihah*; m. *sâ'ih*) = oft-fasting, itinerant, sticking to mosques (act. participle from *sâha* [*sayh/ sayhân/siyâhah*], to flow, to travel. See *sâ'ihîn* at 9:112, 626, n. 11).

6. ثيبات *thayyibât* (pl.; s. *thayyib*) = previously married women, widows, divorcees.

7. أبكار *'abkâr* (pl.; s. *bikr*) = virgins, first-borns, new. See at 56:36, p. 1758, n. 6.

8. قوا *qû* = (you all) save, protect, guard (v. ii. m. pl. imperative form *waqû* [*waqy/wiqâyah*], to protect. See *qi* at 40:9, p. 1512, n. 6).

9. وقود *waqûd* = fuel, that which keeps fire burning. See at 3:10, p. 158, n. 1.

10. حجارة *hijârah* (sing. *hajar*) = stones. See at 51:33, p. 1702, n. 7.

11. i. e., put in charge of these are angels.

12. غلاظ *ghilâz* (pl.; s. *ghalîz*) = sacred, inviolable, solid, tough, harsh, severe, dire. See *ghalîz* at 41:50, p. 1558, n. 10.

13. شداد *shidâd* (pl.; s. *shadîd*) = strict, hard, severe, stern, difficult. See *shadîd* at 12:47, 740, n. 12).

14. يعصون *ya'sûna* = they disobey, rebel, defy (v. iii. m. pl. impfct. from 'asâ, ['isyân/ ma'siyah], to disobey, defy. See *ya'sîna* at 60:12, p. 1813, n. 7).

يٰۤاَيُّهَا الَّذِيْنَ كَفَرُوْا 7. O you who disbelieved,¹
لَا تَعْتَذِرُوْا الْيَوْمَ make no excuses² today.
اِنَّمَا تَعْتَذِرُوْنَ You are but requited³ for
مَا كُنْتُمْ تَعْمَلُوْنَ what you used to do.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا 8. O you who believe,
تَوْبُوْا اِلَى اللّٰهِ turn in repentance⁴ to Allah
تَوْبَةً نَّصُوْحًا repenting sincerely⁵.

عَسَىٰ رَبُّكُمْ اَنْ يَّكْفِرَ عَنْكُمْ Maybe that your Lord will
سَيِّئَاتِكُمْ efface⁶ from you
وَيُدْخِلَكُمُ your sins⁷
جَنَّٰتٍ جَارِيَةٍ and will admit⁸ you
مِنْ تَحْتِهَا الْاَنْهٰرُ into gardens flowing
بِوَسْمِ اللّٰهِ below them the rivers.

اِنَّ يَوْمَ اللّٰهِ لَا يُخْزِي اللّٰهَ On the day
السَّيِّئِ وَالَّذِيْنَ Allah will not disgrace⁹
ءَاٰمَنُوْا مَعَهُ the Prophet and those who
تُوْرُوْهُم بِسَعْيِهِمْ believe with him.

بِيْنَ اَيْدِيْهِمْ Their light will run¹⁰
وَبِاَيْمٰنِهِمْ in front of them
يَقُوْلُوْنَ رَبَّنَا and by their right.¹¹
اَتِمِّمْ لَنَا نُورَنَا They will say: "Our Lord,
make full¹² for us our light

1. It will be said on the Day of Judgement.

2. لا تعذروا *lâ ta'tadhirû* = you (all) do not make excuses, do not apologize (v. ii. m. pl. imperative [prohibition] from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:94, p. 618, n. 1).

3. توجزون *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ'*], to recompense. See at 52:16, p. 1709, n. 7).

4. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*], to turn in repentance [when said of Allah it means to turn in forgiveness]. See at 11:90, p. 710, n. 9).

5. ناصوح *nasûh* = sincere, loyal, faithful.

6. يكفر *yukaffira(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufr*], to cover, to hide. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yukaffir* at 65:5, p. 1840, n. 2).

7. سيئات *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evils, evil deeds, sins. See at 64:9, p. 1833, n. 8.

8. يدخل *yudkhila(u)* = he admits, enters (in the transitive sense), puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because the verb is conjunctive to the previous verb governed by the particle *'an*. See *yudkhil* at 64:9, p. 1833, n. 9).

9. يخزي *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 39:40, p. 1495, n. 6).

10. i. e., proceeding and showing the way. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*], to move quickly. See at 57:12, p. 1771, n. 11).

11. ايمان *'aymân* (pl.; s. يمين *yamin*) = right hands, right sides, oaths. See at 66:2, p. 1844, n. 6.

12. اتمم *'atimm* = make full, complete (v. ii. m. s. imperative from *'atamma*, form IV of *tamma* [*tamâm*], to be completed. See *mutimm* at 61:8, p. 1816, n. 12).

وَأَغْفِرْ لَنَا and forgive¹ us.
 إِنَّكَ عَلَ كُلِّ شَيْءٍ Verily you are over everything
 قَدِيرٌ² Omnipotent.²

يَا أَيُّهَا النَّبِيُّ 9. O Prophet,
 جَاهِدِ الْكُفَّارَ fight³ the unbelievers
 وَالْمُنَافِقِينَ and the hypocrites⁴
 وَأَعِظْ عَلَيْهِمْ and be strict⁵ on them;
 وَمَأْوَهُمْ جَهَنَّمُ and their abode⁶ will be hell;
 وَيَسَّ الْمَصِيرُ and evil is the destination.⁷

ضَرَبَ اللَّهُ مَثَلًا 10. Allah strikes⁸ an instance
 لِلَّذِينَ كَفَرُوا for those who disbelieve
 أَمْرَاتِ نُوحٍ of the wife of Nûh
 وَأَمْرَاتِ لُوطٍ and the wife of Lût.
 كَانَتَا تَحْتَكَ The two had been under
 عَبْدَيْنِ مِنْ عِبَادِنَا two of Our servants,⁹
 صَالِحَيْنِ two righteous ones;¹⁰
 فَخَانَتَاهُمَا but they betrayed¹¹ the two;
 فَلَمْ يَغْنِيَا عَنْهُمَا so the two availed¹² them not
 مِنَ اللَّهِ شَيْئًا against Allah anything; and
 وَقِيلَ ادْخُلَا it was said: "Enter you two
 النَّارَ مَعَ الَّذِينَ يَدْخُلُونَ the fire with those entering."

1. اغفر *ighfir* = you forgive (v. ii. m. s. imperative from *ghafara* [ghafir /ghufirân /maghfirah], to forgive. See at 28:17, p. 1236, n. 10).
2. قدير *qadir* = Omnipotent, All-Powerful. See at 64:1, p. 1830, n. 4.
3. جاهد *jâhid* = fight, wage war, struggle hard, strive (v. ii. m. s. imperative from *jâhada* form III of *jahada* [jahd], to strive. See at 25:52, p. 1163, n. 12).
4. منافقين *munâfiqîn* (m. pl. acc./gen. of *munâfiqûn*, s. *munâfiq*) = hypocrites, dissemblers, (active participle from *nâfaqa*, form III of *nafaqa* [nafaq/ nufûq], to be used up, to perish. See at 48:6, p. 1663, n. 1).
5. اعظ *ughluz* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghalaza* / *ghalaza* [ghilaz/ ghilazih/ ghilâzah], to be rough, rude. See at 9:73, p. 609, n. 5).
6. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from 'awâ ['awiy], to seek shelter. See at 57:15, p. 1773, n. 5).
7. مصير *maşir* = destination, place at which one arrives, destiny. See at 64:10, p. 1834, n. 4).
8. ضرب *ḡaraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 43:17, p. 1586, n. 3).
9. عباد *'ibād* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 44:18, p. 1609, n. 8).
10. صالحين *ṣâliḥayn* (dual, acc./gen. of *ṣâliḥân*, s. *ṣâliḥ*) = two righteous/ virtuous ones (act. participle from *ṣalaha* [ṣalâḥ/ ṣulûḥ/ maṣlahah], to be good, right, proper. See *ṣâliḥîn* at 63:10, p. 1829, n. 5).
11. i. e., they disbelieved and disobeyed Allah and His Messengers. خانتا *khânatâ* = the two (f.) betrayed, became disloyal/treacherous (v. iii. f. dual past from *khâna* [khawn/khayanah], to betray. See *lâ takhûnâ* at 8:26, p. 556, n. 1).
12. يغنيا *yughniyâ* (ni) = they two avail, suffice, make free from want, enrich, help (v. iii. m. dual impfct. from 'aghna, form IV of *ghaniya* [ghinan / ghanâ]), to be free from want, to be rich. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See *yughnî* at 53:6, p. 1832, n. 7).

وَضَرَبَ اللَّهُ 11. And Allah strikes¹
 مَثَلًا an instance²
 لِلَّذِينَ آمَنُوا for those who believe
 أَمْرَاتِ فِرْعَوْنَ of the wife of Fir'awn,
 إِذْ قَالَتْ رَبِّ when she said: My Lord,
 ابْنِ لِي عِنْدَكَ build³ for me near You
 بَيْتًا فِي الْجَنَّةِ a house in the garden
 وَنَجِّنِي مِنَ فِرْعَوْنَ and save⁴ me from Fir'awn
 وَعَمَلِهِ and his deed,
 وَنَجِّنِي مِنَ الْقَوْمِ and save me from the people
 الظَّالِمِينَ that transgress.⁵

وَمَرْيَمَ ابْنَتِ 12. And of Mryam, daughter
 عِمْرَانَ of 'Imrân,
 الَّتِي أَحْصَنَتْ فَرْجَهَا who guarded⁶ her chastity;
 فَنفَخْنَا فِيهِ and We breathed⁷ into it
 مِنْ رُوحِنَا of Our spirit of life;⁸
 وَصَدَّقَتْ and she believed⁹
 بِكَلِمَاتِ رَبِّهَا in the Words of her Lord
 وَكُتُبِهِ and His Books;
 وَكَانَتْ and she was
 مِنَ الْقَانِتِينَ of those devoutly obedient.¹⁰

1. ضرب *ḍaraba* = he struck, hit, beat (v. iii. m. s. past from *darb*, to beat. See at 66:10, p. 1848, n. 8).

2. مثل *mathal* (pl. امثال 'amthâl) = simile, likeness, example, parable, instance, model, ideal. See at 43:56, p. 1597, n. 3.

3. ابن *ibni* = build, construct, erect, set up (v. ii. m. s. imperative from *banâ* [binâ /bunyân], to build, to erect. See at 40:36, p. 1522, n. 10).

4. نج *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najjâ*, form II of *najâ* [najw/najâ' / najâh], to be saved, to escape. See at 28:21, p. 1238, n. 10).

5. i. e., particularly the polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*]. ظالمين *ẓâlimîn* (acc./gen. of *ẓâlimûn*, sing. *ẓâlim*) = transgressors, wrong-doers, unjust persons, those committing wrongs, polytheists (active participle from *zalama* [zulm], to transgress, do wrong. See at 59:17, p. 1802, n. 9).

6. أحصنت *'ahṣanat* = he guarded, fortified (v. iii. f. s. past from *'ahṣana*, form IV of *ḥaṣana* [ḥaṣānah], to be inaccessible, chaste. See *tuḥṣina* at 21:91, p. 1037, n. 13).

7. نفخنا *naḥḥnâ* = we breathed, blew, inflated (v. i. pl. past from *naḥḥna* [naḥḥ], to blow. See at 21:91, p. 1037, n. 14).

8. روح *rûḥ* (s.; pl. 'arwâḥ) = breath of life, soul, spirit, spirit of life, *waḥy*, Jibrîl. See at 58:22, p. 1792, n. 9.

9. صدقت *ṣaddaqt* = she believed, he proved true, verified, substantiated, confirmed, accepted as true (v. iii. m. f. past in from *ṣaddaqa*, form II of *ṣadaqa* [ṣadq/ṣīdq], to speak the truth. See *ṣaddaqa* at 39:33, p. 1493, n. 2).

10. قانتين *qânitîn* (pl.; accusative/genitive of *qânitûn*; s. *qânit*) = devoutly dutiful/obedient, submissive (active participle from *qanata* [qunât], to be obedient, to be devout). See at 33:35, p. 1849, n. 10).

67. SŪRAT AL-MULK (THE DOMINION)

Makkan: 30 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, mainly the Oneness, Power and Glory of Allah and the theme of Resurrection, Judgement, reward and punishment in the hereafter. It starts with an emphasis that Blessed is Allah in Whose Hand is the Dominion of the heavens and the earth. Life and death are His creation and He is over everything Omnipotent. The *sūrah* is named after this first 'ayah. Indeed the whole *sūrah* deals with Allah's Power and Dominion over everything, draws attention to His wonderful creation and how He provides for everything and being, and stresses the inevitability of the Resurrection, Judgement, reward and punishment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَرَّكَ
الَّذِي يَبْدُو
الْمَلِكُ
وَهُوَ عَلَى كُلِّ شَيْءٍ
قَدِيرٌ 1. Blessed¹ is He
in Whose Hand is
the dominion;²
and He is over everything
Omnipotent.³

الَّذِي خَلَقَ
الْمَوْتَ وَالْحَيَاةَ
يَسْأَلُكُمْ
أَنْتُمْ أَحْسَنُ
عَمَلًا
وَهُوَ الْعَزِيزُ
الْقَهُورُ 2. He Who created
death and life
that He might test⁴ you
as to who of you is the best⁵
in deed.
And He is the All-Mighty,⁶
the Most Forgiving.

الَّذِي خَلَقَ
سَبْعَ سَمَاوَاتٍ 3. He Who created
seven heavens,

1. *tabâraka* = he became blessed, praised, exalted (v. iii. m. s. past in form VI of *baraka*, to kneel down. See at 55: 78, p. 1752, n. 8).

2. i. e., His is the absolute ownership, possession, sovereignty and power of governance and dispensation. *ملك* *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 64:1, p. 1830, n. 2.

3. *قَدِيرٌ* *qadîr* = Omnipotent, All-Powerful, All-Capable (act. participle in the intensive scale of *fa'îl* from *qadara* [*qadr/ qadar/ qudrah/ maqdurah/ maqdarah/ maqdirah*], to ordain, to measure, to have power. See at 66:8, p. 1848, n. 2).

4. *يَلُو* *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balâ* [*balw / balâ*], to test, to try. The final letter takes *fat-hah* because of a hidden 'an in *li* (*lâm* of motivation) coming before the verb. See at 47:4, p. 1649, n. 1).

5. Allah gives life and death not without purpose, but to test His creatures by their deeds. *أَحْسَنُ* 'ahsan = better, fairer/fairest, more/most handsome, more/most befitting, best. Elative of *hasan*, good, beautiful. See at 17:53, p.889, n. 10.

6. *عَزِيزٌ* 'azîz = All-Mighty, Invincibly Powerful before Whom everyone else is powerless; mighty, overwhelming; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 62:3, p. 1821, n. 5.

طِبَاقًا one above another.¹
 مَا تَرَى فِي خَلْقِ الرَّحْمَنِ of the All-Compassionate
 مِنْ تَفَوُّتٍ any disharmony.²
 فَأَرْجِعِ الْبَصَرَ Then turn³ the eye,
 هَلْ تَرَى مِنْ فُطُورٍ can you see any fissures?⁴
 ثُمَّ أَرْجِعِ الْبَصَرَ 4. Then turn the eye
 كَرَّةً again and again;⁵
 يَنْقَلِبُ إِلَيْكَ there will turn back⁶ to you
 الْبَصَرَ خَاسِئًا the eye enfeebled⁷
 وَهُوَ حَسِيرٌ and it will be exhausted.⁸
 وَقَدْ 5. And We have indeed
 زَيْنًا السَّمَاءِ الدُّنْيَا adorned⁹ the nearest¹⁰ heaven
 بِمَصَابِيحٍ with lamps¹¹
 وَجَعَلْنَاهَا and have set them
 رُجُومًا لِلشَّيَاطِينِ as missiles¹² for Satans;
 وَأَعْتَدْنَا and We have prepared¹³
 لَهُمْ عَذَابَ for them the punishment
 السَّعِيرِ of the blazing furnace.¹⁴
 وَلِلَّذِينَ 6. And for those who

1. طباق *ṭibâq* = in conformity with, corresponding to, one above another.

2. تفاوت *tafâwut* = disparity, dissimilarity, disharmony (verbal noun in form VI of *fâta* [*fawt/fawât*]), to pass away, to vanish. See *fâta* at 60:11, p. 1812, n. 6.

3. ارجع *irji'* = you go back, return, send back, turn (v. ii. m. s. imperative from *raja'a* [*rujû'*]), to return, go back. See at 32:12, p. 1327, n. 9).

4. فطور *fuṭûr* (pl.; s. *faṭr*) = fissures, cleavages, ruptures.

5. كرتين *karratayn* (dual, acc./gen. of *karratân*; s. *karrah*) = twice, again and again, two recurrences, two turns. See *karrah* at 26:102, p. 1120, n. 6.

6. ينقلب *yanqalib(u)* = he turns round, turns, turns about, turn back (v. iii. m. s. impfct. from *inqalaba* [*inqalaba*, form VII of *qalaba* [*qalb*]), to turn around. The final letter is vowelless (*sâkin*) because the verb is conclusion of a conditional clause. See at 3:144, p. 211, n. 4).

7. خاسيء *khâsi'* = feeble, enfeebled, weak, languid, outcast, rejected, driven away (act. participle from *khasa'a* [*khas*]), to chase away. See *khâsi'in* at 7:166, p. 530, n. 7).

8. حسير *hasîr* = exhausted, weary, tired, fatigued (act. participle in the scale of *fa'il* from *hasara* [*husûr*]), to be tired. See *yastahsirûna* at 21:19, p. 1017, n. 5).

9. زينا *zayyannâ* = we adorned, embellished, decorated, ornamented, beautified (v. i. pl. past from *zayyana*, form II of *zâna* [*zayn*]), to decorate, adorn. See at 50:6, p. 1686, n. 7).

10. دنيا *dunyâ* (f.; m. *'adnâ*) = nearer, nearest, lower, lowest, this world, earth. See at 37:6, p. 1431, n. 3.

11. i. e., stars. مصابيح *maṣâbîḥ* (pl.; s. *miṣbâḥ*) = lamps, lights. See at 41:12, p. 1543, n. 12.

12. رجوم *rujûm* (pl.; s. *rajm*) = missiles. See *rajm* at 18:22, p. 919, n. 1.

13. أعتدنا *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atâd*]), to be ready. See at 48:13, p. 1666, n. 6).

14. i. e., hell. سعير *sa'îr* = burning blaze, blazing furnace, inferno. See at 48:13, p. 1666, n. 7.

كَفَرُوا رَبَّهُمْ^١ disbelieve¹ in their Lord
عَذَابُ جَهَنَّمَ^٢ is the punishment of hell;
وَبئْسَ الْمَصِيرُ^٣ and bad² is the destination.³

إِذَا الْقَوُوفُ فِيهَا^٤ 7. When they will be flung⁴
سَمِعُوا لَهَا شَيْعًا^٥ into it they will hear its sighs⁵
وَيَهِي تَفَوُّرًا^٦ and it will be flaring up,⁶

تَكَادُ تَمَيَّزُ^٧ 8. Almost bursting⁷
مِنَ الْعَيْظِ^٨ out of rage.⁸
كُلَّمَا أَلِيقَى^٩ Every time there is flung
فِيهَا فَوْجٌ^٩ into it a band⁹
سَأَلَهُمْ خَزَنَتُنَا^{١٠} its stewards¹⁰ will ask them:
أَلَمْ يَأْتِكُمْ^{١١} "Did there not come to you
نَذِيرٌ^{١١} any warner?"¹¹

قَالُوا بَلَىٰ^٩ 9. They will say: "O yes,
فَدَجَاءَنَا نَذِيرٌ^٩ there did come to us a warner,
فَكَذَّبْنَا وَقُلْنَا^{١٢} but we disbelieved¹² and said:
مَا نَزَّلَ اللَّهُ^{١٣} Allah has not sent down¹³
مِنْ شَيْءٍ^{١٣} anything;
إِنْ أَنْتُمْ إِلَّا^{١٤} you are naught but
فِي ضَلَالٍ كَبِيرٍ^{١٤} in an error¹⁴ quite enormous."

1. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [*kufr*], to cover. See at 64:6, p. 1832, n. 4).

2. وبئس *bi's* = evil, wretched, bad. See at 40:76, p. 1536, n. 4.

3. مصير *mašîr* = destination, place at which one arrives, destiny. See at 66:9, p. 1848, n. 7).

4. ألقوا *'ulqû* = they were thrown, cast, flung, delivered, submitted (v. iii. m. pl. past passive from *'alqa*, form IV of *laqiya* [*liqâ' /luqyân /luqyah /luqan*], to meet. See at 25:13, p. 1141, n. 7).

5. شهيق *shahîq* = sobbing, sighing, inhalation, braying (of a donkey). See at 11:106, p. 715, n. 10.

6. تفور *tafûru* = she flares up, boils, bubbles, gushes forth, bursts (v. iii. f. s. impfct. from *fâra* [*fawr/fawrân*], to flare up, to boil. See *fâra* at 23:27, p. 1082, n. 1).

7. تميز *tamayzu* (originally *tatamayyazu*) = she bursts, becomes separated/distinguished (v. iii. f. s. impfct. from *tamayyaza*, form V of *mâza* [*mayz*], to separate. See *imtâzû* at 36:59, p. 1423, n. 2).

8. غيظ *ghayz* = rage, wrath, anger, fury. See at 33:25, p. 1344, n. 9.

9. فوج *fawj* (s.: pl. أنواع *'afwâj*) = band, troop, group, detachment, regiment. See at 38:59, p. 1473, n. 13.

10. خزنة *khazanah* (pl.; s. *khâzin*) = treasurers, stewards, keepers (act. participle from *khazana* [*khazn*], to store. See at 40:49, p. 1527, n. 1).

11. نذير *nadhîr* (pl. *nadhûr*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'il* from *nadhara* [*nadhûr/ nadhûr*], to vow, to pledge. See at 53:56, p. 1727, n. 17).

12. كذبنا *kadhhabnâ* = we disbelieved, cried lies to, regarded as false (v. i. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb/ kadhîb/ kadhbah/ kidhbah*], to lie. See *kadhhabû* at 57:19, p. 1775, n. 8).

13. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzûl*), to come down. See at 43:11, p. 1584, n. 6).

14. ضلال *ḍalâl* = error, straying from the right path. See at 62:2, p. 1821, n. 1.

وَقَالُوا 10. And they will say:

لَوْ كُنَّا نَسْمَعُ¹ "Had we listened¹

أَوْ نَعْقِلُ² or exercised reason,²

مَا كُنَّا

فِي أَصْحَابِ among the inmates³

السَّعِيرِ^{١٠} of the blazing furnace."

فَاعْتَرَفُوا 11. Thus will they confess⁴

بِذُنُوبِهِمْ their sin.

فَسَحَقًا So away⁵ with the

لِأَصْحَابِ السَّعِيرِ inmates of the blazing fire.

١١

إِنَّ الَّذِينَ يَخْشَوْنَ 12. Verily those who fear⁶

رَبَّهُمْ بِالْغَيْبِ their Lord in the unseen⁷

لَهُمْ مَغْفِرَةٌ they will have forgiveness⁸

وَأَجْرٌ كَبِيرٌ^{١٢} and a reward⁹ very great.¹⁰

وَأَسْرَأُ 13. And whether you conceal¹¹

فَوَاكِمَ أَوْ أَجْهَرُوا بِهِ^{١٣} your saying or disclose¹² it,

إِنَّهُ عَلِيمٌ verily He is All-Knowing

بِمَاتِ الصُّدُورِ^{١٣} of the secrets of the hearts.¹³

أَلَا يَعْلَمُ 14. Should he not know

1. نسمع *nasma'u* = we hear, listen, pay attention (v. i. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *tasma'* at 63:4, p. 1826, n. 6).

2. نعقل *na'qilu* = we exercise reason, understand, realize, comprehend (v. i. pl. impfct. from *'aqala* [*'aqf*], to understand, to have intelligence. See *ta'qilâna* at 57:17, p. 1774, n. 11).

3. أصحاب *'aş-hâb* (pl.; sing. صاحب *şâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 64:10, p. 1834, n. 3).

4. اعترفوا *i'tarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifa/irfân*], to know, to recognize. See at 9:102, p. 621, n. 14).

5. سحق *suḥq* = distance, remoteness. *suḥqan lahu* = away with him.

6. يخشون *yakshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [*khashy/ khashyah*], to fear, to dread). See at 39:23, p. 1490, n. 3).

7. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See at 53:35, p. 1724, n. 4.

8. مغفرة *maghfirah* = forgiveness, pardon, remission. See at 35:7, p. 1391, n. 13.

9. أجر *'ajr* (pl. أجر *'ujûr*) = reward, recompense, remuneration, due. See at 57:27, p. 1780, n. 4).

10. كبير *kabîr* = big, great, enormous, grave thing, All-Great. See at 35:7, p. 1391, n. 14.

11. أسروا *'asirû* = you conceal, secrete, hide, keep confidential (v. ii. m. pl. imperative from *'asarra*, form IV of *sarra* [*surûr/ tasirrah/ masarrah*], to make happy. See *tusirrâna* at 64:4, p. 1831, n. 6).

12. اجهروا *ijharû* = you shout/ make loud/ public, disclose (v. ii. m. pl. imperative from *jahara* [*jahr /jihâr*], to declare publicly, to come out. See *lâ tajharû* at 49:2, p. 1677, n. 2).

13. صدور *şudûr* (pl.; sing. صدر *şadr*) = breasts, chests, bosoms, hearts, front, beginning. *dhât al-şudûr* = that which possesses the hearts, secrets of the hearts. See at 64:4, p. 1831, n. 8.

مَنْ خَلَقَ Who created,
وَهُوَ اللَّطِيفُ and He is the All-Subtle,¹
الْخَبِيرُ the All-Aware?²

Section (Rukû') 2

هُوَ الَّذِي جَعَلَ 15. He it is Who made for
لَكُمْ الْأَرْضَ ذَلُولًا you the earth docile.³
فَامْشُوا فِي مَنَاكِبِهَا So walk⁴ through its flanks⁵
وَكُلُوا مِنْ رِزْقِهِ and eat of His provision.⁶
وَالْيَوْمِ And to Him will be
النُّشُورِ the resurrection.⁷

أَمْ أَمِنُمْ 16. Do you feel secure⁸ of
مَنْ فِي السَّمَاوَاتِ the One in the Heaven
أَنْ يَخْسِفَ بِكُمْ that He may sink⁹ with you
الْأَرْضَ فَإِذَا the earth and then
هِيَ تَمُورُ it will quake?¹⁰

أَمْ أَمِنُمْ 17. Or do you feel secure
مَنْ فِي السَّمَاوَاتِ of the One in the Heaven
أَنْ يُرْسِلَ that He may send down¹¹
عَلَيْكُمْ حَاصِبًا on you a hail-storm¹²
فَسَتَعْلَمُونَ so you shall know
كَيْفَ نَذِيرِ how My warning is?¹³

1. لطيف *latîf* = All-Graceful, All-Subtle, Kind, Gracious, fine, delicate, refined (active participle in the scale of *fa'il* from *latāfa/latāfa* [*luff/latāfah*]), to be kind and friendly, to be fine, delicate. See at 42:19, p. 1568, n. 3).

2. خبير *khābir* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khābara* [*khubr /khibrah*]) to be acquainted). See at 66:3, p. 1845, n. 8).

3. ذلول *dhalûl* (s.; pl. *dhulal*) = docile, tamed, trained. See at 2:71, p. 33, n. 7.

4. امشوا *imshû* = you (all) go on, proceed, move along, walk (v. ii. m. pl. imperative from *marshâ* [*imshû*]), to go on foot, to walk. See at 38:6, p. 1460, n. 8).

5. مناكب *manākib* (pl.; s. *mankib*) = flanks, shoulders, uplands, highlands (noun of place from *nakaba* [*nukâb*]), to deviate, to swerve. See *nākibûn* at 23:74, p. 1093, n. 9.)

6. رزق *rizq* (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

7. نشور *nushûr* = resurrection, restoration to life. See at 35:9, p. 1392, n. 13.

8. أمتم *'amintum* = you (all) became safe, were/felt secure (v. ii. m. pl. past from *'amina* [*'am/amân*]), to be safe. See at 2:196, p. 94, n. 13).

9. i. e., He may cause the earth to collapse and sink with you. يخسف *yakhsifa(u)* = he sinks, causes to sink, is eclipsed (v. iii. m. s. impfct. from *khasafa* [*khasaf/khusûf*]), to sink, to be eclipsed. See at 16:45, p. 842, n. 10).

10. تمور *tamûru* = she moves to and fro, moves from side to side, quakes (v. iii. f. s. impfct. from *mâra* [*mawr*]), to move from side to side).

11. يرسل *yursila(u)* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila* [*rasal*]), to be long and flowing. The final letter takes *fat-hah* for the particle *'an* coming before the verb. See at 30:46, p. 1305, n. 5).

12. حاصب *hâsib* = hail-storm, violent tornado, devastating cyclone. See at 54:34, p. 1736, n. 1.

13. نذير *nadhîr* (pl. *nudhur*) = warner, warning. See at 67:9, p. 1852, n. 11.

18. And disbelieved¹ indeed
 those before them.
 Then how was
 My disapproval ?²
19. Do they not see the birds³
 above them unfolding wings⁴
 and holding⁵
 There retains⁶ them none
 but the All-Compassionate.
 Verily He is of everything
 All-Seeing.⁷
20. Or who is the one that is
 an army⁸ for you
 that can help⁹ you besides
 the All-Compassionate?
 The disbelievers are
 in naught but delusion.¹⁰
21. Or who is the one that
 can give you provision¹¹
 if He withholds¹² His provision?

1. i. e., disbelieved (v. iii. m. s. past in form II of *kadhhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 50:15, p. 1688, n. 4).

2. i. e., My retribution. *nakîri* (originally *nakîr+* f) : *nakîr* = denial, disapproval, disavowal, disapprobation, rejection. See at 67:18, p. 1855, n. 2.

3. i. e., *ṭayr* (coll. n.; pl. *ṭuyûr*) = bird, birds, fowls. See at 56:21, p. 1756, n. 4.

4. i. e., *ṣâffât* (f. pl.; s. *ṣâffah*; m. *Ṣâff*) those ranged in ranks, those lined up, those unfolding their wings (act. participle from *ṣaffa* [ṣaff], to line up, to set in a row).

5. i. e., folding the wings. *yaqbiḍna* = they (f) hold, grasp, grip (v. iii. f. pl. impfct. from *qabaḍa* [qabḍ], to seize. See *qabaḍnâ* at 25:46, p. 1152, n. 3).

6. i. e., in the sky. *yumsiku* = he retains, holds, withholds, grasps (v. iii. m. s. impfct. from *'amsaka*, form IV of *masaka* [mask], to hold, to grab. See at 39:42, p. 1496, n. 7).

7. *baṣîr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣûra/baṣîra* [baṣar], to see). See at 64:2, p. 1830, n. 6.

8. *jund* (s.; pl. *junûd/ajnâd*) = army, host. See at 44:24, p. 1610, n. 10.

9. *yanṣuru* = he helps, assists (v. iii. m. s. impfct. from *naṣara* [naṣr /nuṣûr], to help. See *yanṣurûna* at 59:8, p. 1798, n. 7).

10. *ghurûr* = delusion, deception, deceit, conceit, vanities. See at 57:20, p. 1776, n. 11.

11. *yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa* [razq], to provide, bestow. See at 42:19, p. 1568, n. 4).

12. *'amsaka* = he retained, held, withheld, grasped (v. iii. m. s. past in form IV of *masaka* [mask], to hold, to grab. See n. 6 above).

بَلْ لَجُّوا فِي عُتُوٍّ
Nay, they persist¹ in insolence²

وَنُفُورٍ^(١١)
and aversion.³

أَمَّنْ يَمْشِي^٤ 22. Is the one who walks⁴

مُكِبًّا عَلَىٰ وَجْهِهِ^٥
upside down⁵ on his face

أَهْدَىٰ^٦
the better guided⁶ or

أَمَّنْ يَمْشِي سَوِيًّا^٧
the one who walks upright⁷

عَلَىٰ صِرَاطٍ مُسْتَقِيمٍ^(١٢)
on a way straight and right?⁸

قُلْ هُوَ الَّذِي^٩ 23. Say: "He it is Who

أَنْشَأَكُمُ^٩
brought you into being⁹

وَجَعَلَ لَكُمُ^{١٠}
and set for you

السَّمْعَ وَالْأَبْصَارَ^{١٠}
the hearing and the sights

وَالْأَفْئِدَةَ^{١١}
and the hearts.

قَلِيلًا مَا^{١٢}
Little is that

تَشْكُرُونَ^(١٣)
you express gratitude."¹⁰

قُلْ هُوَ الَّذِي^{١١} 24. Say: "He it is Who has

ذَرَأَكُمُ فِي الْأَرْضِ^{١١}
scattered¹¹ you in the earth;

وَالَيْهِ^{١٢}
and to Him

تُحْشَرُونَ^(١٤)
you shall all be gathered."¹²

وَيَقُولُونَ^{١٣} 25. And they say:

1. لَجُّوا *lajjû* = they persisted, became obstinate/stubborn/ unyielding, insisted (v. iii. m. pl. past from *lajja* [*lajaj/lajâj/lajâjah*], to persist, to be stubborn. See at 23:75, p. 1093, n. 10).

2. عتو *'utâw* = recalcitrance, disobedience, insolence, audacity. See at 25:21, p. 1144, n. 2.

3. نفور *nufâr* = aversion, distaste, dislike, estrangement, bolting away (of animals). See at 35:42, p. 1406, n. 5.

4. يمشى *yamshî* = he or it moves, walks, goes on foot, proceeds (v. iii. m. s. impfct. from *mashî* [*mashy*], to go on foot, to walk. See at 25:7, p. 1139, n. 11).

5. مكب *mukibb* = one who throws oneself down, becomes upside down, bends down, leans (act. participle from *'akabba*, form IV of *kabba* [*kabb*], to turn upside down, to prostrate. See *kubbat* at 27:90, p. 1229, n. 5).

6. أهدى *'ahdâ* = more in the right, better guided, better guide (relative of *hâdin*). See at 35:42, p. 1406, n. 2.

7. سوي *sawîy* (s.; pl. *'aswiyâ'*) = straight, upright, correct, proper, sound, even. See at 20:135, p. 1011, n. 9.

8. مستقيم *mustaqîm* = straight, upright, erect, correct, right, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 48:20, p. 1670, n. 3).

9. أنشأ *'ansha'a* = he created, brought into being, caused to rise (v. iii. s. past in form IV of *nashû'a* [*nash' / nushû' / nash'ah*], to rise, to emerge. See at 53:32, p. 1723, n. 10).

10. i. e., by obeying and worshipping Him Alone. *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 45: 12, p. 1621, n. 9).

11. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow. See at 23:79, p. 1094, n. 12).

12. i. e., on the Day of Resurrection and Judgement. *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hushara* [*hashr*], to gather. See at 58:9, p. 1787, n. 7).

مَتَىٰ هَذَا الْوَعْدُ "When will this promise¹ be,
 ۞ إِن كُنتُمْ صَادِقِينَ if you are truthful?"²

قُلْ إِنَّمَا أَعْلَمُهُ 26. Say: "The knowledge³ is
 ۞ عِنْدَ اللَّهِ but with Allah,
 ۞ وَإِنَّمَا أَنَا نَذِيرٌ and I am but a warner⁴
 ۞ مُّبِينٌ open and clear."⁵

فَلَمَّا رَأَوْهُ 27. But when they will see it
 ۞ زُلْفَةً approaching,⁶
 ۞ سَيَتَسَوَّوْنَ وُجُوهَ distressed⁷ will be the faces⁸
 ۞ الَّذِينَ كَفَرُوا of those who disbelieve
 ۞ وَقِيلَ and it will be said:
 ۞ هَذَا الَّذِي كُنتُمْ "This is what you had been
 ۞ يَدْعُونَ بِدَعْوَتِكُمْ clamouring⁹ for."

قُلْ أَرَأَيْتُمْ إِن 28. Say: "Do you see, if
 ۞ أَهْلَكَنِیَ اللَّهُ Allah destroys¹⁰ me
 ۞ وَمَنْ مَعِيَ and those with me,
 ۞ أَوْرَحَمَنَا or bestows mercy¹¹ on us,
 ۞ فَمَنْ يُجِيرُ then who is to protect¹²
 ۞ الْكٰفِرِیْنَ مِنَ the disbelievers from a
 ۞ عَذَابِ الْاَلَمِ punishment most painful?"¹³

1. i. e., the promised thing, the Resurrection. وعد *wa'ad* (s.; pl. *wu'ad*) = promise. See at 40:55, p. 1528, n. 11.
2. i. e., in what you say about the Resurrection. صادقین *şadiqîn* (pl.; acc./gen. of *şadiqûn*; s. *şadiq*) = truthful, those who speak the truth (active participle from *şadaqa* [*şadq/şidq*], to speak the truth. See at 62:6, p. 1822, n. 7).
3. i. e., the knowledge of its time of occurrence.
4. نذیر *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [*nadhîr/ nudhâr*], to vow, to pledge). See at 67:9, p. 1852, n. 11).
5. مبین *mubîn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abâna*, form IV of *bâna* [*bayân*], to be clear. See at 64:12, p. 1834, n. 11).
6. زلفة *zulfah* = near, approaching. See *'uzlifat* at 50:31, p. 1178, n. 8.
7. سیتت *si'tat* = she was distressed, worried, saddened, made gloomy, (v. iii. f. s. past passive from *sâ'a* [*sâ'/saw'*], to be bad. See *si'a* at 29:33, p. 1276, n. 9).
8. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 47:27, p. 1657, n. 3).
9. تدعون *tadda'âna* = you (all) ask for, claim, maintain, allege, clamour for (v. ii. m. pl. impfct. from *idda'â*, for VIII of *da'â* [*du'â*]), to call, to summon. See at 41:31, p. 1551, n. 2).
10. أهلك *'ahlaka* = he destroyed, annihilated (v. iii. m. s. past in from IV of *halaka* [*halk/ hulk/ halâk/ tahlukah*], to perish. See at 53:50, p. 1726, n. 7).
11. رحم *rahîma* = he graced, had mercy on, bestowed mercy, spared, let off (v. iii. m. s. from *rahmah/marhamah*. See at 6:16, p. 397, n. 5).
12. یجیر *yujîru* = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from *'ajâra*, form IV of *jâra* [*jawr*], to deviate, to oppress. See at 23:88, p. 1096, n. 5).
13. أليم *'alîm* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'îl* from *'alîma* [*'alam*], to be in pain, to feel pain). See at 64:5, p. 1831, n. 12).

قُلْ هُوَ 29. Say: "He is
 الرَّحْمَنُ the All-Compassionate,
 ءَامَنَّا بِهِ we believe in Him
 وَعَلَيْهِ تَوَكَّلْنَا and on Him we rely.¹
 فَسَتَعْلَمُونَ So you shall know
 مَنْ هُوَ فِي ضَلَالٍ who is in an error²
 مُبِينٍ quite obvious."

قُلْ أَرَأَيْتُمْ 30. Say: "Do you see,
 إِنْ أَصْبَحَ مَاؤُكُمْ if your water becomes³
 عَوْرًا deeply underground,⁴
 فَمَنْ يَأْتِيكُمْ then who will bring you
 بِمَاءٍ مَعِينٍ water in flowing spring?"⁵

1. *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [wākūl/wukūl]), to entrust. See at 60:4, p. 1808, n. 12).

2. *ḍalāl* = error, straying from the right path. See at 67:10, p. 1852, n. 14.

3. *’aṣḥaba* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣahaba* [ṣahḥ]), to be in the morning. See at 28:18, p. 1237, n. 4).

4. i. e., if it goes deeply underground. *ghawr* (s.; pl. *’aghwâr*) = deeply underground, subterranean, bottom, depression. See at 18:41, 926, n. 5.

5. i. e., who will bring water to run withing your easy reach? *ma’in* = spring, flowing spring, source of water, running forth. See at 56:18, p. 1755, n. 14.

68. SŪRAT AL-QALAM (THE PEN)

Makkan: 52 'āyahs

This is an early Makkan *sūrah* which brings home the theme of *risālah* or Messengership of Muhammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. It also deals with the attitude of the unbelievers to these two matters and illustrates their position by the instance of the owners of a garden which was destroyed because of their unbelief and disregard of Allah. It also points out that punishment for the unbelievers will be more severe in the hereafter while the believers and the righteous will be blessed with the paradise of bliss. The *sūrah* also asks the Prophet, peace and blessings of Allah be on him, to go on preaching the truth disregarding the opposition and ridicule of the unbelievers.

The *sūrah* is named *al-Qalam* (The Pen) with reference to its first 'āyah wherein Allah swears by the pen to emphasize that the Prophet, peace and blessings of Allah be on him, is not one gone off his head as the unbelievers alleged.

سُورَةُ الْقَلَمِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

ن 1. *Nūn*,¹

وَالْقَلَمِ by the pen²

وَمَا يَسْطُرُونَ and what they write.³

مَا أَنْتَ 2. You are not,

بِنِعْمَةِ رَبِّكَ by the grace⁴ of your Lord,

بِمَجْنُونٍ one gone off his head.⁵

وَلَا ذَلِكْ 3. And verily for you

لَأَجْرًا will be a reward

عَبْرَ مَمْنُونٍ without cessation.⁶

وَأِنَّكَ لَعَلَّ 4. And indeed you are on

خُلُقٍ عَظِيمٍ a character⁷ most lofty.⁸

1. Allah Alone knows the meaning and significance of these disjointed letters. See 2:1, p. 4, n. 1.

2. Allah may swear by anything of His creation; but His servants may swear only by Him.

3. i. e., men and angels write for various purposes. *يسطرون* *yasturūna* = they write, draw lines (v. iii. m. pl. impfct. from *saṭara* [saṭr], to draw lines. See *masṭūr* at 52:2, p. 1607, n. 3).

4. *نعمة* *ni'mah* (s.; pl. *ni'am*) = blessing, grace, favour, benefaction. See at 39:49, p. 1499, n. 2.

5. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ān.

مجنون *majnūn* (s.; pl. *majānīn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [junān], to cover, to hide. See at 54:9, p. 1731, n. 1).

6. i. e., it will neither be exhausted nor stopped. *ممنون* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [mann], to be kind, to bestow favour, to cut off, to be weak. See at 41:8, p. 1542, n. 6).

7. The address is to the Prophet, peace and blessings of Allah be on him. *خلق* *khuluq* (s.; pl. *'akhlāq*) = character, nature, disposition, way. See at 26:137, p. 1186, n. 4.

8. *عظيم* *'aẓīm* = great, most lofty, magnificent, splendid, stupendous, grand, huge, immense, monstrous, enormous, grave. See at 62:5, p. 1821, n. 8.

<p>فَسَبِّحْهُ 5. So you will see¹ وَيُبْصِرُونَ 6 and they will see,</p>	<p>1. <i>تُبْصِرُوا</i> <i>tubširu</i> = you see, see through, understand, (v. ii. m. s. impfct. from 'abšara, form IV of <i>bašura/bašira</i> [bašar], to see. See <i>tubširūna</i> at 56:85, p. 1765, n. 8).</p>
<p>بِأَيِّكُمْ الْمَفْتُونُ 6. Who of you is the insane.²</p>	<p>2. <i>مَفْتُونٌ</i> <i>maftun</i> = one tempted, fascinated, charmed, insane, maniac, mad (pass. participle from <i>fatana</i> [<i>fatm</i> /<i>fatūn</i>], to put to trial, to tempt. See <i>fatantum</i> at 57:14, p. 1773, n. 2).</p>
<p>إِنَّ رَبَّكَ 7. Verily your Lord, هُوَ أَعْلَمُ He is the Best Aware³</p>	<p>3. <i>أَعْلَمٌ</i> 'a'lamu = better-knowing, best aware (relative of 'ālim, active participle from 'alima ['ilm], to know. See at 50:45, p. 1695, n. 8).</p>
<p>يَمِّنُ صَلًّا 7 of who has gone astray عَنْ سَبِيلِهِ 7 from His way⁴</p>	<p>4. i. e., His <i>dīn</i> — <i>tawhid</i> and Islām <i>سَبِيلٌ</i> <i>sabīl</i> (pl. <i>subul/asbilah</i>) = way, path, road, means, course. See at 63:2, p. 1825, n. 8.</p>
<p>وَهُوَ أَعْلَمُ and He is the Best Aware of بِالْمُهْتَدِينَ 7 those in receipt of guidance.⁵</p>	<p>5. <i>مُهْتَدِينَ</i> <i>muhtadīn</i> (acc. /gen. of <i>muhtadīn</i>, sing. <i>muhtadīn</i>) = those in receipt of guidance, are guided aright, are led on the right way (active participle from <i>ihtadā</i>, form VIII of <i>hadā</i> [<i>hidāyah/hudan/hady</i>], to lead, to guide. See at 28:57, p. 1252, n. 1).</p>
<p>فَلَا تَطِيعُوا 8. So obey not⁶ الْمُكْذِبِينَ 8 the disbelievers.</p>	<p>6. <i>لَا تُطِيعُوا</i> <i>lā tuṭī'ū</i> = do not obey, follow, abide by, comply with (v. ii. m. s. imperative (prohibition) from 'aṭā'a, form IV of <i>ṭā'a</i> [<i>taw'</i>], to obey. See at 33:48, p. 1354, n. 9).</p>
<p>وَدُّوا 9. They wish⁷ if you be نَذِيرًا 9 pliant⁸ they will be pliant.</p>	<p>7. <i>وَدُّوا</i> <i>waddū</i> = they wished, desired, loved, liked (v. iii. m. pl. past from <i>wadda</i> [<i>wadd</i> /<i>wudd</i> /<i>widd</i>], to love, like. See at 60:2, p. 1807, n. 8).</p>
<p>وَلَا تَطِيعُوا 10. And obey not every oft- حَلَّافًا 10 swearer,⁹ a despicable one;¹⁰</p>	<p>8. i. e., compromise in the matter of the <i>dīn</i>. <i>تُدْحِينُ</i> <i>tudhīnu</i> = you oil, anoint, flatter, be pliant (v. ii. m. s. impfct. from <i>adhana</i>, form IV of <i>dahana</i> [<i>dahn</i>], to oil, to anoint. See <i>dihān</i> at 55:37, p. 174, n. 12).</p>
<p>وَلَا تَطِيعُوا 10. And obey not every oft- حَلَّافًا 10 swearer,⁹ a despicable one;¹⁰</p>	<p>9. <i>حَلَّافٌ</i> <i>ḥallāf</i> = oft-swearer, one who habitually makes promises (act. participle in the intensive scale of <i>fa''āl</i> from <i>ḥalafa</i> [<i>ḥal</i>/<i>ḥilif</i>], to swear. See <i>yaḥlifūna</i> at 58:18, p. 1791, n. 2).</p>
<p>هَازِمًا 11. A slanderer¹¹ going بِسِيمٍ 11 round¹² with a calumny;¹³</p>	<p>10. <i>مَهِينٌ</i> <i>mahīn</i> = despicable, weak, mean, paltry, little. See at 43:52, p. 1596, n. 2.</p>
<p>هَازِمًا 11. A slanderer¹¹ going بِسِيمٍ 11 round¹² with a calumny;¹³</p>	<p>11. <i>هَازِمٌ</i> <i>hammāz</i> = slanderer, backbiter (act. participle in the intensive scale of <i>fa''āl</i> from <i>hamaza</i> [<i>hamz</i>], to goad on).</p>
<p>هَازِمًا 11. A slanderer¹¹ going بِسِيمٍ 11 round¹² with a calumny;¹³</p>	<p>12. <i>مَشَاهٍ</i> <i>mashshā'</i> = one who goes round, walker (act. participle in the scale of <i>fa''āl</i> from <i>mashā</i> [<i>mashy</i>], to walk, to go on foot).</p>
<p>هَازِمًا 11. A slanderer¹¹ going بِسِيمٍ 11 round¹² with a calumny;¹³</p>	<p>13. <i>نَمِيمٌ</i> <i>namīm</i> (s.; pl. <i>namā'im</i>) = calumny, slander, defamation.</p>

مَنَاعٍ لِّلْخَيْرِ 12. A hinderer¹ of the good,
مُعْتَدٍ أُوَيْبٍ 13. a transgressor,² sinful.³

عُتْلٍ 13. Relentless,⁴
بَعْدَ ذَلِكَ زَنِيمٍ 14. moreover a base-born.⁵

أَن كَانَ 14. Because he is
ذَا مَالٍ وَوَلَدٍ 15. owner of wealth and sons.

إِذَا تَنَزَّلَتْ عَلَيْهِ 15. When recited⁶ to him
مَائِدُنَا فَالِك 16. are Our signs he says:
أَسْطِيرُ الْأَوَّلِينَ 17. "Legends⁷ of the ancients."

سَيْمُهُ 16. We shall brand⁸ him
عَلَى الْخُرطومِ 17. on the nozzle.⁹

إِنَّا بَلَوْنَاهُمْ 17. We have indeed tried¹⁰
كَالْبَلَوَانَا 18. them¹¹ as We tried
أَصْحَابِ الْبَلَدِ 19. the owners of the garden
وَإِذَا قَامُوا 20. when they swore¹² that
يَصْرِمُنَّهَا 21. they shall surely harvest¹³ it
مُصْرِمِينَ 22. rising in the morning;

وَلَا يَسْتَوُونَ 18. And they excepted not.¹⁴

1. منع *mannā'* = one who prevents, forbids, defends, resists, bars, hinders (act. participle in the scale of *fa'āl* from *mana'a* [*man*], to prevent. See at 50:25, p. 1690, n. 11).

2. معتد *mu'tadīn* (s.; pl. *mu'tadūn*) = aggressor, transgressor, one who acts outrageously (act. participle from *i'tadā*, form VIII of *'adā* [*'adw* / *'udūw* / *'adā* / *'udwān*], to attack, to assail. See *'ādaytum* at 60:8, p. 1809, n. 9).

3. أئيم *'athīm* (s.; pl. *'uthamā'*) = sinful, criminal, evil (active participle in the form of *fa'īl* from *'athima* [*'ithm* / *'atham* / *ma'tham*], to sin. See at 45:7, p. 1619, n. 13).

4. عتل *'utull* = cruel, relentless, stubborn.

5. The allusion is to Al-Walīd ibn Mughīrah, one of the Makkkan unbelieving leaders (*Tafsīr al-Jalālayn*). زنيم *zanīm* = base-born, bastard, of reputed father.

6. تلى *tullā* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talā* [*tilāwah*], to recite. See at 23:105, p. 1100, n. 11).

7. أساطير *'asāfir* (pl.; s. *'usfīrah*) = legends, myths, fables, tales. See at 46:17, p. 1638, n. 4.

8. نسم *nasimu* = we brand, stamp, mark (v. i. pl. impfct. from *wasama* [*wasm* / *simah*], to brand. See *mutawassimīn* at 15:75, p. 822, n. 13).

9. خرطوم *khurtūm* (s.; pl. *khurāfīm*) = trunk, nozzle.

10. بلونا *balawnā* = we tried, put to test (v. i. pl. past from *balā* [*balw* / *balā'*], to test, to try. See at 7:168, p. 531, n. 3).

11. The allusion is to the unbelieving Makkans.

12. أقسموا *'aqsamū* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See at 35:42, p. 1405, n. 10).

13. ليصرمن *la yaṣrimunna* = they shall surely cut off, sever, harvest (v. iii. m. pl. impfct. emphatic from *ṣarama* [*ṣarm* / *ṣurm*], to cut off, to sever).

14. i. e., they did not say *in shā'* Allah, if Allah wills. يستون *yastahnūna* = they make

exception, except, exclude (v. iii. m. pl. impfct. from *istahnā*, form X of *thanā* [*thany*], to double. See *yathnūna* at 11:5, p. 678, n. 9).

فَطَافَ عَلَيْهَا 19. So there went round¹ it
طَائِفٌ مِّن رَّبِّكَ an itinerant² from your Lord
وَهُمْ نَآئِمُونَ while they were asleep.

فَأَصْبَحَتْ 20. Hence it became
كَالضَّرِيمِ like a ground burnt black.³

فَنَادَوْا 21. Then they called one
مُصْبِحِينَ another⁴ rising in the morning.⁵

أَنِ اغْدُوا 22. That: "You proceed⁶ early
عَلَىٰ حَرْوِكُمْ to your tilth⁷
إِن كُنتُمْ صَٰرِمِينَ if you are to reap the fruits."⁸

فَانطَلَقُوا 23. So they set out⁹
وَهُمْ يَخْفَتُونَ and they were whispering:¹⁰

أَن لَّا يَدْخُلَنَّهَا 24. That: "Let there enter not
أَلْيَوْمَ عَلَيْكَ مَسْكِينٌ today on you any poor man."¹¹

وَعَدُوا 25. And they went early
عَلَىٰ حَرْوٍ with a resolve,¹²
قَادِرِينَ having power.¹³

1. طَافَ *tâfa* = he went round, circumambulated, moved about (v. iii. m. s. past from *ṭawf/ṭawīf/ṭawfân*, to go about, to run around. See *yatâfu* at 56:17, p. 1755, n. 10).

2. i. e., a devastating hot wind. طَائِفٌ *tâ'if* (s.; pl. *tâ'ifûn*) = an itinerant, a roving one, one making circuit (act. participle from *tâfa*. See n. 1 above).

3. مَصْرِيمٍ *ṣarîm* = a field of which the fruits have been cut off and reaped, a ground covered by black sands, a ground burnt black.

4. تَنَادَوْا *tanâdaw* = they called one another, they assembled (v. iii. m. pl. past from *tanâdâ*, form VI of *nadâ* [*nadw*], to call, to assemble. See at 28:30, p. 1242, n. 6).

5. مُصْبِحِينَ *muṣbiḥîn* (pl.; acc./gen. of *muṣbiḥûn*, s. *muṣbiḥ*) = those becoming/ rising in the morning (act. participle from *'aṣbaḥa*, form IV of *ṣabaḥa* [*ṣabḥ*]), to be in the morning. See at 37:137, p. 1451, n. 8).

6. اِغْدُوا *ughdû* = you (all) proceed early, go early in the morning (v. ii. m. pl. imperative from *ghadû* [*ghudûw/ghadw/ghadwah*], to go/ come/ be early in the morning).

7. حَرْث *ḥarth* = tillage, cultivation, tilth, crops. See at 42:20, p. 1568, n. 8.

8. صَٰرِمِينَ *ṣârimîn* (pl.; acc./gen. of *ṣârimûn*; s. *ṣârim*) = those who cut off, cutters, those who reap or harvest (act. participle from *sarama* [*ṣarm/ṣurm*], to cut off, to sever. See *la yaṣrimunna* at 68:17, p. 1861, n. 13).

9. اِنطَلَقُوا *inṭalaqû* = they set out, departed, set out, proceeded, burst out [shouting] (v. iii. m. pl. past from *inṭalaqa*, form VII of *ṭalaqa/ṭalūqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *inṭalaqum* at 48:15, p. 1667, n. 2).

10. يَخْفَتُونَ *yatakḥfatûna* = they become inaudible, mutter, whisper (v. iii. m. pl. impfct. from *takhâtafa*, form VIII of *khafata* [*khufû*], to become inaudible, to mutter. See at 20:103, p. 1001, n. 12).

11. i. e., to ask of the crops.

12. حَرْدٌ *ḥard* = resolve, strong intention.

13. قَادِرِينَ *qâdirîn* (pl.; acc./gen. of *qâdirân*; s. *qâdir*) = capable, those who have power, (act. participle from *qadara* [*qadr/qadar/qudrab/maqdurah*], to ordain, to measure, to have power. See at 23:95, p. 1098, n. 7).

فَآرَأَوْهَا 26. But when they saw it

فَقَالُوا إِنَّا

لَضَالُّونَ ﴿٦٨﴾ have lost our way."¹

بَلْ نَحْنُ مُحْرَمُونَ ﴿٦٩﴾ 27. "Nay, we are deprived."²

فَأَلْأَوْسَطُ 28. The best³ of them said:

أَزَأَنْ لَكِ

لَوْلَا تَسْبِحُونَ ﴿٧٠﴾ why not glorify Allah?"⁴

فَأَلَّا 29. They said:

مُسَبِّحِينَ رَبَّنَا "Sacrosanct⁵ is our Lord.

إِنَّا كُنَّا

ظَالِمِينَ ﴿٧١﴾ Indeed we have been transgressors."⁶

فَأَقْبَلَ 30. So they turned⁷

بَعْضُهُمْ عَلَى بَعْضٍ

يَتْلَوُ مَوْتًا ﴿٧٢﴾ one to another blaming one another."⁸

فَأَلْوَارِنًا 31. They said: "Woe to us;

إِنَّا كُنَّا مُطِيعِينَ ﴿٧٣﴾ we indeed have been disloyal."⁹

عَسَىٰ رَبَّنَا 32. "Hopefully, our Lord will

1. i. e., they could not at first recognize their garden by seeing its condition. ضَالُّونَ *ḍāllūn* (sing. ضال *ḍāll*) = those gone astray, those that have lost way, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [*ḍalāl/ḍalālah*], to go astray, to stray, to err. See at 56:51:56, p. 81760, n. 4).

2. محرومون *maḥrūmūn* (pl.; s. *maḥrūm*) = those deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmān*], to deprive, to dispossess. See *maḥrūm* at 51:19, p. 1699, n. 3).

3. أوسط *'awsaṭ* (s.; pl. *'awāsīṭ*) = middle, average, central [i. e., best], (clative of *wasīṭ/wasaṭ*). See at 5:89, p. 373, n. 12.

4. تسبحون *tusabbiḥūna* = you declare sanctity of Allah, glorify Allah, declare immunity from blemish (v. ii. m. pl. impfct. from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibāḥah*] to swim, to float. See *tusabbiḥū* at 48:9, p. 1664, n. 4).

5. سبحان *Subḥān* is derived from *sabbaḥa*, form II of *sabaḥa* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to declare the sanctity, to sing the glory. *Subḥān* is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 52:43, p. 1714, n. 12.

6. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *ẓulm*] (active participle from *ẓalama* [*ẓulm*], to transgress, do wrong. See at 42:21, p. 1569, n. 4).

7. أقبل *'aqbala* = he turned to, approached, advanced (v. iii. m. s. past in from IV of *qabila* [*qabūl/qubūl*], to accept. See at 52:25, p. 1711, n. 10).

8. يتلامون *yatalāwamūna* = they blame one another, mutually blame/censure/rebuke (v. iii. m. pl. impfct. from *talāwama*. form VI of *lāma* [*lawn/ malām/ malāmah*], to blame, to censure. See *lā talāmū* at 14:22, p. 795, n. 5).

9. طاغين *ṭāghīn* (pl.; acc./gen. of *ṭāghūn*; s. *ṭāghīn*) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from *ṭaghā* [*ṭaghan/ ṭughyān*], to exceed all bounds. See at 38:55, 1473, n. 2).

أَدْبِدِلْنَا give us in exchange¹

خَيْرًا مِنْهَا one better² than it.

إِنَّا إِلَىٰ رَبِّنَا Verily to our Lord

رَعْبُونَ ﴿١٦﴾ we turn in hope.³

كَذَٰلِكَ الْعَذَابُ 33. Such is the punishment;

وَالْعَذَابُ and indeed the punishment

الْآخِرَةُ أَكْبَرُ of the hereafter is graver;⁴

لَوْ كَانُوا يَعْلَمُونَ ﴿١٧﴾ if they are wont to know.

Section (Rukû') 2

إِنَّ الْمُتَّقِينَ 34. Verily for the righteous⁵

عِنْدَ رَبِّهِمْ are with their Lord

جَنَّاتِ النَّعِيمِ ﴿١٨﴾ gardens⁶ of bliss.⁷

أَفَتَجْمَلُ 35. Shall We make⁸ the

الْمُسْلِمِينَ كَالْمُجْرِمِينَ ﴿١٩﴾ Muslims like the sinful?⁹

﴿٢٠﴾

مَا لَكُمْ 36. What is the matter with

كَيْفَ تَحْكُمُونَ ﴿٢١﴾ you, how do you judge?¹⁰

أَمْ لَكُمْ كِتَابٌ 37. Or do you have a book

فِيهِ تَدْرُسُونَ ﴿٢٢﴾ wherein you learn.¹¹

1. يدل *yubdila(u)* = he exchanges, replaces, substitutes, give instead (v. iii. m. s. impfct. from *abdala*, form IV of *badala* [*badal*], to replace. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See at 66:5, p. 1846, n. 2).

2. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 62:11, p. 1824, n. 6.

3. راغبون *râghibûn* (pl.; s. *râghib*) = desirous, those desiring, hoping, turning in hope, wishing (act. participle from *raghaba* [*raghabah/raghab*], to desire, to wish. See at 9:59, p. 602, n. 6).

4. أكبر *akbar* = bigger, greater, graver, more serious, more enormous. Also, the Greatest, Sublime (elative of *kabîr*, big, great. See at 40:10, p. 1512, n. 12).

5. متقين *muttaqîn* (acc./gen. of *muttaqîn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqay/ wiqayah*], to guard, to protect. See at 54:54, p. 1739, n. 13).

6. i. e., paradise. جنات *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 58:22, p. 1792, n. 11.

7. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 56:89, p. 1766, n. 2.

8. نجعل *naj'alu* = we make, set, appoint (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make, to set. See *naj'ala* at 45:21, p. 1624, n. 9).

9. This is in reply to the unbelievers' assertion that they shall get the same position of wealth and influence in the hereafter as they have in this life.

مجرمين *mujrimîn* (pl.; acc./gen. of *mujrimîn*, s. *mujrim*) = those who commit sins, sinners, culprits, sinful (act. participle from *ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 43:74, p. 1601, n. 7).

10. تحكمون *taḥkumûna* = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 37:154, p. 1454, n. 2).

11. تدرسون *tadrusûna* = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study. See at 3:79, p. 187, n. 3).

إِنْ لَكُمْ رِيْبٌ 38. That you indeed have in it

مَا تَخْتَارُونَ 38 whatever you select?¹

أَمْ لَكُمْ أَيْمَانٌ 39. Or do you have oaths²

عَلَيْنَا بِالْعَقْلِ إِنْ 39 against Us perfect³ till

يَوْمَ الْقِيَامَةِ 39 the Day of Resurrection

إِنْ لَكُمْ 39 that you indeed will have

مَا تَحْكُمُونَ 39 whatever you decide?⁴

سَأَلْتَهُمُ أَتَاهُمْ 40. Ask them: Who of them

بِذَلِكَ زَعِيمٌ 40 is for that a surety?⁵

أَمْ لَهُمْ شُرَكَاءُ 41. Or do they have partners?⁶

فَلْيَأْتُوا 41 Then let them bring

شُرَكَاءَهُمْ 41 their partners,

إِنْ كَانُوا صَادِقِينَ 41 if they are truthful.⁷

يَوْمَ يَكْشَفُ 42. The day uncovered will

عَنْ سَاقٍ وَيَدْعُونَ 42 be⁸ One Leg⁹ and they will be

إِلَى السُّجُودِ 42 called to¹⁰ prostrate themselves

فَلَا يَسْتَطِيعُونَ 42 but they shall not be able¹¹ to.

خَسِيعَةً 43. Downcast¹² will be

أَبْصَارُهُمْ 43 their eyes;

1. تَخِيْرُونَ *takhayyarūna* (originally

tatakhayyarūna) = you choose, select, elect, pick (v. ii. m. pl. impfct. from *takhayyara*, form V of *khāra* [*khayr*], to choose, to prefer. See *yatakhayyarūna* at 56:20, p. 1756, n. 3).

2. أَيْمَانٌ '*aymān* (pl.; s. *yamīn*) = right hands, right sides, oaths. See at 66:8, p. 1847, n. 11.

3. بِالْعَقْلِ *bālighah* (f.; m. *bāligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulūgh*], to reach. See at 6:149, p. 456, n. 2).

4. تَحْكُمُونَ *taḥkumūna* = you (all) judge, adjudge, pass judgement, decide (v. ii. m. pl. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See at 68:36, p. 1864, n. 10).

5. زَعِيمٌ *zay'im* (s.; pl. *zu'amā'*) = leader, guarantor, surety (act. participle in the scale of *fa'il* from *za'ama* [*za'm*], to allege, to maintain. See *za'amtum* at 62:6, p. 1822, n. 5).

6. i. e., their supposed gods and goddesses. شُرَكَاءُ *shurakā'* (pl.; s. *sharik*) partners, sharers, associates (act. participle in the scale of *fa'il* from *shariaka* [*shirk*], to share, to be a partner. See at 42:21, p. 1568, n. 10).

7. i. e., in their claim that their gods and goddesses will help them. صَادِقِينَ *ṣādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [*ṣadaq/ṣiḍq*], to speak the truth. See at 67:25, p. 1857, n. 2).

8. يَكْشِفُ *yukshafu* = he or it is uncovered, disclosed, exposed, removed (v. iii. m. s. impfct. from *kashafa* [*kashf*], to remove. See *yakshifu* at 27:62, p. 1221, n. 6).

9. i. e., of Allah. سَاقٍ *sāq* (s.; pl. *sāq/sīqān*) = leg, side, thigh, trunk.

10. يَدْعُونَ *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'a* [*du'a'*], to call. See at 3:23, p. 163, n. 10).

11. يَسْتَطِيعُونَ *yastaṭī'ūna* = they are able to, are capable of (v. iii. m. pl. impfct. from *istaṭā'a*, form X of *ṭā'a* [*ṭaw'*], to obey. See at 36:75, p. 1427, n. 3).

12. خَاشِعَةً *khāshi'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushū'*], to be submissive, humble, dry and barren. See at 41:39, p. 1553, n. 5).

تَرْهَقُهُمْ there will overtake¹ them

ذِلَّةً ignominy.²

وَقَدْ كَانُوا And indeed they used to be

يَدْعُونَ إِلَى السُّجُودِ called to prostrate themselves

وَهُمْ سَالِمُونَ while they were perfect.³

فَذَرْنِي 44. Then let Me Alone⁴

وَمَنْ يَكْذِبُ and those that disbelive⁵

بِهَذَا الْحَدِيثِ in this discourse.⁶

سَنَسْتَدْرِجُهُمْ We shall gradually deal⁷ with

مِنْ حَيْثُ them in such a manner

لَا يَعْلَمُونَ they will not know.

وَأْمَلِي لَهُمْ 45. And I respite⁸ them.

إِنَّ كَيْدِي مَيَّانٌ Verily My plan⁹ is firm.¹⁰

أَمْ تَسْأَلُهُمْ 46. Or do you ask of them

أَجْرًا فَهُمْ a remuneration¹¹ so they are

مِنْ مَعْرَبٍ out of an obligation¹²

مُثْقَلُونَ weighed down?¹³

أَمْ عِنْدَهُمُ 47. Or is there with them

الْغَيْبِ the unseen

فَهُمْ يَكْتُبُونَ so they write down?¹⁴

1. *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 10:27, p. 647, n. 9).

2. *dhillah* = disgrace, ignominy, debasement, lowness, depravity. See at 10:26, p. 647, n. 3.

3. *sâlimân* (pl.; s. *sâlim*) = safe, unblemished, flawless, safe and sound, healthy, perfect, regular (act. participle from *salima* [*salâmah/salâm*], to be safe and sound).

4. *dhar* = shun, leave, let alone (v. ii. m. i. imperative from *wadhara/yadharu*, to leave. See at 52:45, 1715, n. 6).

5. *yukadhdhibu* = he cries lies to, disbelieves, thinks false (v. iii. m. s. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah /kidhbah*], to lie. See at 27:83, p. 1227, n. 4).

6. i. e., the Qur'an. *hadith* (*hādīth*) (s.; pl. *ahādīth*) = speech, talk, narrative, report, discourse, account. See at 66:3, p. 1845, n. 3.

7. *nastadriju* = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadraja*, form X of *daraja* [*durūj*], to move, to approach gradually. See at 7:182, p. 536, n. 10).

8. *'umli* = I respite, give rein to, give indulgence (v. i. s. impfct. from *'amla*, form IV of *malā* [*malw*], to race, to walk briskly. See at 7:183, p. 537, n. 2).

9. *kayd* = scheme, plot, plan, stratagem. See at 52:42, p. 1714, n. 9.

10. *matīn* = solid, firm (act. participle in the scale of *fa'il* from *matana* [*matānah*], to be firm. See at 51:58, p. 1706, n. 3).

11. i. e., for the work of calling them to the truth. *'ajr* (pl. *'ajūr*) = reward, recompense, remuneration, due. See at 67:12, p. 1853, n. 9).

12. *maghram* (s.; pl. *maghārim*) = fine, loss, damage, financial obligation. See at 52:40, p. 1714, n. 5.

13. *muthqalân* (pl.; s. *muthqal*) = burdened, weighed down, laden (pass. participle from *'athqala* {to burden} form IV of *thaqala* [*thiqil/thaqālah*], to be heavy. See at 52:40, p. 1714, n. 6).

14. i. e., what is going to happen to men.

فَاصْبِرْ 48. So have patience¹

لِحُكْمِ رَبِّكَ for the decree² of your Lord

وَلَا تَكُن كَصَاحِبِ and be not like the Companion

الْحُوتِ إِذْ نَادَى of the Fish³ – when he cried

وَهُوَ مَكْظُومٌ out and he was distressed.⁴

لَوْلَا أَنْ تَدَارَكَهُ 49. Had not there reached⁵

نِعْمَةٌ مِنْ رَبِّهِ him grace from his Lord

لَنُذِّدَ he would have been cast⁶

بِالْعَرَاءِ in the wilderness⁷

وَهُوَ مَذْمُومٌ being blamed.⁸

فَأَخْتَبَهُ رَبُّهُ 50. Then his Lord selected⁹

فَجَعَلَهُ him and made him

مِنَ الصَّالِحِينَ of the righteous.

وَأَنْ يَكَادَ 51. And well-nigh would

الَّذِينَ كَفَرُوا those who disbelieve

لَيَرْفُلُنَّكَ بِأَصْدِيهِمْ dislodge¹⁰ you with their looks

لَمَّا سَمِعُوا الذِّكْرَ when they hear the reminder¹¹

وَيَقُولُونَ إِنَّهُ لَمَجْنُونٌ and say: "He is indeed insane."

وَمَا هُوَ إِلَّا 52. But it is naught but

ذِكْرٌ لِلْعَالَمِينَ a reminder for all beings.

1. i. e., against the allegations, opposition and enmity of the unbelievers. اصبر *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *sabara* [*sabr*], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. حكم *hukm* (pl. أحكام '*ahkâm*) = judgement, order, decree, command, authority, rule, law, decision. See at 52:48, p. 1716, n. 2.

3. i. e., Prophet Yûnus, peace be on him, when he cried out to his Lord impatiently asking for quick punishment of the unbelievers (see 21:87). حوت *hût* (s.; pl. *hûtân/ahwât*) = fish, whale, Pisces. See at 18:61, p. 934, n. 10.

4. مكظوم *makzûm* = distressed, full of anger/grief (pass. participle from *kazama* [*kazma/kuzûm*], to suppress or conceal [one's anger/feelings]. See *kazîm* at 43:17, p. 1586, n. 7).

5. تدارك *tadâraka* = reached and seized one another, went on incessantly, made amends (v. iii. m. s. past in form VI of *daraka* [*darak/dark*], to attain. See *tudrika* at 36:40, p. 1418, n. 8).

6. i. e., from the belly of the fish. نذ *nubidha* = he or it was thrown, hurled, cast (v. iii. m. s. past passive from *nabadha* [*nabdh*], to hurl. See *nabadhnâ* at 51:40, p. 1702, n. 12).

7. عراء '*arâ*' = bare tract, open space, wilderness, nakedness. See at 37:145, p. 1452, n. 10.

8. مذموم *madhmûm* = censured, blamed, disparaged (pass. participle from *dhamma* [*dhamn/madhamnah*], to blame. See at 17:19, p. 879, n. 2).

9. i. e., for Prophethood. ائتمنى *ijtabâ* = he selected, chose, picked (v. iii. m. s. past in form VIII of *jabâ* [*jibâyah*], to collect, to raise. See at 22:78, p. 1073, n. 12).

10. The address is to the Prophet Muhammad, peace and blessings of Allah be on him. يرفلون *yuzliqûna* = the dislodge, cause to slip (v. iii. m. pl. impfct. from '*azlaqa*, form IV of *zaliqa/zalaqa* [*zalaq/zalq*], to slip, to glide. See *zalaq* at 18:40, p. 926, n. 4).

11. i. e., the Qur'ân. (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 65:10, p. 1842, n. 10.

69. SŪRAT AL-HĀQQAH (THE INEVITABLE)

Makkan: 52 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith. Its main emphasis is on three things : the truth of the *risālah* i. e., Messengership of Muhammad, peace and blessings of Allah be on him, the truth of the Qur'ān as a Book sent down by Allah and the inevitability of Resurrection, Judgement, reward and punishment. These themes are brought home by drawing attention to the fate of the previous nations like the 'Ād, the Thamūd and others who disbelieved their respective Messengers and in the truth of Resurrection and Judgement and were destroyed on account of their unbelief and disobedience to Allah. Mention is then made of the horrors and circumstances of the end of the world and the Resurrection together with a reference to the sufferings and punishment of the sinful in the hereafter and, in contrast, of the reward and blissful life of the faithful and the righteous. The *sūrah* ends by once again emphasizing that the Qur'ān is sent down by Allah, that it is neither a poet's composition nor a soothsayer's utterance, as the unbelievers allege, and further that if the Prophet, peace and blessings of Allah be on him, had himself made up anything and given it out as the Qur'ān, he would have been severely punished by Allah and none could have saved him from His wrath.

The *sūrah* is named *al-Hāqqah* (The Inevitable), i. e., the Resurrection, with reference to its *first* 'āyah which draws attention to it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۞ ۱ ۞

1. The Inevitable.¹

۞ ۲ ۞

2. What is the Inevitable.²

۞ ۳ ۞

3. And what will make you

۞ ۴ ۞

know³ what the Inevitable is?

۞ ۵ ۞

4. There did disbelieve⁴

۞ ۶ ۞

the Thamūd and the 'Ād

۞ ۷ ۞

in the calamity.⁵

۞ ۸ ۞

5. Then as for the Thamūd,

1. i. e., the Resurrection and the Day of Judgement. *حَاقَّةٌ* *hāqqah* (f.; m. *حَاقٌ* *hāqq*) = the inevitable, that which is sure to materialize, the reality [i. e., the Resurrection, because it is inevitable] (act. participle from *ḥaqqā* [*ḥaqq*], to be a fact, real, right. See *ḥaqqā* at 50:14, p. 1688, n. 5).

2. The repetition is for emphasizing its importance and to draw attention to it.

3. *أُدْرِي* *'adrī* = he informed, let know, notified, made {someone} know/understand (v. iii. m. s. past in form IV of *darū* [*dirūyah*], to know. See at 10:16, p. 642, n. 2).

4. After drawing attention to the inevitable event and before further describing it, mention is made, by way of cautioning about it, of the fate of those who disbelieved in it. The description of the Resurrection is given at 'āyahs 13-16 below.

كَذَبَتْ *kadhhabat* = she disbelieved, cried lies to, regarded as false (v. iii. f. s. past in form II of *kadhba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 38:12, p. 1462, n. 1).

5. i. e., the Day of Judgement *قَارِعَةٌ* *qāri'ah* (f. s.; pl. *qawāri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 13:31, p. 778, n. 1).

فَأَهْلِكُوا they were destroyed¹

بِالطَّاعِنَةِ^٥ by the thunderous blast.²

وَأَمَّا عَادُ 6. And as for the 'Âd,

فَأَهْلِكُوا they were destroyed by

بِرِيحٍ صَرْصَرٍ عَاتِيَةٍ^٦ a wind³ violent⁴ and furious.⁵

سَعَى سَبْعَ لَيَالٍ 7. He employed⁶ it on them

for seven nights and

وَتَمْنِيَةً أَيَّامًا وَحُسُومًا^٧ eight days continuously;⁷

فَتَرَى الْقَوْمَ

فِيهَا صَارَ عَن 8. in there felled to the ground⁸

كَأَنَّهُمْ أَعْجَازُ^٨ as if they were stumps⁹

نَخْلٍ خَاوِيَةٍ^٩ of date palm devastated.¹⁰

فَهَلْ تَرَى لَهُمْ 8. So do you see of them

مِنَ الْبَاقِيَةِ^٩ any remnant?¹¹

وَجَاءَ وَقُرُونُ 9. And there committed

وَمَنْ قَبْلَهُ the Fir'awn and those before

وَالْمُؤْتَفِكَةَ^{١٠} him and the upturned cities¹²

بِالْمُنَافِقَةِ^{١١} the sinful deed.

1. أَهْلَكُوا 'uhlikû = they were destroyed, annihilated (v. iii. m. pl. past passive from 'ahlaka, form IV of halaka [halk/ hulk/ halâk /tahlukah], to perish. See 'ahlaknâ at 54:51, p. 1739, n. 8).

2. طَاعِنَةٌ tâghiyah (f. s.; m. tâghin) = she that transgresses, exceeds the bounds, is disloyal, [here, thunderous blast](act. participle from tâghâ [tâghan/ tughyân], to exceed all bounds. See at 38:55, 1473, n. 2).

3. رِيحٌ rîh (s.; pl. riyâh) = wind, smell, odour. See at 54:19, p. 1732, n. 8.

4. صَرْصَرٌ şarşar = violently noisy and cold, furiously roaring. See at 54:19, p. 1732, n. 9.

5. عَاتِيَةٌ 'âtîyah (f. s.; m. 'âtin) = defiant, insolent, furious, (act. participle from 'atâ ['utûw/ 'utîy/ 'itîy), to be insolent. See 'atat at 65:7, p. 1841, n. 13).

6. سَخَّرَ sakhkhara = he brought to submission, subjected, subdued, reduced to service/order, employed (v. iii. m. s. past in form II of sakhira [sukhr/ maskhar], to ridicule, deride. See at 45:12, p. 1621, n. 5).

7. حُسُومٌ ĥusûm = fatal, gruelling, continuous (for days, months, years).

8. صَرَعى şar'â (pl.; s. şarî') = felled to the ground, insane, crazy (passive participle in the scale of fa'il from şara'a [şar/şir/maşra'], to throw down, fell).

9. أَعْجَازٌ 'a'jâz (pl. s. 'ajuz) = stumps, roots. See at 54:20, p. 1733, n. 2).

10. خَاوِيَةٌ khâwiyah (f. s.; m. khawin) = empty, desolate, completely devastated (act. participle from khawâ [khawâ/ khawan], to be empty, hungry, desolate).

11. بَاقِيَةٌ bâqiyyah (f. s.; pl. bâqiyyât; m. bâqin) = remaining, remnant, lasting, enduring, permanent (act. participle from baqiya [baqâ'], to stay. See at 43:28, p. 1589, n. 6).

12. i. e., the lands of the people of Prophet Lût, peace be on him. مُؤْتَفِكَاتٌ mu'tafikât (pl.; s. mu'tafikah) = the lands overturned, capsized (passive participle from i'tafaka, form VIII of 'afaka/afika [afk/ifik], to tell a lie, to overturn. See at 9:70, p. 607, n. 9).

- فَعَصَوْا 10. And they disobeyed¹
رَسُولَ رَبِّهِمُ the Messenger of their Lord.
فَأَخَذَهُمُ So He seized² them with a
أَخْذَةً رَابِيَةً seizure exceedingly severe.³
- إِنَّا لَنَّا 11. Verily We, when
طَغَا الْمَاءُ the water had overflowed,⁴
حَمَلْنَاكَ فِي الْبَارِيَةِ carried⁵ you in the ship.⁶
- لِنَجْعَلَهَا 12. That We might make it
لَكَ تَذَكُّرًا for you a reminder⁷
وَتَعْبَاهَا and that there might retain⁸ it
أُذُنًا وَاعِيَةً the ears that remember.⁹
- فَإِذَا نَفَخَ 13. So when blown¹⁰ will be
فِي الصُّورِ the trumpet¹¹
نَفْحَةً وَاحِدَةً in a single blow;
- وَحُمِلَتِ 14. And carried away
الْأَرْضُ will be the earth
وَالْجِبَالُ and the mountains
فَدَكَّتَا and the two will be crushed¹²
دَكَّةً وَاحِدَةً in a single crush;

1. *ʿaṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *ʿaṣā* [*ʿiṣyān/maʿṣiyah*], to rebel, to oppose, to disobey, to defy. See at 26:216, p. 1199, n. 7).

2. i. e., punished them. *ʾakhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *ʾakhdh*. See at 40:22, p. 1517, n. 5).

3. *rābiyah* (f. s., pl. *rawābin*) = increasing, exceedingly severe, hill (act. participle from *rabā* [*rabāʾ/rubūʾ*]), to increase, to grow. See *ʿarbū* at 16:92, p. 858, n. 13).

4. *ṭaghā* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *ṭaḡhan/ṭaḡhān*, to exceed all bounds. See at 53:17, p. 1719, n. 8).

5. The reference is to Prophet Nūh, peace be on him, and all those who were saved in the Ark from the deluge. *ḥamalnā* = we carried, bore, took the load (v. i. pl. past from *ḥamala* [*ḥamal*], to carry. See at 54:13, p. 1731, n. 12).

6. i. e., the Ark. *jāriyah* (f. s.; pl. *jaārin/jāriyāt*) = ship, that which moves on/flows

(act. participle from *jarā* [*jary*], to flow. A ship is called *jāriyah* because it flows on the surface of the sea. See at 55:24, p. 1744, n. 8).

7. i. e., of Allah's punishment for disobedience. *tadhkirah* = reminder. See at 56:76, p. 1763, n. 11.

8. *taʿī* = she retains in memory, remembers, knows by heart, holds (v. iii. f. s. impfct. from *waʿā* [*waʿy*], to hold, to retain in memory. See *ʿawʿiyah* at 12:76, p. 750, n. 2).

9. *wāʿiyah* (f. s.; m. *wāʿin*) = she that remembers, the retaining one (act. participle from *waʿā*. See n. 8 above).

10. This will be the first blowing of the trumpet. *nufkha* = it was blown, inflated, breathed (v. iii. m. s. past passive from *nafakha* [*nafkh*]), to blow. See at 50:20, p. 1689, n. 11).

11. *ṣūr* = horn, bugle, trumpet. See at 50:20, p. 1689, n. 12.

12. *dukkatā* = the two (f.) were crushed, pressed down, flattened, devastated (v. iii. f. dual past passive from *dakka* [*dakk*], to make flat, to demolish. See *dakkāʾ* at 18:98, p. 945, n. 12).

فَيَوْمَئِذٍ 15. Then on that day
 وَقَعَتِ الْوَاقِعَةُ 10 shall take place¹ the Event.²

وَأَنْشَقَّتْ 16. And rent asunder³ will be
 أَلْسَمَاءُ ذَوِي the sky so it will be
 يَوْمِئِذٍ وَاهِيَةً 11 on that day tottering.⁴

وَالْمَلَائِكَةُ 17. And the angels will be
 عَلَىٰ أَرْجَائِهِمْ 12 on its fringes⁵
 وَيَحْمِلُونَ 13 and there will carry⁶
 عَرْشَ رَبِّكَ 14 the Throne⁷ of your Lord
 فَوْقَهُمْ يَوْمَئِذٍ 15 above them on that day
 ثَمَنِيَةَ 16 eight angels.

يَوْمَئِذٍ 18. On that day
 تَعْرَضُونَ 17 you will be put up⁸
 لَا تَخْفَى 18 and hidden will not remain⁹
 مِنْكُمْ خَافِيَةٌ 19 of you any secret.¹⁰

فَأَمَّا مَنْ 19. So as for him who
 أَوْفَىٰ كِتَابَهُ 20 will be given his book¹¹
 بِيَمِينِهِ فَقُولُ 21 in his right hand¹² he will say:
 هَٰذَا قُرْءَانُكَ الَّذِي كُنْتُمْ تُقْرُونَ 22 "Here it is, read¹³ my book."

1. وقعت *waqa'at* = she or it occurred, happened, took place, came to pass, fell, fell down (v. iii. f. s. past from *wuqû'*, to fall. See at 56:1, p. 1753, n. 1).

2. i. e., the Resurrection. واقعة *wâqi'ah* (f. s., pl. *wâqi'ât*; m. *wâqi'*) = occurrence, event, happening, that which takes place/is going to take place, i. e., inevitable (act. participle from *waqa'a*. See n. 1. above).

3. انشقت *inshaqqat* = she or it was split, was cleft/rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 55:37, p. 1746, n. 10).

4. واهية *wâhiyah* (f. s.; m. *wâhin*) = feeble, tottering, brittle, fragile (act. participle from *wahâ* [*wahy*], to be weak, feeble).

5. أرجاء *'arjâ'* (pl.; s. *rajâ'*) = sides, fringes, directions, regions.

6. يحمل *yahmilu* = he bears, carries, takes the load (v. iii. m. s. impfct. from *hamala* [*haml*], to carry. See at 20:111, p. 1003, n. 11).

7. عرش *'arsh* = throne. See at 57:4, p. 1768, n. 7.

8. i. e., for judgement. تعرضون *tu'raqûna* = you (all) are displayed, exposed, submitted, placed/set before, laid, put up (v. iii. m. pl. impfct. passive from *'araḍal'* *aruda* [*'arḍ*], to become visible, to be wide. See *yu'raqûna* at 42:45, p. 1577, n. 2).

9. تخفى *takhfâ* = she or it hides, remains unseen or concealed (v. iii. f. s. impfct. from *khafiya* [*khafâ'* / *khifyah* / *khufyâh*], to be hidden. See *yakhfâ* at 40:16, p. 1515, n. 1).

10. خافية *khâfiyah* (f. s.; m. *khâfin*) = that which remains hidden, concealed; secret, invisible (act. participle from *khafiya*. See n. 9 above).

11. i. e., the record of his deeds.

12. يمين *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 56:90, p. 1766, n. 4.

13. اقرأوا *iqra'û* = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See *qara'a* at 26:199, p. 1196, n. 10).

إِنِّي نَلَنْتُ 20. "Indeed I believed¹ that

أَنِّي مَلَنْتُ I was going to encounter²

حِسَابِيَّ my account."

فَهُوَ فِي عِيشَةٍ 21. So he will be in a life³

رَاضِيَةٍ most pleasant.⁴

فِي جَنَّةٍ عَالِيَةٍ 22. In a garden quite lofty.⁵

قَطُوفَهَا رَاضِيَةٍ 23. Its pickings⁶ in easy reach.⁷

كُلُوا وَاشْرَبُوا هَنِيئًا 24. Eat and drink at pleasure⁸

بِمَا أَسْلَفْتُمْ for what you had advanced⁹

فِي الْأَيَّامِ الْفَالِيَةِ in days gone.¹⁰

وَأَمَّا

وَأَمَّا 25. And as for him

أُوْقِي كِتَابَهُ who will be given his book

بِشِمَالِهِ فَقَوْلٌ in his left hand¹¹ he will say:

يَلَيْتَنِي لَمْ أُوتَ "Oh, I wish was not given

كِتَابِيَّ my book!"

وَلَمْ أَدْرِ 26. "Nor do I know¹²

مَا حِسَابِيَّ what will be my account."

1. ظننت *zanantu* = I thought, assumed, conjectured, supposed, firmly believed (v. i. i. past from *ẓanna* [*ẓanni*], to firmly believe, to suppose. See *zanantum* at 59:2, p. 1794, n. 7).

2. ملاق *mulāqin* (s.; pl. *mulāqān*) = one who meets, is going to meet/encounter (active participle from *lāqa*, form III of *laqiya* [*liqā/luqyān/ luqy/ luqyah/ luqan*], to meet, to encounter. See at 62:8, p. 822, n. 11).

3. عيشة *'ishah* = to live, to be alive, life (verbal noun of *'āsha*. See *ma' 'ishah* at 43:32, p. 1590, n. 5).

4. راضية *rāḍiyah* (f. s.; m. *rāḍin*) = satisfied, pleasant, agreeable (act. participle from *raḍi* [*ridān/ ridwān/ mardāh*], to be satisfied. See *yardā* at 53:26, p. 1721, n. 8).

5. عالية *'āliyah* (f. s.; m. *'ālin*) = high, tall, outstanding, lofty, arrogant, self-exalting (act. participle from *'alā* [*'ulāw*], to go up, rise. See *'ālin* at 44:31, p. 1611, n. 9).

6. قطفوف *qutūf* (pl.; s. *qaf*) = pickings, fruits, flowers.

7. دانية *dāniyah* (f. s.; m.; *dānin*) = near, close, within easy reach (act., participle from *dani* [*dunūw/ danāwah*], to be near, to come close. See *dunyā* at 67:5, p. 1851, n. 10).

8. هنيء *hani'* = ease, pleasure, well-being. See at 52:19, p. 1710, n. 1.

9. أسلفتم *'aslaftum* = you advanced, made (something) go before (v. ii. m. pl. past from *'aslafa*, form IV of *salafa* [*salaf*], to be over. See *'aslafta* at 10:30, p. 648, n. 12).

10. خالية *khāliyah* (f. s.; m. *khālin*) = that which is past, passed away, over, gone, empty (act. participle from *khalā* [*khulā/ khalā'*], to be empty, to pass away. See *khalat* at 46:18, p. 1638, n. 9).

11. شمال *shimāl* = north, left hand, left side, left. See at 56:41, p. 1758, n. 14.

12. أدري *'adri*(f) = I know, am aware (v. i. i. impfct. from *darā* [*dirāyah*], to know. The final *yā'* is dropped because of the particle *lam* coming before the verb). See *'adri* at 46:9, 1634, n. 3).

يَلْتَمِهَاتٍ 27. "Oh, would that it was
مَا أَغْنَىٰ ٱلْقَآئِمِيَّةُ my end."¹

مَا أَغْنَىٰ 28. "Of no avail² has been
عَنِ مَالِيَّةٍ to me my wealth!"

هَلَكَ عَنِّي 29. "Gone³ from me is
سُلْطَانِيَّةٌ my power!"⁴

خَذُوهُ 30. "Seize⁵ him
فَعَلُوهُ and fetter⁶ him."

فَرَأَىٰ ٱلنَّارَ 31. "Then in the blazing fire
سَالُوا broil⁷ him."

فَرَفِيَ سَيْلُهُ 32. "Then in a chain⁸
ذَرَعَهَا of which the length⁹ is
سَبْعُونَ ذِرَاعًا seventy cubits¹⁰
فَأَسْلَكُوهُ insert¹¹ him."

إِنَّهُ كَانَ 33. Verily he used
لَا يُؤْمِنُ بِٱللَّهِ not to believe in Allah
ٱلْعَظِيمِ the All-Great.¹²

1. i. e., the death that I died was the end. قَائِمِيَّةٌ *qâdiyyah* (f. s.; m. *qâdin*) = one or that which concludes, terminates, ends, decrees, decides (act. participle from *qadâ* [*qadâ'*], to conclude. See *qadâ* at 41:12, p. 1543, n. 8).

2. أَغْنَىٰ *'aghnâ* = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of *ghaniya* [*ghinan* / *ghanâ'*], to be free from want, to be rich. See at 53:48, p. 1726, n. 4).

3. هَلَكَ *halaka* = he died, perished, was destroyed/gone (v. iii. m. s. past from *halk* / *hulk* / *halâk* / *tahlukah*. See at 40:34, p. 1521, n. 11).

4. سُلْطَانٌ *sulṭân* = authority, power, mandate, rule, sanction. See at 55:33, p. 1746, n. 3.

5. i. e., it will be said to the angel sentinels. خَذُوا *khudhû* = you all take, receive, seize (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 44:47, p. 1614, n. 9).

6. غَلُوا *ghullû* = insert, enter, put an iron collar, fetter, shackle (v. ii. m. pl. imperative from *ghalla* [*ghall*], to insert, to put an iron collar. See *'aghlâl* at 40:71, p. 1534, n. 11).

7. سَالُوا *šallû* = broil, put in the fire, heat (v. ii. m. pl. imperative from *šallâ*, form II of *šalâ* [*šalan* / *šuliy* / *šilâ'*], to roast, to burn, to be exposed to the blaze. See *yašlawna* at 58:8, p. 1587, n. 1).

8. سَيْلَةٌ *silsilah* (s.; pl. *salâsil*) = chain, series.

9. ذَرَعٌ *dhar'* = length.

10. ذِرَاعٌ *dhirâ'* (s.; pl. *'adhru* / *dhur'ân*) = cubit, forearm, connecting rod. See *dhirâ'ay* at 18:18, p. 916, n. 8.

11. i. e., insert him in the chain. أَسْلَكَ *uslukû* = you insert, enter {in the transitive sense}, follow, behave, travel (v. ii. m. pl. imperative from *salaka* [*salk* / *sulûk*], to insert, to follow. See *usluk* at 28:32, p. 1243, n. 4).

12. عَظِيمٌ *'azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 42:4, p. 1561, n. 2).

34. Nor did he urge¹ on
 وَلَا يَحْضُرُ عَلَيَّ
 طَعَامَ الْمَسْكِينِ 34 the food² of the poor.³
35. So there is not for him
 فَلَيْسَ لَهُ
 أَيُّومَ هَهُنَا حَمِيمٌ 35 today here any close friend.⁴
36. Nor any food except
 وَلَا طَعَامٌ إِلَّا
 مِنْ غَسَلِينَ 36 of wash-waste.⁵
37. None will eat of it
 لَا يَأْكُلُهُ
 إِلَّا الْخَاطِئُونَ 37 except the sinful.⁶
- Section (Rukû') 2**
38. But I swear⁷
 فَلَا أَقِيمُ
 بِمَا تَصِيرُونَ 38 by what you see.⁸
39. And by what you see not.
 وَمَا لَا تَبْصُرُونَ 39
40. That it is indeed a saying
 إِنَّهُ لَقَوْلُ
 رَسُولٍ كَرِيمٍ 40 of a messenger most noble.⁹
41. And it is not the saying
 وَمَاهُوَ قَوْلُ
 شَاعِرٍ 41 of a poet.¹⁰
- قَلِيلًا مَّا تَوْتَنُونَ 41 Little is that you believe.

1. *yahuddu* = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *hadada* [*hadad*], to spur on, incite).

2. i. e., giving food to the poor. *ṭa'âm* (s.; pl. *ṭamim*) = food, diet, meal. See at 25:7, p. 1139, n. 10.

3. *miskîn* (pl. *masâkin*) = poor, indigent. See at 58:4, p. 1784, n. 4.

4. *ḥamim* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'îl* from *ḥamma* [*ḥamm*], to heat, make hot. See at 56:93, p. 1766, n. 9.

5. *ghislîn* = body-secretion, wash-waste of wounds.

6. *khâṭi'ûn* (pl.; s. *khâṭi'*) = those in error, sinners, sinful, those that are mistaken, at fault (act. participle from *khaṭi'a* [*khaṭa*'], to be mistaken, to sin. See *khâṭi'in* at 28:8, p. 1233, n. 10).

7. *lâ* here is for emphasis; or to negative what the unbelievers say (See *Al-Baḥr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." *'uqsimu* = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 56:75, p. 1764, n. 1).

8. *tubṣirûna* = you see, see through, understand, (v. ii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to see. See at 56:85, p. 1765, n. 8).

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. *karim* = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'îl* from *karama* [*karam*/*karamah*/*karâmah*], to be noble, to be generous. See at 57:18, p. 1775, n. 4).

10. As the unbelievers say. *shâ'ir* (s.; pl. *shu'arâ'*) = poet. See at 37:36, p. 1436, n. 4.

وَلَا يَقُولُ 42. Nor the saying

كَاهِنٍ of a sooth-sayer.¹

قَلِيلًا مَّا تَذَكَّرُونَ 42. Little is that you take heed.²

نَزِيلٍ مِّنْ 43. It is a sent-down³ from

رَبِّ الْعَالَمِينَ 43. the Lord of all beings.⁴

وَلَوْ نَقُولُ 44. And if he fabricated⁵

عَلَيْنَا بَعْضَ الْأَقْوَالِ 44. against us some sayings,⁶

لَأَنذَرْنَا 45. We would surely have

مِنْهُ بِالْيَمِينِ 45. seized him by the right hand.

ثُمَّ لَقَطْنَا 46. And then would have cut⁷

مِنْهُ الْوَتِينَ 46. of him the aorta.⁸

فَمَا يَبْكُونُ أَحَدٌ 47. Then there will be none

عَنْهُ حَاجِرِينَ 47. of you for him preventing.⁹

وَلَا إِلَهَ 48. And it is indeed a

تَذَكُّرٌ لِّلْمُتَّقِينَ 48. reminder¹⁰ for the righteous.¹¹

وَأِنَّا لَعَالِمُونَ 49. And verily We know

1. The Makkan unbelievers used to allege that the Prophet, peace and blessings of Allah be on him, was a soothsayer, one possessed by *jinn* or a poet. This and the previous 'ayah give a reply to such allegations. كَاهِنٍ *kāhīn* (s.; pl. *kuhhān/ kahanah*) = soothsayer, diviner, fortune-teller (act. participle from *kahana* [*kahānah*], to foretell. See at 52:29, p. 1712, n. 4).

2. تَذَكَّرُونَ *tadhakkarūna* (originally *tatadhakkarūna*) = you bear in mind, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkār*], to remember. See at 56:62, p. 1762, n. 1).

3. تَنْزِيلٍ *tanzīl* = sending down, something sent down (verbal noun in form II of *nazala* [*nuzūl*], to come down. See at 56:80, p. 1764, n. 9).

4. عَالَمِينَ 'alamīn (acc./gen. of عالمون 'alamūn; sing. عالم 'alam, i.e., any being or object that points to its Creator; sing. 'alam) = all beings, creatures. See at 56:80, p. 1764, n. 10).

5. تَقُولُ *taqawwala* = he fabricated a lie, bargained, pretended, spread rumours (v. iii. m. s. past in form V of *qāla* [*qawl*], to speak, to say. See at 52:33, p. 1713, n. 1).

6. أَقْوَالٍ 'aqāwīl (pl.; s. *qawl*) = sayings, utterances. See *qawl* at 46:18, p. 1638, n. 7.

7. قَطَعْنَا *qaṭa'nā* = we cut, severed, carved (v. i. pl. past from *qaṭa'a* [*qat'*], to cut. See *qaṭa'tum* at 59:5, p. 1796, n. 4).

8. وَتِينَ *watīn* (s.; pl. *wutun/awtinah*) = aorta, the main arterial vessel that carries blood from the heart.

9. i. e., the punishment of Allah. حَاجِرِينَ *hājizīn* (pl.; acc./gen. of *hājizūn*; s. *hājiz*) = those that prevent, resist, bar, hinder (act. participle from *hajaza* [*hajz*], to hold back, to restrain, to prevent. See *hājiz* at 27:61, p. 1221, n. 2).

10. i. e., of Allah's punishment. تَذَكُّرٌ *tadhkirah* = reminder. See at 69:12, p. 1870, n. 7.

11. مُتَّقِينَ *muttaqīn* (acc./gen. of *muttaqān*; sing. *muttaqīn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqāyah*], to guard, to protect. See at 68:34, p. 1864, n. 5).

أَنْتُمْ أَنْتُمْ that some of you are

مُكَذِّبِينَ ❶ disbelievers.¹

وَأِنَّهُ 50. And that it will be

لَحَسْرَةٌ a distress²

عَلَى الْكَافِرِينَ ❷ for the disbelievers.

وَأِنَّهُ لِحَقٌّ 51. And that it³ is the truth

الْيَقِينِ ❸ of certitude.⁴

فَسَبِّحْ 52. Therefore declare the

بِأَسْمِ sanctity⁵ of the Name

رَبِّكَ الْعَظِيمِ ❹ of your Lord the All-Great.⁶

1. مُكَذِّبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [*kidhb* /*kadhûb* /*kadhbah* /*kidhbah*], to lie. See at 56:92, p. 1766, n. 6).

2. i. e., their disbelieving the Qur'ân will be a matter of regret and grief for the disbelievers in the hereafter when they see the punishment. حَسْرَةٌ *hasrah* (pl. *hasarât*) = regret, lamentation, grief, sorrow, distress. See at 19:39, p. 960, n. 7).

3. i. e., this Qur'ân is the truth from Allah. It is His words about which there is no doubt.

4. يَقِينٍ *yaqîn* = certainty, certitude, conviction, certain, sure. See at 56:95, p. 1766, n. 11.

5. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabûh* /*sibâhah*] to swim, to float. See at 56:96, p. 1766, n. 12).

6. عَظِيمٍ *azîm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:33, p. 1873, n. 12).

70. SŪRAT AL-MA'ĀRIJ (THE WAYS OF ASCENT)

Makkan: 44 'āyahs

This is another Makkan *sūrah*. Its main theme is Resurrection, its horror and life in the hereafter, together with a mention of the punishment of the unbelievers and the reward for the believers and the righteous. In this connection reference is made also to the attitude of the unbelievers to the life in the hereafter. The *sūrah* is named *al-Ma'ārij* (Ways of Ascent) with reference to its third 'ayah wherein mention is made of Allah as the "Lord of the Ways of Ascent".



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

سَأَلَ سَائِلٌ 1. There asks an enquirer¹
عَنْ عَذَابٍ 1 about the punishment
وَأَقْبَعِ 1 sure to fall²

لِلْكَافِرِينَ 2. On the unbelievers.

لَيْسَ لَهُ دَافِعٌ 3 There is no defender³ of it

مِنَ اللَّهِ 3. Against Allah,

ذِي الْمَعَارِجِ 4 Lord of the Ways of Ascent.⁴

تَعْرَجُ الْمَلَائِكَةُ 4. There ascend⁵ the angels⁶

وَالرُّوحُ إِلَىٰ 7 and Jibrīl⁷ to Him

فِي يَوْمٍ 8 in a day

كَانَ مِقْدَارُهُ 8 the extent⁸ of which is

خَمْسِينَ أَلْفَ سَنَةٍ 8 fifty thousand years.



1. سائل *sā'il* (s.; pl. *sā'ilân*) = beggar, petitioner, questioner, enquirer (active participle from *sa'ala* [*su'āl/mas'alah/tas'āl*], to ask. See at 51:19, p. 1699, n. 2).

2. وَقَعَ *wāqi'* = that which falls/befalls, is about to fall, is going to occur/take place (act. participle from *waqa'a* [وَقَع و *wuqū'*], to fall. See at 52:7, p. 1708, n. 1).

3. دَافِعٌ *dāfi'* (s.; pl. *dāfi'ân*) = one or that which pushes, wards off, repels, defends, drives away, repels; also one who pays, delivers, makes over (act. participle from *dafa'a* [*daf'*], to push, push away. See at 52:8, p. 1708, n. 2).

4. مَعَارِجٌ *ma'ārij* (pl.; s. *mi'rāj*) = means/instruments/ways of ascent, ladders, stairs, elevators (noun of instrument from '*araja* ['*urūj*], to ascend, to go up. See at 34:2, p. 1368, n. 1).

5. تَرَجَّعَ *ta'ruju* = she or it goes up, ascends, rises, mounts (v. iii. f. s. impfct. from '*araja* ['*urūj*], to ascend. See n. 4 above and *ya'ruju* at 57:4, p. 1768, n. 11).

6. i. e., to receive Allah's commands and *wahy*. مَلَائِكَةٌ *malā'ikah* (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

7. *Rūh* is another name for Jibrīl. He is mentioned separately to emphasize his importance as the carrier of *wahy*. رُوحٌ *rūh* (s.; pl. '*arwāh*) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrīl. See at 66:12, p. 1849, n. 8.

8. Here is a clear indication of the relativity of time and space. مِقْدَارٌ *miqdār* (s.; pl. *maqūdār*) = measure, amount, scale, extent in space and time. See at 32:5, p. 1325, n. 10.

فَاصْبِرْ 5. So be patient,¹

صَبْرًا حَسْبًا 6. persevering decently.²

إِنَّهُمْ يَرَوْنَهُ بَعِيدًا 6. Verily they see it remote.³

وَرَوْنَهُ قَرِيبًا 7. But We see it near.⁴

يَوْمَ تَكُونُ السَّمَاءُ

كَالْمُهْلِ 8. That day the sky shall be
like molten brass.⁵

وَتَكُونُ الْجِبَالُ

كَالْعِهْنِ 9. And the mountains shall
be like ruffled wool.⁶

وَلَا يَسْأَلُ 10. And there shall enquire⁷

حَمِيمٌ
not any close friend⁸

حَمِيمًا 10. about a close friend.

يُبْصِرُونَ 11. They will be made to see.⁹

يُودُّ الْمُعْرِضُ 11. There will wish¹⁰ the sinful¹¹

لَوْ يَفْتَدِي 11. if he could ransom himself¹²

مِنَ عَذَابٍ 11. from the punishment on that

يَوْمَ يَلْدِيهِ أَوْلَادُهُ 11. day by his sons.

1. i. e., over the opposition and ridiculing of the unbelievers about the Resurrection. اصبر *isbir* = be patient, have patience, bear calmly, persevere. (v. ii. m. s. imperative from *ṣabara* [ṣabr], to be patient, to bind. See at 52:48, p. 1716, n. 1).

2. جميل *jamil* = beautiful, handsome, comely, good, decent. See at 33:49, p. 1355, n. 7.

3. i. e., they think that the Resurrection and punishment are remote and unlikely. بعيد *ba'ūd* = (s.: pl. *bu'adā' / bu'ūd / bu'dân / bi'ād*) = far, far away, far-reaching, distant, remote, unlikely. See at 50:31, p. 1652, n. 5).

4. قريب *qarīb* = near, proximate, not far away, close by, shortly, Ever Near. See at 63:10, p. 1829, n. 3.

5. مَهْل *muhl* = molten metal, molten brass. See at 44:45, p. 1514, n. 5.

6. عِهْن *'ihn* = wool, puffed/ruffled wool.

7. For everyone will be absorbed in one's affair. يسأل *yas'alu* = he asks, enquires, implores, demands, claims (v. iii. m. s. impfct. from *sa'ala* [*su'āl / mas'alah / tas'āl*], to ask. See at 55:29, p. 1745, n. 5).

8. حَمِيمٌ *hamīm* = hot water, close friend, intimate friend. (act. participle in the scale of *fa'il* from *ḥamma* [ḥamm], to heat, make hot. See at 69:35, p. 1874, n. 4.

9. i. e., the friends and relatives will all be made to see one another, but none will be able to help anyone. يبصرون *yubaṣṣarūna* = they are made to see/ realize/ comprehend (v. iii. m. pl. impfct. passive from *baṣṣara*, form II of *baṣura*/baṣira [baṣar], to look, to see. See *yubṣirūna* at 37:175, p. 157, n. 2).

10. يودُّ *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [wadd/wudd/widd], to love, to like. See at 15:2, p. 807, n. 5.

11. مجرمون *mujrimūn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [jarm], to commit a crime. See at 55:41, p. 1747, n. 6).

12. يفتدي *yafṭadi* = he ransoms himself, redeems himself, sacrifices (v. iii. m. s. impfct. from *iftadā*, form VIII of *fadā* [fidan/fidd], to redeem, ransom. See *iftadaw* at 39:47, p. 1498, n. 3).

12. And by his wife¹ وَصَاحِبَتِهِ

and his brother; وَأَخِيهِ ﴿١٢﴾

13. And by his kinsmen² وَصَصِيلَتِهِ

who shelter³ him. أَلَّتِي تُؤْوِيهِ ﴿١٣﴾

14. And by those in the earth وَمَنْ فِي الْأَرْضِ

one and all, then save⁴ him. جَمِيعًا ثُمَّ يُنْجِيهِ ﴿١٤﴾

15. By no means.⁵ كَلَّا

Verily it will be a blazing fire.⁶ إِنَّمَا النَّارُ ﴿١٥﴾

16. Pulling off⁷ the scalps.⁸ نَزَاعَةَ الشُّوْءِ ﴿١٦﴾

17. Summoning⁹ all those تَدْعُوا مِنْ

who turned back¹⁰ and averted.¹¹ أَدْبَرُوتُوا ﴿١٧﴾

18. And amassed and held.¹² وَجَمَعَ فَأَوْعَى ﴿١٨﴾

19. Verily man إِنْزِيلَ الْإِنْسَانِ

has been created impatient.¹³ خَلَقَ هَلْوَمَا ﴿١٩﴾

20. If there afflicts him إِذَا مَسَّهُ

1. صاحبة *ṣāhibah* (f.; m. *ṣāhib*) = companion, comrade, wife, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ ṣaḥābah/ ṣiḥbah*], to be a companion. See at 6:101 p. 434, n. 3).

2. فصيلة *faṣīlah* (s.; pl. *faṣā'il*) = genus, species, group, detachment, kinsmen, blood relations.

3. i. e., in this world. تروی *tu'wī* = she receives, gives shelter, accommodates (v. iii. f. s. impfct. from *'awā*, form IV of *'awā* [*awī*]), to seek shelter. See *'āwaynā* at 23:50, p. 1087, n. 11).

4. ينجي *yunjī* = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *'anjā*, form IV of *najā* [*najw/ najā'/ najāh*]), to be saved. See at 39:61, p. 1502, n. 10).

5. i. e., no ransoming will avail, nor will close relations or anyone else come forward to help the sinful. See 80:34-37.

6. i. e., the punishment will be a blazing fire. لظى *lazī* = blazing fire, blaze, flame, a name for hell.

7. i. e., by its severe heat. نازعة *nazzā'ah* (f. s.; m. *nazzā'*) = one or that which pulls out, takes away, extracts, removes, snatches, inclines (act. participle in the intensive scale of *fa'āl* from *naza'a* [*naz'*], to take away, to extract. See *tanzī'u* at 54:20, p. 1733, n. 1).

8. شوى *shawā* (pl.; s. *shawah*) = scalps.

9. تدعوا *tad'ū* = she calls, asks, invokes, invites, summons (v. iii. f. s. impfct. from *da'ā* [*du'ā'*]), to call, to summon. See at 47:35, p. 1659, n. 7).

10. i. e., form the truth. أدبر *'adbara* = he turned back, fled, ran away (v. iii. m. s. past in form IV of *dabara* [*dubūr*]), to turn one's back. See *mudbirīn* at 40:33, p. 1521, n. 4).

11. تولى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā'/wilāyah*]), to be near, to be a friend. See at 53:33, p. 1724, n. 1).

12. i. e., amassed wealth and kept it without paying *zakāh* and the rights of others in it. أوعى *'aw'ā* = he retained, preserved, kept, held (v. iii. m. s. past in form IV of *wa'ā* [*wa'y*]), to hold, to retain in memory. See *ta'ī* at 69:12, p. 1870, n. 8).

13. هلوع *halū'* = impatient, restless, anxious, uneasy, despaired (act. participle in the scale of *fa'āl* from *hali'a* [*hala'*]), to be impatient, to despair).

الشَّعْرُوعَا the evil he is worried.¹

وَأَذَانَسَهُ 21. And if there touches² him

الْحَزِيمُونَ affluence³ he is niggardly.⁴

إِلَّا الْمَصَلِينَ 22. Except those who pray;⁵

الَّذِينَ هُمْ عَلَى

صَلَاتِهِمْ دَائِمُونَ 23. Those who are on
their prayers constant.⁶

وَالَّذِينَ فِي أَثْوَابِهِمْ

حَقٌّ مَعْلُومٌ 24. And those in whose wealth
is a right recognized⁷

لِلسَّائِلِ 25. For the beggar⁸

وَالْمَحْرُومِ 25. and the deprived.⁹

وَالَّذِينَ يُصَدِّقُونَ

بِیَوْمِ الدِّينِ 26. And those who believe¹⁰
in the Day of Requital.¹¹

وَالَّذِينَ هُمْ مِنَ

عَذَابِ رَبِّهِمْ

مُشْفِقُونَ 27. And who are of
the punishment of their Lord
worried.¹²

1. جَزَّوع *jazzû'* = restless, worried, apprehensive, uneasy, concerned (act. participle in the scale of *fa'ûl* from *jazi'a* [*jaza'/juzû'*], to be worried, concerned. See *jazi'nâ* at 14:21, p. 794, n. 7).

2. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 50:38, p. 1693, n. 13).

3. كَيْفَ *khayr* = good/better/ best, charity, wealth, property, affluence. See at 68:32, p. 1864, n. 2.

4. مَنْعٌ *manû'* = niggardly, one who prevents, prohibits (act. participle in the intensive scale of *fa'ûl* from *mana'a* [*man'*], to prevent. See *mâni'ah* at 59:2, p. 1795, n. 2).

5. مُصَلِّينَ *muṣallîn* (pl.; acc./gen. of *muṣallîn*, s. *muṣallîn*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣallâ*, to perform *ṣalâh*. See *yusallâna* at 33:56, p. 1360, n. 7).

6. دَائِمُونَ *dâ'imûn* = constant, incessant, perpetual, perpetual, enduring, lasting, continual, eternal (act. participle from *dâma* [*dawm/dawûm*], to last. See *dâ'im* at 13:35, p. 780, n. 3).

7. مَعْلُومٌ *ma'lûm* = known, determined, fixed, specified, recognized (pass. participle from *'alima* [*'ilm*], to know. See at 38:81, p. 1478, n. 2).

8. سَائِلٍ *sâ'il* (s.; pl. *sâ'ilûn*) = beggar, questioner, enquirer (active participle from *sâ'ala* [*sâ'ala* [*sâ'ala* [*tas'âl*], to ask. See at 70:1, p. 1877, n. 1).

9. i. e., deprived of the means of livelihood, destitute. مَحْرُومٍ *mahrûm* (s.; pl. *mahrûmîn*) = deprived, precluded, excluded, divested, bereaved (pass. participle from *ḥarama* [*ḥirm/ḥirmân*], to deprive, to dispossess. See at 51:19, p. 1699, n. 3).

10. يُصَدِّقُونَ *yusaddiqûna* = they believe, confirm, accept as true (v. iii. m. pl. impfct. from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See *tuṣaddiqûna* at 56:57, p. 1761, n. 3).

11. i. e., the Day of Judgement. دِينَ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 60:8, p. 810, n. 3.

12. مُشْفِقُونَ *mushfiqûn* (pl.; s. *mushfiq*) = those who are apprehensive, anxious, worried, concerned (act. participle from *'ashfaqa*, form IV of *shafaqa* [*shafaq*], to fear, to pity. See at 42:18, p. 1567, n. 9).

28. Verily the punishment of
 their Lord is not safe.¹

29. And those who are
 regarding their private parts²
 on guard.³

30. Except for their consorts⁴
 or whom their right hands⁵ own
 Then they are not to blame.⁶

31. But whoever seeks⁷
 beyond⁸ that, such people,
 they are the transgressors.⁹

32. And those who are of
 their trusts¹⁰ and covenants¹¹
 keeps.¹²

33. And those who are
 in their testimony upright.

34. And who are on their
 prayers constant.

1. i. e., none can feel safe against it. مأمون *mâmûn* = safe, trustworthy, safeguarded, ensured, guaranteed (pass. participle from 'amina ['amd/amân], to be safe, to feel safe. See 'amintum at 67:16, p. 1854, n. 8).

2. This is a continuation of the exception started at 'ayah 22 above, saying that punishment will not befall such people. فروج *furûj* (pl.; s. *farj*) = private parts, openings, apertures. See at 33:35, p. 1349, n. 12.

3. حافظون *hâfiẓân* (pl.; s. *hâfiẓ*) = keepers, preservers, observers, upholders, those who take care, are on guard, protectors (act. participle from *hâfiẓa* [hifẓ], to preserve, to protect. See at 15:9, p. 809, n. 4).

4. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, kinds, sorts. See at 64:14, p. 1835, n. 2.

5. i. e., slave maids. أيمن *'aymân* (pl.; s. يمين *yamin*) = right hands, right sides, oaths. See at 68:38, p. 1865, n. 2.

6. ملومين *malûmîn* (pl.; acc./gen. of *malâmûn*; s. *malâm*) = those blamed, who are to blame censured, blameworthy, reproached, condemned (pass. participle from *lâma* [lawn/ malâm/ malâmah], to blame. See at 23:6, p. 1076, n. 7).

7. ابتغى *ibtaghâ* = he seeks, desires, wishes (v. iii. s. m. past in form VIII of *baghâ* [bughâ'], to seek. See at 23:7, p. 1076, n. 8).

8. وراء *warâ'* = rear, after, beyond, back, behind, close on (one's) heels. See at 57:13, p. 1772, n. 9.

9. عادون *'âdûn* (pl.; s. 'âdin) aggressors, disobedient ones, inimical, transgressors (act. participle from 'âda, form III of 'adâ ['adw], to speed. See at 26:166, p. 1191, n. 3).

10. أمانات *'amânât* (pl.; s. 'amânah) = trusts, faithfulness, integrity. See 'amânah at 2:283, p. 150, n. 8.

11. عهد *'ahd* (s.; pl. عهود *'uhûd*) = covenant, pledge, pact, vow. See at 20:86, p. 996, n. 10.

12. راعون *râ'ûn* (pl., s. *râ'in*) = keepers, protectors, guardians, patrons, custodians, pastors (act. participle from *ra'â* [ra'y/ ri'âyah/ mar'an], to graze, to end, to guard. See at 23:8, p. 1076, n. 12).

أُولَئِكَ 35. Such ones will be

﴿٣٥﴾ فِي جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ in the gardens honoured.¹

Section (Rukû') 2

فَأَلَّا 36. So what is the matter

الَّذِينَ كَفَرُوا with those who disbelieve

بِكَ that towards² you they

﴿٣٦﴾ مُهْطِعِينَ run protruding their necks?³

عَنِ الْيَمِينِ 37. By the right⁴

﴿٣٧﴾ وَعَنِ الشِّمَالِ غَرِيبِينَ and by the left⁵ in crowds?⁶

أَيُّطَعُونَ 38. Do there crave⁷

كُلَّ أَمْرٍ مِنْهُمْ every person⁸ of them

أَنْ يَدْخُلَ that he will be admitted⁹ in

﴿٣٨﴾ جَنَّةٍ نَعِيمٍ the garden of bliss?¹⁰

كَلَّا 39. By no means.

إِنَّا خَلَقْنَاهُمْ إِنَّا خَلَقْنَاهُمْ Indeed We have created

﴿٣٩﴾ مِمَّا يَعْلَمُونَ them of what they know.

فَلَا أَقْسِمُ بِاللَّهِ 40. So I swear¹¹ by the Lord

1. مكرمون *mukramûn* (pl.; s. *mukram*) = those honoured (passive participle from *'akrama*, form IV of *karuma* [*karam/ karamah/ karâmah*], to be noble, generous. See at 51:24, p. 1699, n. 13).

2. The *'ayah* refers to what the Makkian unbelievers used to do when they heard the Prophet, peace and blessings of Allah be on him, reciting the Qur'ân in order to scoff at him. *قَبْلَ qibala* = before, in the presence of, towards, in the direction of.

3. مهطعين *muhtî'in* (pl.; acc./gen. of *muhtî'in*; s. *muhtî'*) = those who protrude their necks in running, rushing, running in haste (act. participle from *'ahṭa'a*, to protrude or outstretch the neck. See at 54:8, p. 1730, n. 11).

4. يمين *yamin* (s.; pl. *'aymân*) = right, right hand. See at 69:19, p. 1871, n. 12.

5. شمال *shimâl* = north, left hand, left side, left. See at 69:25, p. 1872, n. 11.

6. عزيزين *'izîn* (pl. acc./gen. of *'izûn*; s. *'izzah*) = crowds, throngs, multitudes.

7. يطعم *yaṭma'u* = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *tama'a* [*tama*], to covet, to desire. See *yaṭma'u* at 33:32, p. 1347, n. 8).

8. i. e., of those unbelievers who thus crowded round the Prophet, peace and blessings of Allah be on him, and boasted that they too would be in paradise because of their social position in this world. *إنرا* *inra'* = a person, a man, human being. See at 19:28, p. 957, n. 9.

9. يدخل *yudkhala(u)* = he is admitted, entered (in the transitive sense), put in, inserted (v. iii. m. s. impfct. passive from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *yudkhala* at 66:8, p. 1847, n. 8).

10. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 68:34, p. 1864, n. 7.

11. The *lâ* here is for emphasis; or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264), in which case the meaning is: "So no; I swear..." أقسم *'uqsimu* = I swear, make an oath (v. i. s. impfct. from *'aqsama*, form IV of *qasama* [*qasam*], to divide. See at 69:38, p. 1874, n. 7).

الْمَشْرِقِ وَالْمَغْرِبِ the east¹ and the west² that

إِنَّا لَكُنُودُونَ ﴿١٥﴾ We indeed are Omnipotent.

عَلَىٰ أَنْ نُبَدِّلَ 41. That We may substitute³

خَيْرًا مِنْهُمْ a better sort than they and

وَمَا كُنَّا بِمُسْتَوْفِينَ ﴿١٦﴾ We are not to be outstripped.⁴

فَذَرَّهُمْ 42. So leave them

مُحْرَضِينَ وَيَلْعَبُونَ be engrossed⁵ and play

حَتَّىٰ يَلْقَوا تَوْمَهُم till they confront⁶ their day

الَّذِي يُوْعَدُونَ ﴿١٧﴾ which they are promised.⁷

يَوْمَ 43. The day

يَخْرُجُونَ they shall come out

مِنَ الْأَجْنَادِ of the graves⁸

مِرًا عَاكِفًا in all haste as if they are

إِن تَنْصَبُ يَوْمَئِذٍ إِلَىٰ to an idol⁹ rushing.¹⁰

خَشَعَتِ أَبْصَارُهُمْ 44. Their eyes lowered in

رَهَقَهُمْ humility, there will overtake¹¹

ذِلَّةً them ignominy.

ذَٰلِكَ الْيَوْمِ الَّذِي That is the day which they

كَانُوا يُوعَدُونَ ﴿١٨﴾ used to be threatened with.

1. مشارق *mashâriq* (pl.; s. *mashriq*) = the points of sun-rise (noun of place from *sharaqa* [*sharq/shurûq*], to rise, to radiate. See at 37:5, p. 1431, n. 1).

2. مغارب *maghârib* (pl.; s. *maghrib*) = times or places of sunset, wests (noun of place and time from *gharaba* [*ghurûb*], to set. See *maghrib* at 18:86, p. 942, n. 2).

3. نبدل *nubaddila(u)* = we alter, change, exchange, substitute (v. i. pl. impfct. from *baddala*, form II of *badala* [*badal*], to replace. The final letter takes *fat-hah* for the particle 'an coming before the verb. See at 56:61, p. 1761, n. 9).

4. i. e., not to be frustrated. مسبوقين *masbûqîn* (pl.; acc./gen. of *masbûqîn*; s. *masbûq*) = those outstripped, outdistanced, forestalled, left behind, (pass. participle from *sabaqa* [*sabq*] to be or get ahead/before. See at 56:60, p. 1761, n. 8).

5. i. e., in their pursuits. يمحضوا *yakhudû(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, be engrossed in, take up (v. iii. m. pl. impfct. from *khâḍa* [*khawḍ/ khiyâḍ*], to rush, dive into. The terminal *nûn* is dropped for a hidden 'an before the verb. See at 4:140, p. 307, n. 1).

6. يلقوا *yulâqû (na)* = they confront, meet one another (v. iii. m. pl. impfct. from *lâqa*, form III of *laqiya* [*liqâ/luqyân/luqy/luqyah/luqan*], to meet, to encounter. The terminal *nûn* is dropped because of an implied 'an in *hattâ* coming before the verb. See at 52:45, p. 1715, n. 7).

7. يوعدون *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 51:60, p. 1706, n. 9).

8. أحداث *'ajdâth* (pl.; s. *jadath*) = graves, tombs. See at 54:7, p. 14730, n. 8.

9. As they use to do in this world. نصب *nusub* (pl. 'anṣâb) = idol, statue, image.

10. يرفضون *yûfidiûna* = they dash forth, rush (v. iii. m. pl. impfct. from 'awfaḍa, form IV of *wafaḍa* [*wafḍ*], to run, to hurry).

11. ترهقن *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 68:43, p. 1866, n. 1).

71. SŪRAT NŪH (NŪH) Makkan: 28 'āyahs

This is a Makkan *sūrah* which, like the other Makkan *sūrahs*, deals with the fundamentals of the faith. Its main themes are *risālah* and *tawhīd* (monotheism). It points out that Allah has communicated the same message of *tawhīd* through all His Messengers, and this is illustrated by mentioning how He has created everything and has provided for His creatures and how Prophet Nūh, peace be on him, struggled to bring his people to the right path, how ultimately Allah's punishment befell his unbelieving and disobedient people and how He saved the believers and His Messenger. The *sūrah* is named Nūh after its first 'āyah and the story of this Prophet which is dealt with in greater detail in it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We sent¹ Nūh
إِنَّا أَرْسَلْنَا نُوحًا
إِلَىٰ قَوْمِهِ أَنْ
أَنْذِرْ قَوْمَكَ
مِنْ قَبْلِ أَنْ يَأْتِيَهُمْ
عَذَابٌ أَلِيمٌ
to his people that
you warn² your people
before there comes to them
a punishment most painful.
2. He said: O my people
قَالَ يَقَوْمِ
إِنِّي لَكُمْ نَذِيرٌ
مُبِينٌ
I am to you a warner³
open and clear.⁴
3. "That you worship Allah⁵
أَنْ أَعْبُدُوا اللَّهَ
وَأَتَّقُوهُ وَأَطِيعُوا
أَمْرِي
and fear Him⁶ and obey⁷ me."
4. "He will forgive you
يَغْفِرْ لَكُمْ
مِنْ ذُنُوبِكُمْ وَيُؤَخِّرْكُمْ
مِنْ دُونِكُمْ
your sins and will defer⁸ you

1. i. e., appointed as Messenger. أرسلنا 'arsalna = we sent out, sent, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 57:125, p. 1778, n. 1).
2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. أنذر 'andhir = warn, caution (v. ii. m. s. imperative from 'andhara, form IV of nadhara [nadhhr/nudhūr], to dedicate, to make a vow. See at 40:17, p. 1515, n. 7).
3. نذير nadhīr (pl. nudhur) = warner, one or that which gives warning, warning (active participle in the scale of fa'il from nadhara [nadhhr/ nudhūr], to vow, to pledge). See at 67:26, p. 1857, n. 4).
4. مبين mubīn = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from 'abāna, form IV of bāna [bayān], to be clear. See at 67:26, p. 1857, n. 5).
5. i. e., Allah Alone.
6. اتقوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 65:10, p. 1842, n. 8).
7. أطيعوا 'aṭī'ū = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 58:8, p. 1789, n. 8).
8. يؤخر yu'akhhir (u) = he delays, postpones, puts off, defers (v. iii. m. s. impct. from 'akhhara, form II from the root 'akhr. The final letter is vowelless because the verb is conclusion of a conditional clause. See yu'akhhira at 63:11, p. 1829, n. 6).

إِلَىٰ أَجَلٍ مُّسَمًّى² till a term¹ specified.²

إِنَّ أَجَلَ اللَّهِ³ Indeed the term of Allah,

إِذَا جَاءَ⁴ when it comes

لَا يُؤَخَّرُ⁵ it shall not be deferred,³

لَوْ كُنْتُمْ تَعْلَمُونَ⁶ if you are wont to know.

قَالَ رَبِّ⁷ 5. He said: "My Lord,

إِنِّي دَعَوْتُ قَوْمِي⁸ I have called⁴ my people

يَلَيَّ وَنَهَارًا⁹ day and night."

فَلَمْ يَزِدْهُمْ¹⁰ 6. "But there increased⁵ them

دُعَاؤِي¹¹ not my invitation

إِلَّا فِرَارًا¹² in aught but running away."⁶

وَإِنِّي كُلَّمَا¹³ 7. "And indeed whenever I

دَعَوْتُهُمْ¹⁴ called them

تَتَغَفَّرَ لَهُمْ¹⁵ that You might forgive⁷ them

جَعَلُوا أَصَابِعَهُمْ¹⁶ they put⁸ their fingers⁹

فِي مَاذَانِهِمْ¹⁷ in their ears¹⁰

وَأَسْتَغْفَسُوا¹⁸ and covered themselves¹¹

بِأَثَابِهِمْ¹⁹ with their clothes,

وَأَصْرُوا²⁰ and they turned obstinate¹²

وَأَسْتَكْبَرُوا وَاسْتَكْبَرُوا²¹ and boasted¹³ in arrogance."⁷

1. أجل 'ajal (pl. 'ajâl) = appointed time, term, date. See at 63:10, p. 1829, n. 2.

2. مسمى musamman (s.; pl. musammayât) = specified, stipulated, named, designated, defined (passive participle {m. s. } from sammâ (to name), form II of samâ [sumûw/ samâ'], to be high. See at 46:3, p. 1631, n. 7).

3. يؤخر yu'akhharu = he or it is delayed, postponed, put off, deferred (v. iii. m. s. impfct. passive from 'akhhara, form II from the root 'akhr. See yu'akhhir at 71:4, p. 1884, n. 8).

4. دعوت da'awtu = I called, invited, summoned (v. i. s. past from da'â [du'â'], to call. See tad'û at 70:17, p. 1879, n. 9).

5. يزد yazid (yazidu) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from zâda [zayd/zayâdah], to be more. The final letter is vowelless (and hence the medial yâ' is dropped) because of the particle lam coming before the verb. See yazidu See at 42:26, p. 1571, n. 8).

6. i. e., from the truth. فرار fîrâr = to flee, fleeing, flight, running away. See at 33:13, p. 1339, n. 13.

7. تغفر taghfira(u) = you forgive, pardon (v. ii. m. s. impfct. from ghafera [ghafr /maghfirah ghufirân], to forgive. The final letter takes fat-ḥah for a hidden an in li of motivation coming before the verb. See taghfirû at 64:14, p. 1835, n. 7).

8. جعلوا ja'alû = they set, appointed, placed, put, made (v. iii. m. pl. past from ja'ala [ja'î] to make, to put. See at 27:34, p. 1212, n. 4).

9. أصابع 'aşâbi' (pl.; s. iṣba' = fingers.

10. i. e., they did not want to listen.

11. استغشوا istaghshaw = they wrapped themselves, covered themselves (v. iii. m. pl. past from istaghshâ, form X of ghashiya [ghishâwah], to cover. See yastaghshûna at 11:5, p. 678, n. 11).

12. أصروا 'aşarrû = they persisted, insisted, turned obstinate (v. iii. m. pl. past from 'asarra, form IV of šarra [šarr/šarîr], to creak, to tie up. See yuṣirrûna at 56:46, p. 1759, n. 8).

13. استكبروا istakbarû = they boasted, became proud, turned arrogant, haughty (v. iii. m. pl. past from istakbara, form X of kabura/kabara [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 41:38, p. 1553, n. 1).

ثُمَّ إِنِّي دَعَوْتُهُمْ 8. "Then indeed I called them

جِهَارًا openly."¹

ثُمَّ إِنِّي 9. "Moreover I indeed

أَعْلَنْتُ لَهُمْ publicised² to them

وَأَسْرَرْتُ لَهُمْ and I confided³ to them

إِسْرَارًا in confidence."

فَقُلْتُ 10. "And I said: Seek

اسْتَغْفِرُوا رَبَّكُمْ forgiveness⁴ of your Lord.

إِنَّكَ أَكْثَرُ عَفْوَكَ Verily He is Most Forgiving."⁵

يُرْسِلُ السَّمَاءَ 11. "He will let flow⁶ the sky⁷

عَلَيْكَ مِدْرَارًا on you in torrents."⁸

وَيُمِدُّكَ 12. "And will bestow⁹ on you

بِأَمْوَالٍ وَيُنِينَ wealth and children and will

وَيَجْعَلُ لَكَ جَنَّاتٍ provide for you gardens

وَيَجْعَلُ لَكَ أَنْهَارًا and set for you rivers."¹⁰

مَا لَكُمْ 13. "What is the matter with

لَا تَرْجُونَ لِلَّهِ you, you expect¹¹ not of Allah

وَقَارًا Majesty and Dignity?¹²

1. *jihâr* = publicity, publicness. *jihâran* = in public, openly. See *tajhar* at 20:7, p. 977, n. 5.

2. i. e., the message. *أَعْلَنْتُ 'a'lanu* = I made known, declared, disclosed, publicised, made public (v. i. s. past from *'a'lana*, form IV of *'alana/'aluna ['alâniyyah]*, to be known, evident. See *'a'lantum* at 60:1, p. 1807, n. 3).

3. i. e., I also preached to them confidentially. *أَسْرَرْتُ 'asartu* = I hid, concealed, secreted, suppressed, confided (v. iii. m. s. past from *'asarra*, form IV of *sarra [surûr/ tasirrah/ masarrah]*, to make happy. See *'asarra* at 66:3, p. 1845, n. 1).

4. *اسْتَغْفِرُوا istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara [ghafr/ maghfirah/ ghufrân]*, to forgive. See at 41:6, p. 1541, n. 11).

5. *غَفَّارٌ ghaffâr* = Most Forgiving, Intensely Forgiving (act. participle in the intensive scale of *fa'âl* from *ghafara [ghafr/ maghfirah/ ghufrân]*, to forgive. See at 40:42, p. 1524, n. 14).

6. *يُرْسِلُ yursila(u)* = he despatches, sends, lets flow (v. iii. m. s. impfct. from *'arsala*, form IV of *rasila [rasal]*, to be long and flowing. The final letter is vowelless because the verb is conclusion of a conditional clause. See *yursila* at 67:17, p. 1854, n. 11).

7. This is an idiomatic expression meaning: He will send down rains. The word "sky" is figuratively used for "rains".

8. *مِدْرَارٌ midrâr* = showering abundantly, pouring forth, in torrents.

9. *يُمِدُّ yumid* (*يُمِدُّ yumiddu*) = he helps, supplies, reinforces, extends, spreads, provides, bestows (v. iii. m. s. impfct. from *'amadda*, form IV of *madda [madd]*, to extend, to prolong. The final letter is vowelless for the reason stated at n. 6 above. See *'amdadnâ* at 52:22, p. 1710, n. 15).

10. *أَنْهَارٌ 'anhâr* (sing. *nahr*) = rivers, streams. See at 65:11, p. 1843, n. 6.

11. *تَرْجُونَ tarjûna* = you (all) expect, hope for, look forward, from *rajâ [rajâ']*, to hope. See at 4:104, p. 291, n. 5).

12. i. e., you do not have proper regard for and fear of Allah's Majesty and Dignity. *وَقَارٌ waqâr* = majesty, dignity, gravity.

Section (Rukû') 2

قَالَ نُوحٌ رَبِّ 21. Nûh said: "My Lord,

إِنَّمِهِمْ عَصَوْنِي verily they have disobeyed¹

وَاتَّبَعُوا مِنِّي وَأَتَّبَعُوا مِنِّي me and followed² such ones

لَزِيدَهُم as there increased³ them not

مَالَهُمْ وَوَلَدَهُم their wealth and children in

إِلَّا خَسَارًا ﴿٢١﴾ aught but loss."⁴

وَمَكَرُوا 22. "And they plotted⁵

مَكْرًا كَبِيرًا ﴿٢٢﴾ a plot quite big."

وَقَالُوا 23. "And they said:

لَا نَذَرَنَّا You shall not abandon⁶

إِلَٰهَتَكُمۡ وَلَا نَذَرَنَّا your gods⁷ nor shall abandon

وَدَاوُدَ وَلَا سُلَيْمَانَ nor Wadd nor Suwa' nor

يَغُوثَ وَيَعُوقَ and Yaghûth and Ya'ûq

وَنَسْرًا ﴿٢٣﴾ and Nasr."⁸

وَقَدْ أَضَلُّوا 24. "And they indeed misled⁹

كَثِيرًا a good many;

وَلَا تَزِيدُ and you increase not

الظَّالِمِينَ the transgressors¹⁰ in aught

إِلَّا ضَلَالًا ﴿٢٤﴾ but error."

1. عصوا 'aşaw = they rebelled, defied, disobeyed (v. iii. m. pl. past from 'asû ['işyân/ma'şiyah], to rebel, to oppose, to disobey, to defy. See at 69:10, p. 1870, n. 1).

2. اتبعوا ittaba'û = they pursued, went after, followed, obeyed (v. iii. m. pl. past from ittaba'a, form VIII of tabi'a [taba'/tabâ'ah], to follow. See at 54:3, p. 1729, n. 5).

3. يزد يزيد (yazidu) = he increases, augments, adds to, gives more (v. iii. m. s. impfct. from zâda [zayd/ziyâdah], to be more. The final letter is vowelless (and hence the medial yâ' is dropped) because of the particle lam coming before the verb. See at 71:6, p. 1885, n. 5).

4. i. e., they followed their leaders whose wealth and children made them all the more haughty and disobedient, and hence more deserving of the punishment. خسار khasâr = to incur loss, to lose. See at 35:39, p. 1404, n. 8.

5. مكروا makarû = they schemed, plotted, planned, had recourse to a ruse, devised (v. iii. m. pl. past from makara [makr], to deceive, to delude. See at 40:45, p. 1525, n. 12).

6. لا تذرنا lâ tadharunna = you shall not abandon, must not leave (v. ii. m. pl. imperative [prohibition]) emphatic from wadhara [wadhr]. See dharû at 62:9, p. 1823, n. 6).

7. 'إلهة 'âlihah (pl.); s. 'ilâh) = gods, deities, objects of worship. See at 43:58, p. 1597, n. 8.

8. These are names of their principal gods and goddesses.

9. i. e., those leaders of the people of Nûh, peace be on him., misled many. أضلوا 'adallû = they led astray, misled, made go astray (v. iii. m. pl. past from 'adalla, form IV of dalla [dalâl/dalâlah], to loose one's way. See at 7:38, p. 479, n. 96).

10. i. e., the polytheists [note that at 31:13 shrink or setting partners with Allah is called a grave zulm]. ظالمين ḡâlimîn (acc./gen. of ḡâlimûn, sing. ḡâlim) = transgressors, wrong-doers, unjust persons, polytheists (active participle from ḡalama [ḡalm], to transgress, do wrong. See at 66:11, p. 1849, n. 5).

مِمَّا خَطِيئَتِهِمْ 25. On account of their sins¹
 أُغْرِقُوا they were drowned² and
 فَأَدْخَلُوا نَارًا were then entered into a fire;
 فَلَمْ يَجِدُوا لَهُمْ and they found³ not for them
 مِنْ دُونِ اللَّهِ أَنْصَارًا besides Allah any helpers.
 وَقَالَ نُوحٌ رَبِّ 26. And Nûh said: "My Lord,
 لَا تَذَرْنِي عَلَى الْأَرْضِ unbelievers a single one."⁵
 مِنْ الْكَافِرِينَ ذِيَارًا

إِنَّكَ إِنْ تَذَرَهُمْ 27. "Verily if you leave them
 يُضِلُّوا they will lead astray⁶
 عِبَادَكَ Your servants⁷
 وَلَا يَلِدُوا and shall not procreate⁸
 إِلَّا فَاكِرًا كَفَّارًا except a sinful⁹ unbeliever."⁵

رَبِّ اغْفِرْ لِي 28. "My Lord, forgive me
 وَلِوَالِدَيَّ and my parents
 وَلِمَنْ دَخَلَ بَيْتِي and such as enter my house
 مُؤْمِنًا as a believer,
 وَاللَّمُؤْمِنِينَ and the believing men
 وَالْمُؤْمِنَاتِ and the believing women;
 وَلَا تَزِدْ the transgressors in aught
 الظَّالِمِينَ but ruin."¹¹
 إِلَّا تَابًا

1. مخطيئات *khaṭi'ât* (pl. ; s. *khaṭi'ah*) = sins, faults, mistakes, blunders. See *khaṭi'ah* at 26:82, p. 1177, n. 7).

2. اغرقوا *'ughriqû* = they were drowned, sunk (v. iii. m. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghragnâ* at 43:55, p. 1596, n. 12).

3. يجدوا *yajidû(na)* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See at 18:53, p. 931, n. 8).

4. لا تذر *lâ tadhar* = do not leave, abandon, forsake (v. ii. m. s. imperative {prohibition} from *wadhara/ yadhuru* [*wadhr*] to leave. See at 21:89, p. 1037, n. 2).

5. ديار *diyyâr* = inhabitant, one.

6. يضلوا *yudillû(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause.. See at 10:88, p. 668, n. 7).

7. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 66:10, p. 1848, n. 9).

8. يلدوا *yalidû(na)* = they procreate, beget, generate, give birth (v. iii. m. pl. impfct. from *walada* [*wilâdah/ lidah/ mawlid*], to give birth, to beget. The terminal *nûn* is dropped for the reason stated at n. 6 above. See *waladna* at 58:2, p. 1783, n. 2).

9. فاجر *fâjir* (s.; pl. *fujjâr*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujjâr*], to act immorally, to commit adultery, sin. See *fujjâr* at 38:28, p. 1467, n. 4).

10. لا تزد *lâ tazid* = do not increase, augment, give more (v. ii. m. s. imperative {prohibition} from *zâda* [*zayd/ ziyâdah*], to be more. See *yazid* at 71:21, p. 1888, n. 3).

11. تار *tabâr* = ruin, destruction. See *tabarnâ* at 25:39, p. 1149, n. 12.

72. SŪRAT AL-JINN (THE JINN)

Makkan: 28 'āyahs

This is a Makkan *sūrah*. It deals with the fundamentals of the faith, namely, *tawhīd* (monotheism), *risālah*, i. e., Messengership of Muhammad, peace and blessings of Allah be on him, Resurrection, Judgement, reward and punishment. These themes are brought home by a reference to the incident, mentioned in its first 'āyah, of a group of *jinn*'s listening to the recitation of the Qur'ān by the Prophet, peace and blessings of Allah be on him, and their having believed and their preaching the message of *tawhīd* to the other *jinn* so some of them became Muslims while others did not. The *sūrah* is named after this fact. In this connection mention is made of the folly of attributing a son or a wife to Allah. It is also mentioned that the higher heavens are protected by Allah by means of stern guards and flaming fires. It is further stressed that Allah does not have any partner, that He Alone is to be worshipped, that the duty of the Messenger, peace and blessings of Allah be on him, is to convey the message and that whoever disobeys Allah and His Messenger for him will be the fire of hell wherein he shall dwell for ever.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ 1. Say:

أَوْحِيَ "It has been communicated¹

إِلَى أَنَّهُ أَسْمَعُ to me that there listened²

فَرَّقَ مِنْ الْجِنَّةِ فَمَقَالُوا a party³ of *jinn* and they said:

إِنَّا سَمِعْنَا قُرْآنًا We indeed heard a Qur'ān

عَجَبًا quite wonderful."⁴

يَهْدِي إِلَى الرُّشْدِ 2."It guides to the right path."⁵

فَنَامَنَّا بِهِ So we have believed in it

وَلَنْ نُّشْرِكَ and we shall never associate⁶

رَبَّنَا أَحَدًا with our Lord anyone."

وَأَنَّهُ وَعَلَى 3."And that Exalted⁷ is

1. أَوْحِيَ 'ūhiya = he or it was communicated, (v.

iii. m. s. past passive from 'awhā, form IV of wahā [wahy], to communicate. See at 43:43, p. 1593, n. 10). Technically wahy means Allah's communication to His Prophets and Messengers by various means. Some of these means are mentioned at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhārī, nos. 2-4).

2. اسْتَمَعَ istama'a = he listened, heard, paid attention (v. iii. m. s. past in form VIII of sami'a [sam' /samā' /samā'ah /masma'], to hear. See istami' at 50:41, p. 1694, n. 9).

3. نَفَر nafar = band, party, troops, man-power. See at 46:29, p. 1643, n. 2.

4. عَجَب 'ajab (s.; pl. 'a'jāb) = wonder, surprise, astonishment, marvel. See at 18:63, p. 935, n. 9.

5. رُشِد rushd = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 7:146, p. 519, n. 9.

6. نَشْرَكَ nushrika(u) = we associate, set partner, give a share (v. i. pl. impfct. from 'ashraka, form IV of sharika [shirk /sharikah], to share. The final letter takes fat-hah because of the particle lan coming before the verb. See at 12:38, p. 736, n. 3).

7. تَعَالَى ta'ālā = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alā ['ulūw], to be high. See at 30:40, p. 1303, n. 7).

جَدُّ رَبِّنَا the Majesty¹ of our Lord.

مَا اتَّخَذَ صَاحِبَةً He takes² neither a wife³

وَلَا وَلَدًا nor a son."

وَأَنَّهُ كَانَ يَقُولُ 4. "And that there use to say
the fool⁴ of us against Allah

سَفِيهًا عَلَى اللَّهِ an atrocious lie."⁵

وَأَنَّا ظَنَنَّا 5. "And that we think⁶

أَن لَّنْ نَقُولَ الْإِنْسُ that there shall not say man
وَالْجِنُّ عَلَى اللَّهِ كَذِبًا or jinn against Allah a lie."⁷

وَأَنَّهُمْ كَانُوا 6. "And that there are

رِجَالٌ مِّنَ الْإِنْسِ individuals⁸ of men

يَبْغُونَ seeking refuge⁹

بِرِجَالٍ مِّنَ الْجِنِّ with individuals of jinn

فَرَادُوهُمْ and they increase¹⁰ them

رَهَقًا in sin and ignorance."¹¹

وَأَنَّهُمْ ظَنُّوا 7. "And that they think

كَمَا ظَنَنْتُمْ as you think that

أَن لَّنْ يَبْعَثَ اللَّهُ Allah shall not resurrect¹²

أَحَدًا anyone."

1. *jadd* = majesty, glory, sublimity, greatness, fortune.

2. *attakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 45:23, p. 1625, n. 4).

3. *ṣāhibah* (f.; m. *ṣāhib*) = companion, comrade, wife, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ ṣahābah/ ṣiḥbah*], to be a companion. See at 70:12, p. 1879, n. 1).

4. *saḥīh* (pl. *sufahā'*) = incompetent, foolish, stupid, silly, insolent. See at 2:282, p. 148, n. 1).

5. Saying that He has taken a wife or son or that He has partners. *shaṭaṭ* = excessive, outrageous, atrocious lie, inroad, infringement. See at 18:14, p. 914, n. 5.

6. *zanannā* = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *zanna* [*ẓanna*], to firmly believe, to suppose. See *zanantum* at 59:2, p. 1794, n. 7).

7. *kadhīb* = lie, falsehood, untruth, deceit. See at 61:7, p. 1816, n. 7.

8. *rijāl* (pl.; s. *rajul*) = men, persons, individuals, personalities.

9. *ya'ūdūna* = they seek refuge, shelter, protection (v. iii. m. pl. impfct. from 'ādha ['awdh/ 'iyādh/ ma'ād], to take refuge, to seek protection. See 'udhtu at 44:20, p. 1610, n. 1).

10. *zādū* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zāda* [*zayd/ ziyādah*], to be more. See at 11:101, p. 714, n. 5).

11. *rahaq* = sin, ignorance, folly.

12. *yab'atha(u)* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [*ba'th*], to send out, to raise. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 40:34, p. 1521, n. 12).

8. "And that we approached¹ وَأَنَا لَمَسْنَا
 the heaven and found it أَلْسَمَاءَ فَوَجَدْنَاهَا
 filled² with guards³ very strict مُلَيَّاتٍ حَرَسًا شَدِيدًا
 and blazing missiles."⁴ وَشُهَبَاتٍ
9. "And that we used to sit⁵ وَأَنَا كُنَّا نَقْعُدُ
 at seats⁶ of it مِنْهَا مَقْعِدٌ
 for hearing;⁷ لِلسَّمْعِ
 but whoever listens⁸ now فَمَنْ يَسْمَعُ الْآنَ
 will find for him blazing يَجِدْ لَهُ
 missiles lying in wait.⁹ شُهَابًا رَاصِدًا
10. "And that we know¹⁰ not وَأَنَا لَا نَدْرِي
 whether evil is intended أَشْرًا رِيدُ
 for those in the earth يَمُنُّ فِي الْأَرْضِ
 or there intend for them أَمْرًا رَادِيَهُمْ
 their Lord guidance."¹¹ رَبِّهِمْ رَشْدًا
11. "And that from among us وَأَنَا وَمِنَّا
 are the righteous¹² and of us الصَّالِحُونَ وَمِنَّا
 are other than that. دُونَ ذَلِكَ
 We are on ways¹³ diverse."¹⁴ كُنَّا طَرِيقًا قَدِيدًا

1. لَمَسْنَا *lamsnâ* = we touched, handled, perceived, searched, sought, approached (v. iii. m. pl. past from *lamsa* [*lams*], to touch. See *lamsâ* at 6:7, p. 394, n. 2).

2. مُلَيَّاتٍ *mul'at* = she or it was filled, occupied (v. iii. f. s. past passive from *mala'a* [*mal'/ mal'ah/ mil'ah*], to fill. See *mâli'ân* at 56:53, p. 1760, n. 8).

3. حَرَسٍ *haras* (pl.; s. *hâris*) = guards, keepers, sentinels (act. participle from *harasa* [*haras/ hirâsah*], to guard, to watch).

4. شُهَبٍ *shuhub* (pl.; s. *shihâb*) = flames, blazes, blazing missiles, shooting stars. See *shihâb* at 37:10, p. 1432, n. 3.

5. نَقْعُدُ *naq'udu* = we sit, remain, abide, stay (v. i. pl. impfct. from *qaada* [*qu'âd*], to sit down, to remain. See *taq'udu* at 17:29, p. 882, n. 7).

6. مَقَاعِدٍ *maqâ'id* (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place in the scale of *maf'al* from *qa'ada* [*qu'âd*], to sit down. See at 3:121, p. 204, n. 4).

7. يَسْمَعُ *yastami* (i. e., hearing the news of the high heavens).

8. يَسْمَعُ *yastami* (i. e., attempts to listen. *yastami* (u) = he listens, hears, pays attention (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. The final letter is vowelless for the verb is in a conditional clause. See *istama'a* at 72:1, p. 1890, n. 2).

9. رَاصِدٍ *rasad* = lying in wait, in ambush, spy, watchdog. See *'irsâd* at 9:107, p. 624, n. 2.

10. نَدْرِي *nadrî* = we know, are aware (v. i. pl. impfct. from *darâ* [*dirâyah*], to know. See at 45:32, 1628, n. 11).

11. رَشْدٍ *rushd* = right and sensible conduct, right path, good sense, maturity of the mind, guidance. See at 72:2, p. 1890, n. 5.

12. صَالِحُونَ *shâliḥân* (pl.; s. *shâliḥ*) = righteous, virtuous, good (active participle from *shalaha* [*shalâh/ shulâh/ maṣlahah*], to be good, right, proper. See at 21:105, p. 1041, n. 11).

13. طَرِيقَاتٍ *tarâ'iq* (pl.; s. *tarîqah*) = ways, means, methods, systems, procedures. See at 23:15, p. 1078, n. 11.

14. قَدِيدٍ *qidad* (i. e., various groups and factions. *qidad* (pl.; s. *qidah*) = different, diverse, divergent).

وَأَنَّا طَنَنَّا 12. "And that we believe¹

أَن لَّن نَعْجِزَ اللَّهَ that we cannot baffle² Allah

فِي الْأَرْضِ in the earth

وَلَنْ نُّعْجِزَهُ nor can we baffle Him

هَرَبًا 13 by running away."³

وَأَنَّا لَمَّا سَمِعْنَا 13. "And that when we heard⁴

الْهُدَىٰ أَمَّا يَدِ the guidance⁵ we believed in it.

فَمَنْ يُؤْمِنُ So whoever believes in his

رَبِّهِ فَلَا يَخَافُ Lord he will not fear⁶

بِحَسَا any reduction⁷

وَلَا رَهَقًا 14 nor any injustice."⁸

وَأَنَّا مِمَّا 14. "And that among us are

الْمُسْلِمُونَ the Muslims

وَمِنَّا الْفَاسِقُونَ and of us are the deviants.⁹

فَمَنْ أَسْلَمَ So those who have surrendered,

فَأُولَٰئِكَ such ones have adopted¹⁰

تَحَرَّوْا رَشَدًا 11 the right course."¹¹

وَأَمَّا الْفَاسِقُونَ 15. "And as for the deviants,

فَكَانُوا لِيَجْهَنَّمَ they will be for hell

حَطَبًا 12 the fuel."¹²

1. *zanannâ* = we thought, assumed, conjectured, supposed, firmly believed (v. i. pl. past from *zanna* [zann], to firmly believe, to suppose. See at 72:5, p. 1891, n. 6).

2. i. e., escape Allah's punishment. *nu'jiza* (u) = we frustrate, baffle, disable, incapacitate (v. i. pl. impfct from 'a'jaza, form IV of 'ajaza/ajiza ['ajz], to be weak, incapable. The final letter takes *fat-hah* for the particle *lan* coming before the verb. See *yu'jiza* at 35:44, p. 1407, n. 4).

3. *harab* = flight, ranning away, escape, desertion (verbal noun of *haraba*, to flee, to run away).

4. *sami'nâ* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' /samâ' /samâ'ah/masma'], to hear. See at 24:51, p. 1127, n. 8).

5. i. e., the Qur'ân. Note that at 2:2 (*sûrat al-Baqarah*) the Qur'ân has been described as "guidance" (*hudan*) for the godfearing. *hudy* *hudan* = guidance. See at 45:11, p. 1621, n. 1.

6. *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [khawf/ makhâfah/ khifah], to fear. See at 50:45, p. 1695, n. 11).

7. i. e., in his good deeds and rewards. *bakhs* = reduction, decrease, diminishing, too little, very low. (verbal noun of *bakhasa*, to decrease. See at 12:20, p. 728, n. 8).

8. *rahaq* = sin, ignorance, folly, overtaking, injustice. See at 72:6, p. 1891, n. 11.

9. *qâsîûn* (pl.; s. *qâsîit*) = deviants, those who act unjustly (act. participle from *qasata* [qist], to act justly/unjustly, to deviate. See *muqâsîûn* at 60:8, p. 1810, n. 8).

10. *taharraw* = they pursued, adopted, sought, attended (v. iii. m. pl. past from *taharrâ*, form V of *harâ* [hary], to decrease, to be angry, to proceed).

11. *rashad* = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

12. *hatab* (s.; pl. *ahîâb*) = firewood, fuel.

وَأَلَّوْا 16. And that if
 اسْتَقَمُوا they stood upright¹
 عَلَى الطَّرِيقَةِ on the way,²
 لَأَسْقَيْنَهُمْ We would surely have given
 مَاءً غَدَقًا them water³ in abundance.⁴

تَفْتِنُهُمْ 17. That We might try⁵ them
 فِيهِ وَمَنْ therewith. And whoever
 يُعْرِضْ عَنْ turns away⁶ from the
 ذِكْرِيذِهِ reminder⁷ of his Lord
 يَسْلُكْهُ He will enter⁸ him
 عَذَابًا صَعَدًا in a punishment very severe.⁹

وَأَنَّ الْمَسَاجِدَ 18. And that the mosques
 لِلَّهِ فَلَا تَدْعُوا are for Allah. So invoke not¹⁰
 مَعَ اللَّهِ أَحَدًا with Allah anyone.

وَأَنَّهُمْ 19. And that when
 قَامَ عَبْدُ اللَّهِ the servant of Allah stood up
 يَدْعُوهُ invoking Him
 كَادُوا يَكُونُونَ they were about to be
 عَلَيْهِ لِيَدًا on him crowding.¹¹

1. i. e., if they believed and followed the guidance given them. استقاموا *istaqâmû* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to get up, to stand up. See at 46:13, p. 1635, n. 9).

2. طريقه *ṭariqah* (s.; p. *turuq/ṭarâ'iq*) = way, mode, manner, conduct, method. See at 20:104, 1002, n. 2.

3. اسقينا *'asqaynâ* = we gave to drink, gave water, watered, irrigated (v. i. pl. past from *'asqâ*, form IV of *saqâ* [saqy], to give a drink. See at 15:22, p. 812, n. 3).

4. i. e., would have given them provision in profusion. غداق *ghadaq* = abundance, profusion, ample, extensive.

5. نفتن *naftina* (nu) = we try, test, put to test (v. i. pl. impfct. from *fatana* [fatn/futûn], to put to trial, to tempt. The final letter takes *fat-hah* because of a hidden 'an in *li* of motivation coming before the verb. See *fatantum* at 57:14, p. 1773, n. 2).

6. يعرض *yu'rid(u)* = he turns away, averts, evades (v. iii. m. s. impfct. from *'a'raḍa*, form IV of *'aruḍa* ['arḍ], to be broad, wide, to appear, to show. The final letter is vowelless because the verb is in a conditional clause. See *yu'ridû* at 54:2, p. 1729, n. 3).

7. i. e., the Qur'ân (see for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). ذكر *dhikr* = citation, recollection, remembrance, mention, reminder, also scripture, the Qur'ân. See at 68:51, p. 1867, n. 11.

8. يسلك *yasluk(u)* = he enters, inserts, channels, make enter, travel, go through (v. iii. m. s. impfct. from *salaka* [salk/sulâk], to enter upon a course, to insert. The final letter is vowelless because the verb is conclusion of a conditional clause. See *taslukû* at 71:20, p. 1887, n. 10).

9. صعد *ṣa'ad* = very hard, very severe.

10. لا تدعوا *lâ tad'û* = you (all) do not pray, invoke, call, implore (v. ii. m. pl. imperative [prohibition] from *da'û* [du'û'], to call, to summon. See at 47:35, p. 1659, n. 7).

11. i. e., the *jinn* were coming to him in crowds, almost one on another. ليد *libad* = one upon another, crowd.

Section (Rukû') 2

قُلْ إِنَّمَا أَدْعُوا 20. Say: "I but invoke¹ my
رَبِّي وَلَا أُشْرِكُ Lord and do not associate²
بِهِ أَحَدًا with Him anyone."

قُلْ إِنِّي لَا أَمْلِكُ 21. Say: "Indeed I have no
لَكَ ضَرًّا power³ of doing you any harm
وَلَا أَرْسُدًا nor to get you go aright."⁴

قُلْ إِنِّي 22. Say: "Indeed
لَنْ يُجِيرَنِي there shall not protect⁵ me
مِنَ اللَّهِ أَحَدٌ against Allah anyone
وَلَنْ أَجِدَ مِنْ دُونِهِ nor shall I find besides Him
مُنْتَحِدًا any asylum."⁶

إِلَّا بِنَا 23. "Except to convey⁷ from
مِنَ اللَّهِ وَرِسَالَتِهِ Allah and His messages."⁸
وَمَنْ يَعْصِ And whoever disobeys⁹
اللَّهَ وَرَسُولَهُ Allah and His Messenger
فَأِنَّ لَهُ he shall indeed have
نَارَ جَهَنَّمَ the fire of hell,
خَالِدِينَ فِيهَا أَبَدًا abiding¹⁰ therein for ever.

1. ادْعُوا 'ad'û = I pray, call, invoke, beseech, invite (v. i. s. impfct. from *da'â* [du'â]), to call, to summon. See at 40:41, p. 1524, n. 10).

2. اشْرِكْ 'ushriku = I set a partner, associate, give a share (v. i. s. impfct. from 'ushraka, form IV of *sharika* [shirk / sharikah], to share. See 'ushrika at 18:38, p. 925, n. 9).

3. اَمْلِكْ 'amliku = I own, possess, have power over (v. i. s. impfct. from *malaka* [malk / milk / milk], to take in possession. See at 60:4, p. 1808, n. 11).

4. رَشِدٌ *rashad* = right and proper conduct/course, integrity of conduct. See at 18:24, p. 920, n. 2.

5. يُجِيرُ *yujira(u)* = he gives protection, protects, shelters, grants asylum (v. iii. m. s. impfct. from 'ajâra, form IV of *jâra* [jawr], to deviate, to oppress. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See at 23:88, p. 1096, n. 5).

6. مُنْتَحِدٌ *multahad* = 'place or person to lean to, refuge, asylum (pass. participle from *iltahada*, form VIII of *lahada* [lahd], to dig a grave, to deviate from the right course. See at 18:27, p. 921, n. 1).

7. i. e., I have no power etc. except to convey the messages from Allah. بَلَاغٌ *balâgh* (pl. *balâghât*) = to convey, communication, proclamation, announcement, communiqué, information, notification. See at 42:48, p. 1578, n. 9.

8. رِسَالَاتٌ *risâlât* (pl.; s. *risâlah*) = messages, missions. See at 33:39, p. 1352, n. 5.

9. يَعْصِي *ya'ʿi(ʿi)* = he disobeys, defies (v. iii. m. s. impfct. from 'aʿâ [ʿaʿy / ma'ʿiyah / 'iʿyân], to disobey. The last letter *yâ* is vowelless and hence dropped for the verb is in a conditional clause preceded by *man*. See at 33:36, p. 1350, n. 7).

10. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khalûd], to live for ever. See at 65:11, p. 1843, n. 7).

- حَتَّىٰ إِذَا رَأَوْا
مَا يُوعَدُونَ 24. Till when they see
فَسَيَعْلَمُونَ مَنْ
أَضْعَفُ نَاصِرًا
وَأَقْلُ عِدَدًا ﴿٤٤﴾ what they are promised¹
they will know who is the
weaker² in respect of helper³
and fewer⁴ in number.
- قُلْ إِن أَدْرِيٓ
أَقْرَبُ
مَا تُوعَدُونَ
أَمْ يَجْعَلُ لَهُ رَبِّي
أَمَدًا ﴿٤٥﴾ 25. Say: "I know⁵ not
whether close by⁶ is
what you are promised
or there sets⁷ for it my Lord
a span of time."⁸
- عَلِيمٌ 26. The All-Knowing
الْغَيْبِ of the unseen;
فَلَا يَظْهَرُ and He discloses⁹ not
عَلَىٰ غَيْبِهِ أَحَدًا ﴿٤٦﴾ His unseen to anyone.
- إِلَّا مَنِ
أَرَضَىٰ 27. Except to him whom He
مِنْ رَسُولٍ is pleased¹⁰ with
فَإِنَّهُ يَسْلُكُ of a Messenger;
مِنْ بَيْنِ يَدَيْهِ and then He sends¹¹
وَمِنْ خَلْفِهِ رَصَدًا ﴿٤٧﴾ in front of him
and behind him sentinels.¹²

1. i. e., of punishment. يُوْعَدُونَ *yû'adûna* = they are promised, assured, threatened, (v. iii. m. pl. impfct. passive from *w'ada* [*wa'd*], to make a promise. See at 70:42, p. 1883, n. 7).

2. أضعف *'aḍ'af* = weaker, weakest (elative of *ḍa'if*. See at 19:75, p. 970, n. 12).

3. ناصر *nâsir* = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣâr*], to help, to assist). See '*anṣâr*' at 61:14, p. 1818, n. 13).

4. أقل *'aqall* = less, fewer, smaller (elative of *qalîl*, few, meagre, small. See at 18:39, p. 925, n. 11).

5. أدري *'adrî* = I know, am aware (v. i. s. impfct. from *darâ* [*dirâyah*], to know. See at 46:9, p. 1634, n. 3).

6. قريب *qarîb* = near, proximate, not far away, close by, shortly, Ever Near. See at 70:7, p. 1874, n. 4.

7. يجعل *yaj'alu* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'îl*] to make, to put. See at 19:96, p. 975, n. 2).

8. أمد *'amad* (pl. *'âmâd*) = span or stretch of time, terminus. See at 57:16, p. 1774, n. 7.

9. يظهر *yuzhîra(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, discloses (v. iii. m. s. impfct. from '*azhara*, form IV of *zahara* [*zuhûr*], to be visible. See *yuzhîra* at 61:9, p. 1817, n. 4).

10. ارتضى *irtaḍâ* = he was pleased with, was satisfied, approved (v. iii. m. s. past in form VIII of *raḍiya* [*riḍan/riḍwân/marḍâh*] to be satisfied. See at 24:55, p. 1129, n. 5).

11. يسلك *yasluku* = he enters, inserts, channels, makes/enter/travel/ go through, sends (v. iii. m. s. impfct. from *salaka* [*salk/sulâk*], to enter upon a course, to insert. See *yasluk* at 72:18, p. 1894, n. 8).

12. i. e., of angels to keep guard on him. رصد *raṣad* = lying in wait, in ambush, spy, sentinel, watchdog. See at 72:9, p. 1892, n. 9.

لَيَعْلَمَنَّ 28. That He may know¹ that
 قَدْ أَبْلَغُوا they indeed have conveyed²
 رَسَلَتْ رَبِّهِمْ the messages of their Lord;
 وَأَحَاطَ and He encompasses³
 بِمَا لَدَيْهِمْ what is with them
 وَأَحْصَى and keeps an account⁴
 كُلِّ شَيْءٍ بِعَدَدِ اللَّهِ of everything by number.⁵

1. i. e., He may make known; for He knows everything, open and secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from '*alima* [*'ilm*], to know. The final letter takes *fat-hah* because of a hidden '*an* in *li* of motivation coming before the verb. See at 26:197, p.1196, n. 6).

2. *'ablagĥu* = they delivered, conveyed, informed, notified (v. iii. m. pl. past from '*ablagĥa*, form IV of *balagĥa* [*bulāgh*], to reach. See '*ablagĥtu* at 11:57, p. 698, n. 7).

3. i. e., in knowledge. *'ahĥata* = he or it encompassed, surrounded, encircled, contained, comprehended (v. iii. m. s. past in form IV of *hata* [*hawī/hītah/hīyātah*], to guard, to encircle. See at 65:12, p. 1843, n.12).

4. *'ahṣā* = he calculated, counted, kept an account (v. iii. m. s. past in form IV from the root *ḥaṣy/ḥaṣan* (pebbles, little stones). See at 58:6, p. 1785, n. 3).

5. *'adad* (s.; pl. '*a'dād*) = number. See at 23:112, p. 1102, n. 9.

73. SŪRAT AL-MUZZAMMIL [THE ENWRAPPRD]

Makkan: 20 'āyahs

This is one of the earliest Makkan *sūrah*s. It is named *al-Muzzammil* with reference to its first 'āyah wherein the Prophet, peace and blessings of Allah be on him, is affectionately addressed as the one enwrapped in clothes. The main themes of the *sūrah* are *tawhīd* (monotheism), *risālah* (Messengership), *wahy* and the Qur'ān, and the Resurrection. The Prophet, peace and blessings of Allah be on him, is asked to get up and to engage himself in prayers at night and to have patience over the unbelievers' opposition and ridicule. It is emphasized that Allah is the Lord of the east and west, there is no deity except He ('āyah 9); that on the day of Resurrection the earth and the mountains will be in violent commotion and the sky will be cleft asunder ('āyahs 14 and 18), that a Messenger (i. e., Muḥammad, peace and blessings of Allah be on him) has been sent to be a witness over you ('āyah 15) and that if you disbelieve you shall not be able to protect yourself on the day of which the horrors will make the children grey-headed ('āyah 17) and that this Qur'ān is a reminder ('āyah 19).

سُورَةُ الْمُزَّمِّلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُرْتَمِّلُ 1. O you the enwrapped.¹

وَأَيْتَلَّ 2. Stand² up by night

إِلَّا قَلِيلًا 3. except for a little while.

نِصْفَهُ 3. A half³ of it

أَوْ أَنْقُصْ مِنْهُ قَلِيلًا 4. or make it less⁴ by a little.

أَوْزِدْ عَلَيْهِ 4. Or increase⁵ on it

وَرَتِّلِ الْقُرْآنَ 6. and recite⁶ the Qur'ān

رَتِيلًا 7. in distinct recitation.

إِنَّا سَنُلْقِي 5. Verily We shall cast⁷

عَلَيْكَ قَوْلًا ثَقِيلًا 8. on you a word quite heavy.⁸

1. *muzzammil* (originally *mutazammil*) = he who covers himself in garments, the enwrapped (act. participle from *tazammala*, form V of *zamala* [*zaml/zamlân*], to raise and carry, to follow. This is an affectionate address made by Allah to His Messenger, peace and blessings of Allah be on him, because, as the authentic report has it, he had himself covered with garments out of fear on coming back home from mount Hira' after the receipt of the first *wahy* (see *Bukhārī*, no. 3). The address is appropriate also for one who is in a relaxed state from his work.

2. i. e., stand up in *salâh* (prayer).

3. *nisf* (pl. *nuṣuf*) = half, middle. See at 4:176, p. 324, n. 6.

4. *unquṣ* = make less, decrease, reduce, diminish (v. ii. m. s. imperative from *naqṣa* [*naqṣa* [*naqṣ/nuqṣân*], to decrease, diminish. See *tanqāṣu* at 50:4, p. 1685, n. 9).

5. *zid* = increase, augment, make more (v. ii. pl. m. s. imperative from *zâda* [*zayd/zayâdah*], to increase. See 38:61, p. 1474, n. 4).

6. *ratil* = recite, phrase (v. ii. m. s. imperative from *rattala*, form II of *ratila* [*ratala*], to be regular, well-ordered. See *rattalnâ* at 25:32, p. 1147, n. 11).

7. *nulqî* = We throw, cast, fling, plunge, deliver (v. iii. m. pl. impfct. from 'alqâ', form IV of *laqiya* [*liqâ'* *luqyân/luqy/luqyah/luqan*], to meet. See at 3:151, p.213, n. 8).

8. i. e., the text and injunctions of the Qur'ān.

6. Verily the rising up¹ by
 night is the more effective²
 and the more proper³ a say.⁴

7. Verily you have in the day
 a moving on⁵ for long.⁶

8. And remember

the Name of your Lord and
 devote yourself⁷ to Him
 in true devotion.⁸

9. Lord of the east
 and the west.

There is no deity except He.
 So take⁹ Him
 as Guardian-Protector.¹⁰

10. And have patience¹¹ over
 what they say¹²
 and avoid¹³ them
 in graceful avoidance.

1. i. e., the rising up for prayer at night. **نَاشِئَةً** *nâshi'ah* (f. ; m. *nâshi'*) = that which grows, rises, rising one (act. participle from *nasha'a* [*nash' / nushâ' / nash'ah*], to rise, to emerge. See '*ansha'tum* at 56:72, p. 1763, n. 7)

2. **وَطَوَّ** *wat'* = effect, insertion, to tread, to trample. See *tata'û* at 48:25, p. 1672, n. 2.

3. **أَقْوَمُ** '*aqwamu* = rightest, most proper/ upright/ correct/ true/authentic (relative of *qawim*, act. participle in the scale of *fa'il* from *qâma* [*qawmah/qiyâm*], to get up, to stand erect. See at 17:9, p. 875, n. 9).

4. i. e., prayer; for concentration is better and devotion more intense at night. **قِيلَ** *qil* = saying, say, address. See at 56:26, p. 1757, n. 1.

5. i. e., activities. **سَبَحَ** *sabḥ* = swimming, to float, to move on, to speed up. See *sabbaha* at 61:1, p. 1814, n. 1.

6. So the night time is more suitable for additional prayer. **طَوِيلٌ** *tawîl* = long, tall, high (act. participle in the scale of *fa'il* from *ṭâla* [*ṭawf*], to be long. See *ṭâla* at 57:16, p. 1774, n. 6).

7. **تَبَتَّلْ** *tabattal* = devote yourself, retire (v. ii. m. s. imperative from *tabattala*, form V of *batala* [*batl*], to cut off, to sever).

8. **تَبَتُّلٌ** *tabtîl* = devotion, retirement (verbal noun in form II of *batala*. See n. 7 above).

9. **اتَّخَذْ** *ittakhidh* = take, take for you, take up, assume (v. ii. m. s. imperative from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See *ittakhadha* at 72:3, p. 1891, n. 2).

10. **وَكِيلٌ** *wakîl* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian, custodian, Guardian-Protector (act. participle in the scale of *fa'il* from *wakala* [*wakl / wukâl*], to entrust. See at 42:6, p. 1561, n. 11).

11. **اصْبِرْ** *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 68:48, p. 1867, n. 1).

12. i. e., in derision and ridicule.

13. **اهْجُرْ** *uhjur* = emigrate, leave, abandon, avoid, go away (v. ii. m. s. imperative from *hajara* [*hajar / hijrân*], to emigrate. See at 19:46, p. 962, n. 9).

وَدَّرِنِي 11. And leave¹ Me
وَالْمُكْذِبِينَ and the Disbelievers,²
أُولِي النَّعْمَةِ possessors of affluence,³
وَمَهْلُفٍ and respite⁴ them
فَلِيلاً^{١١} for a little while.

إِن لَدَيْنَا 12. Verily We have with Us
فَتَاتِرًا أَنكَا لَا وَحِيْمًا^{١٢} fetters⁵ and a blazing fire⁶

وَطَعَامًا ذَا غَضِيَّةٍ 13. And a food⁷ that chokes⁸
وَعَذَابًا أَلِيمًا^{١٣} and punishment very painful.

يَوْمَ تَرْجُفُ 14. On a day there will quake⁹
الْأَرْضُ وَالْجِبَالُ the earth and the mountains;
وَكَانَتِ الْجِبَالُ and the mountains shall be a
كَيْبًا مَهِيلاً^{١٤} a dune¹⁰ adrift.¹¹

إِنَّا أَرْسَلْنَا 15. Verily We have sent¹²
إِلَيْكَ رَسُولًا to you a Messenger
شَهِدًا عَلَيْكَ as a witness¹³ over you
كَأَرْسَلْنَا إِلَى فِرْعَوْنَ as We had sent to Fir'awn
رَسُولًا^{١٥} a Messenger.

1. i. e., leave Me to deal with the disbelievers. *dharr* = shun, leave, let alone (v. ii. m. t. imperative from *wadhara/yadhuru*, to leave. See at 68:44, p. 1866, n. 4).

2. مَكْذِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibân*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhhaba*, form II of *kadhiba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 69:49, p. 1876, n. 1).

3. نَعْمَةً *na'mah* = comfort, ease, life of ease, prosperity, affluence, amenity. See at 44:27, p. 1611, n. 2.

4. مَهْلٍ *mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. t. imperative from *mahhala*, form II of *mahala* [*mahl/muhlah*], to be slow, to tarry).

5. أُنْكَالٍ *'ankâl* (pl.; s. *nikl*) = fetters, shackles, chains.

6. جَهَنَّمَ *jahim* = hellfire, hell, blazing fire. See at 44:56, p. 1616, n. 10.

7. طَعَامٍ *ta'âm* (s.; pl. *at'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

8. غَضَّةٍ *ghuṣṣah* (s.; pl. *ghuṣṣât*) = that which chokes/ jams/congests, a lump in the throat, mortal distress.

9. تَرْجُفٍ *tarjufu* = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajf/rajafân*], to be convulsed, to quake. See *murjifûn* at 33:60, p. 1362, n. 5).

10. كَثِيبٍ *kathib* (s.; pl. *'akthibah*) = sandhill, dune.

11. مَهِيلٍ *mahil* (originally *mahyâl*) = shifting, sliding, adrift, collapsing (pass. participle from *hâla* [*hayl*], to pour, to sprinkle).

12. أَرْسَلْنَا *'arsalnâ* = we sent out, sent, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 71:1, p. 1884, n. 1).

13. i. e., to testify that the message has been delivered to you. شَهِدٍ *shâhid* (s.; pl. *shuhûd / ashhâd / shawâhid*) = witness (active participle from *shahida* [*shuhûd / shahâdah*], to witness, to testify). See at 48:8, p. 1663, n. 13.

فَعَصَّىٰ فِرْعَوْنُ 16. But Fir'awn disobeyed¹

الرَّسُولَ the Messenger;

فَأَخَذْتَهُ so We seized² him

أَخْذًا وَّيَسِيلًا 17. Then how will you

فَكَيْفَ 17. Then how will you

تَنْقُوتُونَ protect yourselves,⁴

إِنْ كَفَرْتُمْ if you disbelieve,

يَوْمَ يَجْعَلُ on a day that will make⁵

الْوِلْدَانَ شِيبًا 18. The sky shall

السَّمَاءَ 18. The sky shall

مُنْفِطِرًا split up⁷ thereby.

كَانَ وَعْدُهُ His promise⁸ is bound to be

مَفْعُولًا carried out.⁹

إِنَّ هَذِهِ تَذَكُّرٌ 19. Verily this is a reminder.¹⁰

فَمَنْ شَاءَ So whoever wills,

أَخَذَ he may take¹¹

إِلَىٰ رَبِّهِ سَبِيلًا 20. Verily your Lord knows

إِنَّ رَبَّكَ يَعْلَمُ 20. Verily your Lord knows

أَنَّكَ تَقُومُ أَدْنَىٰ that you stand¹³ for a little less

1. عصى 'aṣâ = he disobeyed, rebelled, defied (v. iii. m. s. past from 'iṣyân/ ma'ṣiyah, to disobey, to defy. See at 20:121, p. 1006, n. 11)

2. i. e., punished him and his followers by drowning them in the sea. أَخَذْنَا 'akhadhna = we took, received, seized (v. i. pl. past from 'akhadha [أخذ] 'akhdh), to take. See at 54:42, p. 1737, n. 9).

3. ويل wabil = disastrous, calamitous, of evil consequences (act. participle in the intensive scale of fa'il from wabala [wabal/ wabâl/ wabâlah], to be noxious, unhealthy. See wabâl at 65:9, p. 1842, n. 4).

4. تتقون tattaqûna = you are on your guard, protect yourselves, fear Allah, fear (v. ii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqâyah], to guard, to protect. See at 37:124, p. 1449, n. 9).

5. يجعل yaj'alu = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from ja'ala [ja'] to make, to put. See at 42:50, p. 1579, n. 8).

6. i. e., its horrors will make. شيب shîb = greyness or whiteness of the hair, old age. See shayb at 19:4, p. 951, n. 1).

7. منفر Munfaṭir = that which splits up, breaks into pieces, is rent asunder, is cleft (act. participle from infatara, form VII of faṭara [faṭr], to split, to cleave. See faṭara at 43:27, p. 1589, n. 3).

8. i. e., the promise of Resurrection and Judgement. وعد wa'd (s.; pl. wu'ûd) = promise. See at 67:25, p. 1857, n. 1.

9. مفعول maf'ûl = that which is done, acted upon, performed, carried, object (passive participle from fa'ala [fa'lfi'l], to do. See at 33:37, p. 1351, n. 10).

10. تذكرة tadhkirah = reminder. See at 69:748, p. 1875, n. 10.

11. اتخذ itakhadha = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 72:3, p. 1891, n. 2).

12. i. e., accept His dîn — tawhîd and Islâm. سبيل sabîl (pl. subul/asbilah) = way, path, road, means, course. See at 68:7, p. 1860, n. 4.

13. i. e., stand in prayer.

Section (Rukû') 2

مِنْ ثُلُثَيْ اللَّيْلِ than two thirds¹ of the night,
 وَبِضْعَةٍ وَأَنْتَ and a half² of it and a third of it,
 وَطَائِفَةٌ مِنَ الَّذِينَ and a group³ of those
 مَعَكَ with you—
 وَاللَّهُ يَخْتَصِرُ and Allah determines⁴
 اللَّيْلَ وَالنَّهَارَ the night and the day.
 عَلِمَ أَنْ He knows that
 لَنْ تُحْصَوْهُ you cannot calculate⁵ it,
 فَغَابَ عَلَيْكَ so He forgives⁶ you.
 فَاقْرَأْ Therefore recite⁷
 مَا يَسَّرَ what becomes easy⁸
 مِنَ الْقُرْآنِ of the Qur'ân.
 عَلِمَ أَنْ سَيَكُونُ He knows that there will be
 مِنْكُمْ مَرْضَى some of you sick,⁹
 وَأَخْرُونَ and others will be
 يَضْرِبُونَ فِي الْأَرْضِ on travel¹⁰
 يَبْتَغُونَ seeking¹¹
 مِنَ فَضْلِ اللَّهِ of the bounty of Allah,
 وَأَخْرُونَ يُقَاتِلُونَ and others will be fighting
 فِي سَبِيلِ اللَّهِ in the way of Allah.
 فَاقْرَأْ So recite
 مَا يَسَّرَ لَهُ what becomes easy of it;
 وَأَقِمُوا and perform regularly

1. ثُلُثَى *thuluthy(n)* (dual, acc./gen/ of *thuluthân*; s. *thuluth*) = two thirds. The terminal *nûn* is dropped because of the genitive construction).
2. نِصْفٌ *nisf* (pl. *nuṣuf*) = half, middle. See at 73:3, p. 1898, n. 3.
3. طَائِفَةٌ *tâ'ifah* (pl. طَوَائِفُ *tawâ'if*) = section of people, sect, group. See at 9:123, p. 632, n. 1).
4. يَخْتَصِرُ *yaqaddiru* = he determines, decrees, assesses, estimates (v. iii. pl. m. s. impfct. from *qaddara*, form II of *qadr*), to estimate, to decree, to have power. See *qaddarnâ* at 56:60, p. 1761, n. 7).
5. i. e., cannot be precise about the period of prayer during the night. تُحْصُوا *tuḥṣû (na)* = you enumerate, compute, calculate (v. ii. m. pl. impfct. from *'ahṣâ*, form IV from the root *ḥaṣy/ḥasan* (pebbles, little stones) to count. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See at 16:18, p. 832, n. 9).
6. تَابَ *tâba* = returned, turned in repentance, turned in forgiveness (v. iii. m. s. past from *tawb/ tawbah / matâb*). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 58:13, p. 1789, n. 5).
7. i. e., recite the Qur'ân in prayer. اقْرَأُوا *iqra'û* = you all read, study, recite (v. ii. m. pl. imperative from *qara'a* [*qirâ'ah*], to read, recite. See at 69:19, p. 1871, n. 13).
8. تَيَسَّرَ *tayassara* = he or it became easy, was facilitated, was possible (v. iii. m. s. past in form V of *yasira* [*yasara*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).
9. مَرْضَى *marḍâ* (pl.; s. مَرِيضٌ *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 9:91, p. 616, n. 7).
10. يَضْرِبُونَ *yaḍribûna* = they strike, beat, hit (v. iii. m. pl. impfct. from *ḍaraba* [*ḍarb*], to beat. *ḍaraba fi al-'arḍ* is an idiom meaning "to travel". See *yaḍribûna* at 47:27, p. 1657, n. 2).
11. يَبْتَغُونَ *yabtaghûna* = they seek, desire, wish (v. iii. m. pl. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ'*], to seek, desire. See at 48:29, p. 1674, n. 11).

الصَّلَاةُ the prayer¹

وَأْتُوا الزَّكَاةَ and pay *zakâh*;²

وَأَقْرَضُوا اللَّهَ and lend³ Allah

قَرْضًا حَسَنًا a handsome⁴ loan.

وَمَا تَقْدِمُوا And all that you advance⁵

لِنَفْسِكُمْ مِنْ خَيْرٍ for yourselves of good⁶

تَجِدُوهُ عِنْدَ اللَّهِ you shall find it with Allah,

هُوَ خَيْرٌ وَأَعْظَمُ it being better and greater⁷

أَجْرًا as a reward.⁸

وَأَسْتَغْفِرُوا And seek forgiveness⁹

اللَّهِ of Allah.

إِنَّ اللَّهَ Verily Allah is

عَفُورٌ Most Forgiving.

رَحِيمٌ Most Merciful.

1. صلوة *ṣalâh* = Islamic prayer, prayer; blessings, grace (of Allah); benedictions (of men). See *ṣalawât* at 9:99, p. 620, n. 5.

2. زكوة *zakâh* = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 58:13, p. 1789, n. 7.

3. i. e., spend in the cause of "fighting in the way of Allah" and for all approved charitable purposes. اقترضوا *'aqrîḏû* = you (all) lend, give a loan (v. ii. m. pl. imperative from *'aqrada*, form IV of *qarada* [*qard*], to cut, to sever See *'aqradû* at 57:18, p. 1775, n. 1).

4. i. e., a loan given without expecting any worldly benefit from it and without stipulating any date of repayment. حسن *ḥasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. see at 57:18, p. 1775, n. 2.

5. تقدموا *tuqaddimû* (*na*) = you advance, send forward, push forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped because the verb is in a conditional clause. See *tuqaddimû* at 58:13, p. 1789, n. 3).

6. i. e., of good deeds and wealth spent in the way of Allah.

7. أعظم *'a'zamu* = greater, greatest, bigger, biggest, more/most splendid, grand, immense, enormous, grave (relative of *'azîm*). See *'azîm* at 57:10, p. 1771, n. 3.

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, due. See at 68:46, p. 1866, n. 11).

9. استغفروا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 71:10, p. 1886, n. 4).

74. SŪRAT AL-MUDDATHTHIR (THE ONE SHROUDED)

Makkan: 56 'āyahs

Like the previous one, this is also an early Makkan *sūrah*, and it similarly addresses the Prophet, peace and blessings of Allah be on him, with the affectionate term *al-Muddaththir*, i. e., the one shrouded in garments. The *sūrah* is named after this first 'āyah. Its main themes are *risālah*, i. e., the Messengership of Muhammad, peace and blessings of Allah be on him, the Qur'ān, *tawhīd* (monotheism) and the Resurrection and the Judgement. It asks the Prophet to get up and preach the message of *tawhīd* and warn about the Day of Resurrection and Judgement, disregarding the opposition and ridicule of the unbelieving leaders of Makka to whom pointed allusions are made. It also emphasizes the doctrine of individual accountability on the Day of Judgement: "Every individual is responsible for what he earns" ('āyah 38); and mentions that the righteous will have a blissful life in paradise while the unbelievers and sinful will suffer in hell. It ends by drawing attention to the life in the hereafter and by once again stressing that this Qur'ān is a reminder ('āyah 54).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الْمُدَّثِّرُ 1. O you the covered one!¹

قُمْ فَأَنْذِرْ 2. Get up and warn.²

وَرَبِّكَ فَكْبِّرْ 3. And your Lord, glorify.³

وَبِأَبْكَ فَطَهِّرْ 4. And your garments, purify.⁴

وَالرِّجْرَجَ فَاهْجُرْ 5. And the filth,⁵ abandon.

وَلَا تَمُنْ 6. And bestow no favour⁶

تَسْتَكْبِرُ seeking to get more.⁷

1. This is also an affectionate address made to the Messenger, peace and blessings of Allah be on him. *مُدَّثِّرٌ muddaththir* (originally *mutadaththir*) = one who covers himself in clothes (act. participle from *tadaththara*, form V of *daththara* [*duthhûr*], to be forgotten, effaced, be dusty).

2. i. e., against the consequences of worshipping many gods and goddesses in lieu of Allah. *أَنْذِرْ 'andhîr* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhr/nudhûr*], to dedicate, to make a vow. See at 71:1, p. 1884, n. 2).

3. i. e., say: *Allahu Akbar* and that He has neither any equal nor any partner.

4. *طَهِّرْ tahhîr* = purify, render pure, cleanse (v. ii. m. s. imperative from *tahhara*, form II of *tahara*/*tahura* [*tuhr/tahârah*], to be clean, pure. See at 22:27, p. 1054, n. 19).

5. i. e., the filth of polytheism. *رِجْرَجٌ rujz* = dirt, filth, polytheism, punishment. See at 34:5, p. 1369, n. 4.

6. *لَا تَمُنْ lâ tamnun* = do not bestow favour/ grace (v. ii. m. s. imperative {prohibition} from *manna* [*manna*], to be kind. See *manna* at 52:27, p. 1711, n. 13).

7. *تَسْتَكْبِرُ tastakthîr(u)* = you seek to get more, desire to multiply (v. ii. m. s. impfct. from *istakthara*, form X of *kathura* [*kathrah*], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

وَلِرَبِّكَ 7. And for the sake of your

فَاصْبِرْ^٧ Lord be patient.¹

فَإِذَا نَفَرَ 8. Then when blown² will

فِي النَّاقُورِ^٨ the trumpet,³

فَذَلِكَ يَوْمًا 9. That day then will be

يَوْمٌ عَسِيرٌ^٩ a day very hard,⁴

عَلَى الْكَافِرِينَ 10. On the unbelievers,

عَسِيرٌ^{١٠} not easy.⁵

ذُرِّيَّيْ وَمِن 11. Leave⁶ Me and the one

خَلَقْتُ وَحِيدًا^{١١} I created a lone figure;⁷

وَجَعَلْتُ لَهُ 12. And set⁸ for him

مَالًا مَمْدُودًا^{١٢} wealth quite extensive,⁹

وَبَيْنَ شُهُودًا 13. And sons in attendance.¹⁰

وَمَهَّدْتُ لَهُ 14. And arranged¹¹ for him

تَمَهِّدًا^{١٤} all the arrangement.

لَمْ يَطْمَعِ أَنْ 15. Yet he covets¹² that

أَزِيدَ^{١٥} I give more.

1. i. e., over the opposition and enmity of the unbelievers. اصبر *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. i. e., on the Day of Resurrection. نقر *nuqira* = he or it was blown, sounded (v. iii. m. s. past passive from *naqara* [*naqr*], to search, to sound, to beat, to blow).

3. ناقور *nâqûr* (s.; pl. *nawâqîr*) = trumpet.

4. عسير *'asîr* = very difficult, hard, harsh, tough (act. participle in the intensive scale of *fa'il* from *'asura*/*asira* [*'usr*/*'usr*/*'asar*], to be difficult, hard. See at 25:26, p. 1146, n. 1).

5. يأسر *yasîr* = easy, gentle, simple, insignificant. See at 64:7, p. 1832, n. 12.

6. i. e., leave Me to deal with. ذر *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara* [*fyadharu*], to leave. See at 73:11, 1900, n. 1).

7. i. e., in the womb of his mother, without followers and supporters. The immediate allusion is to al-Walîd ibn al-Mughîrah, an unbelieving Makkan leader and an arch opponent of Islam; but it applies to any such person. وحيد *wahîd* = alone, lone, singular, unique, sole, lonely, only.

8. i. e., granted to him. جعلت *ja'altu* = I made, set, appointed, rendered (v. i. s. past from *ja'ala* [*ja'l*], to make, to set. See *ja'alnâ* at 57:26, p. 1779, n. 2).

9. i. e., in abundance. ممدود *mamdûd* = extended, outstretched, extensive, prolonged, great (pass. participle from *madda* [*madd*], to extend. See at 56:30, p. 1757, n. 11).

10. شهود *shuhûd* (pl.; s. *shâhid*) = witnesses, those who attend and see, are in attendance (act. participle from *shahida* [*shuhûd*/*shahâdah*], to witness, to testify). See at 10:61, p. 659, n. 7.

11. مهتد *mahhadu* = I spread out, prepared, arranged, facilitated, settled, set in order (v. i. s. past from *mahhada*, form II of *mahada* [*mahd*], to prepare a cradle, bed. See *yamhadûna* at 30:44, p. 1304, n. 12).

12. يطمع *yatma'u* = he fervently hopes, covets, desires, (v. iii. m. s. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire. See at 70:38, p. 1882, n. 7).

كَلَّا إِنَّكَ أَنْ 16. Never. Verily he is to

لَا يَتَّبِعُنَا عِنْدَ ١٦ Our signs¹ obstinately hostile.²

سَأُرِيهِمْ 17. I shall inflict on³ him

صَعُودًا ١٧ a crushing punishment.⁴

إِنَّهُ فَكَّرَ 18. Verily he contemplated⁵

وَقَدَّرَ ١٨ and formulated.⁶

فَقِيلَ 19. So woe to him,

كَيْفَ قَدَّرَ ١٩ how he formulated!

ثُمَّ قِيلَ 20. Again, woe to him,

كَيْفَ قَدَّرَ ٢٠ how he formulated!

ثُمَّ نَظَرَ ٢١ 21. Then he looked.⁷

ثُمَّ عَبَسَ 22. Then he frowned⁸

وَبَسَّ ٢٢ and eyed malevolently.⁹

ثُمَّ أَدْبَرَ 23. Then he turned back¹⁰

وَأَسْتَكْبَرَ ٢٣ and became proud.¹¹

1. i. e., the texts of the Qur'ân . آيات 'āyât (sing. 'āyah) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 64:10, p. 1834, n. 2.

2. عِنْدَ 'anid = obstinate, stubborn, resisting stubbornly, stubbornly defiant (act. participle in the scale of fa'il from 'anada ['unûd], to deviate, to resist stubbornly. See at 50:24, p. 1690, n. 10).

3. أَرْمَقُ 'urhiqu = I inflict on, bring down on, make suffer, bear down (v. i. s. impfct. from arhaqa, form IV of rahaqa [rahaq], to come over, overtake. See yurhiqa at 18:80, p. 940, n. 7).

4. صَعُودَ ḡa'ûd = steep hill, hardship, crushing punishment, rising, ascending. See yaḡ'adu at 35:10, p. 1393, n. 4).

5. فَكَّرَ fakkara = he thought, thought over, contemplated (v. iii. m. s. past in form II of fakara [fakr], to reflect, to think over. See yatafakkarûna at 59:21, p. 1803, p. 13).

6. i. e., prepared the forms and lines of malpropaganda against the Qur'ân and the Prophet, peace and blessings fo Allah be on him.

قَدَّرَ qaddara = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of qadara [qadr], to estimate, to decree, to have power. See at 41:10, p. 1542 n. 12).

7. نَظَرَ naẓara = he glanced, looked, viewed, saw (v. iii. m. s. past from naẓar. See at 37:88, p. 1444, n. 2).

8. عَبَسَ 'abasa = he frowned, looked sternly, scowled (v. iii. m. s. past from 'abs'ubûs, to frown, to scowl).

9. بَسَّ basara = he eyed malevolently, frowned, scowled (v. iii. m. s. past from busûr, to scowl, to frown).

10. i. e., form the truth. أَدْبَرَ 'adbara = he turned back, fled, ran away (v. iii. m. s. past in form IV of dabara [dubûr], to turn one's back. See at 70:17, p. 1879, n. 10).

11. اسْتَكْبَرَ istakbara = he turned arrogant, became proud/ haughty, boasted, was puffed up (v. iii. m. s. past in form X of kabura [kubr/ kibâr/ kabûrah] to become big, large, great. See at 38:74, p. 1476, n. 9).

فَقَالَ 24. Then he said:

إِنَّ هَذَا إِلَّا سِحْرٌ "This is naught but sorcery¹

يُؤْتَرُ related."²

إِنَّ هَذَا إِلَّا

قَوْلَ الْبَشَرِ 25. "This is naught but

سَأْصِلِيهِ 26. I shall make him burn⁴

سَقَرٍ in hell-fire.⁵

وَمَا أَدْرَاكَ 27. And what will inform⁶

مَا سَقَرُكَ you what hell-fire is?

لَا يَبْقَى 28. It neither spares⁷

وَلَا تَذَرُكَ nor leaves alone.⁸

رَوَاةً لِلبَشَرِ 29. Scorching⁹ to the skin.

عَلَيْهَا تِسْعَةَ عَشَرَ 30. Over it are nineteen.¹⁰

وَمَا جَعَلْنَا 31. And We appoint¹¹ not

أَصْحَابَ النَّارِ the sentinels¹² of the fire

إِلَّا الْمَلَائِكَةَ anyone but angels;¹³

1. سحر *sihr* (pl. *ashār*) = sorcery, magic. See at 43:30, p. 1589, n. 13.

2. i. e., from those of the olden times. يُوْتَرُ *yu'tharu* = it is transmitted, related, preferred, chosen, liked, adored (v. iii. m. s. impfct. from 'āthara, form IV of 'athara ['athr/'athārah], to transmit, report, relate. See *yu'thirāna* at 59:9, p. 1798, n. 14).

3. بشر *bashar* = man, human being, skin. See at 64:6, p. 1832, n. 2.

4. أصلى *'uṣṣī* = I fry, broil, roast, set on fire, make [someone] burn (v. i. pl. impfct. from 'asla, form IV of *salā* [*ṣalan/ṣully/ṣilā*]), to roast. See *nuṣṣī* at 4:56, p. 265, n. 5).

5. سقر *saqar* = hell, hell-fire.

6. أدرى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [*dirāyah*], to know. See at 10:16, 642, n. 2).

7. تبقى *tubqī* = she or it lets stay, spares, retains, leaves over (v. iii. m. s. impfct. from 'abqā, form IV of *baqiya* [*baqā*]), to remain, to continue to be. See 'abqā at 53:51, p. 1726, n. 9).

8. i. e., it will not finish one off by burning nor will let anyone alone. تذر *tadharu* = she or it leaves, lets alone, abandons, forsakes (v. iii. f. s. impfct. from *wadhara/yadharu* [*wadhr*] to leave. See at 51:42, p. 1703, n. 8).

9. رواحة *lawwāḥah* (f.; m. *lawwāḥ*) = parching, scorching, withering (act. participle in the intensive scale of *fa'āl* from *lāha* [*lah*]), to appear, to loom, to parch, to scorch, to tan).

10. i. e., nineteen sentinels.

11. جعلنا *ja'alnā* = we made, set, appointed, rendered (v. i. pl. past from *ja'ala* [*ja'l*]), to make, to set. See at 57:26, p. 1779, n. 2).

12. أصحاب *'as-hāb* (pl.; sing. صاحب *sāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 58:17, p. 1790, n. 13).

13. See 66:6 ملائكة *malā'ikah* (sing. *malak*) = angels. See at 70:4, p. 1877, n. 6.

وَمَا جَعَلْنَا عَدَّتَهُمْ
nor do We set their number¹
وَالْأَيْتَةَ
except as a trial²
لِلَّذِينَ كَفَرُوا
for those who disbelieve,
لِيَسْتَيَقِنَ الَّذِينَ
that sure may be³ those who
أُوتُوا الْكِتَابَ
were given the Book
وَيَزِدَّادَ
and that there may increase⁴
الَّذِينَ آمَنُوا آمَانَتَنَا
in faith those who believe,
وَلَا يَرْتَابُ الَّذِينَ
and there doubt⁵ not those
أُوتُوا الْكِتَابَ
who were given the Book
وَالْمُؤْمِنُونَ
and the believers;
وَلِيَقُولَ
and in order that there say
الَّذِينَ فِي قُلُوبِهِمْ
those in whose hearts
مَرَضٌ
is a disease⁶
وَالْكَافِرُونَ
and the disbelievers,
مَاذَا أَرَادَ اللَّهُ
"What does Allah intend⁷
بِهَذَا مَثَلًا
by this as an instance?"⁸
كَذَلِكَ يَضِلُّ اللَّهُ
Suchwise Allah lets stray⁹
مَنْ يَشَاءُ
whomsoever He will
وَيَهْدِي مَنْ يَشَاءُ
and guides whom He will;
وَمَا يَعْلَمُ
and none knows
جُنُودَ رَبِّكَ
the hosts¹⁰ of your Lord
إِلَّا هُوَ وَمَا هِيَ
except He. And it is naught
إِلَّا ذِكْرٌ لِلْبَشَرِ
but a reminder¹¹ for man.

1. عِدَّة *'idah* = number; legally prescribed waiting period. See at 65:4, p. 1839, n. 9.
2. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, sedition, plea (on trial). See at 64:15, p. 1835, n. 8.
3. يَسْتَيَقِنُ *yastayqina* (u) = he becomes sure/certain, convinced; ascertains, (v. iii. m. s. impfct. from *istayqana*, from X ḏf *yaqina* [*yaqn/yaqan*], to be sure, to know for certain. The final letter takes *fat-hah* because of a hidden 'an in *li* of motivation coming before the verb. See *mustayqinin* at 45:32, p. 1628, n. 12).
4. يَزِدُّادَ *yazdâda* (u) = he increases, grows, compounds (v. iii. m. s. impfct. from *izdâda*, form VIII of *zâda* [*ziydâdah*], to increase. The final letter takes *fat-hah* for the reason stated at n. 3 above. See *yazdâdû* at 3:178, p. 225, n. 5).
5. يَرْتَابُ *yartâba* (u) = he entertains doubts, doubts, is sceptical, suspects, has misgivings (v. iii. m. s. impfct. from *irtâba* [*irtiyâb*], form VIII of *râba* [*rayb*], to doubt, to suspect. The final letter takes *fat-hah* because the verb is conjunctive to a previous verb governed by a hidden 'an. See *irtabum* at 65:4, p. 1839, n. 8).
6. i. e., the disease of doubt and hypocrisy. مَرَضٌ *marad* (pl. *'amraq*) = disease, sickness, ailment, illness, malady. See at 47:20, p. 1655, n. 2.
7. أَرَادَ *'arâda* = he intended, desired, had in mind, willed (v. iii. m. s. past in form IV of *râda* [*rawd*], to walk about. See at 36:82, p. 1429, n. 4).
8. مَثَلٌ *mathal* (pl. *'amthâl*) = simile, likeness, example, parable, instance, model, ideal. See at 66:11, p. 1849, n. 2.
9. i. e., because of his doubts and unbelief. يَضِلُّ *yuḏillu* = he makes go astray, misguides, deludes (v. iii. m. s. impfct. from *'aḏalla*, form IV of *ḏalla* [*ḏalâl/ḏalâlah*], to go astray. See at 40:34, 1522, n. 1).
10. جُنُودٌ *junûd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 51:40, p. 1702, n. 11).
11. ذِكْرٌ *dhikrâ* = recollection, remembrance, memory, reminder. See at 29:52, p. 1283, n. 6.

Section (Rukû') 2

32. Never.¹ By the moon.

33. And by the night

when it retreats.²

34. And by the dawn

when it brightens up.³

35. Verily it is⁴

one of the most calamitous.⁵

36. A warning⁶ to mankind.⁷

37. For anyone who wills

of you to go forward⁸

or to lag behind.⁹

38. Every individual¹⁰ is

for what it earns¹¹ a pledge.¹²

39. Except the companions

of the right.¹³

1. i. e., the Qur'ân and the affair of the Resurrection and Judgement are never as the unbelievers say and think.

2. اَدْبَرَ *'adbara* = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of *dabara* [dubûr], to turn one's back. See at 74:23, p. 1906, n. 10).

3. أَضْفَرَ *'asfara* = he or it brightens up, shines, glows, unveils, discloses, results (v. iii. m. s. past in form IV of *safara* [safri/sufûr], to shine, to remove the veil).

4. i. e., the hell-fire, *saqar*.

5. كَبِير *kubar* = most calamitous, disastrous.

6. نَذِير *nadhîr* (pl. *nudhur*) = warner, one or that which gives warning, warning (active participle in the scale of *fa'îl* from *nadhara* [nadhîr/ nudhûr], to vow, to pledge). See at 67:26, p. 1857, n. 4).

7. بَشَر *bashar* = man, human being, skin. See at 74:25, p. 1907, n. 3.

8. i. e., with belief and good deeds towards Allah.

9. يَتَقَدَّم *yataqaddama(u)* = he goes forward/ before/ahead, proceeds (v. iii. m. s. impfct. from *taqaddama*, form V of *qadama* [qadm/qudûm], to precede. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *taqaddama* at 48:2, p. 1661, n. 3).

10. يَتَأَخَّر *yata'akhhara (u)* = he delays, lags behind, comes later, (v. iii. m. s. impfct. from *ta'akhhara*, form V from the root *'akhr*. The final letter takes *fat-hah* because verb is conjunctive to a previous verb governed by *'an*. See *ta'akhhara* at 48:2, p. 1661, n. 4).

11. This is an emphasis on individual responsibility and accountability. نَفْس *nafs* (s.; pl. *nufûs/'anfûs*) = living being, person, individual, nature, self, life, soul. See at 39:6, p. 1482, n. 8.

12. i. e., of merits and demerits. كَسَبَتْ *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 45:22, p. 1625, n. 3).

13. i. e., responsible and accountable. رَهِينَةٌ *rahînah* (f. s.; m. *rahîn*) = held in pledge, pledge, mortgaged, responsible (pass. participle in the scale of *fa'îl* from *rahana* [rahn], to pawn, to mortgage. See *rahîn* at 52:21, p. 1710, n. 14)k

13. i. e., those who will be given their record of deeds in their tight hands. See 17:71, 69:19 and 84:7.

<p>40. In gardens¹ فِي حَنَّاتٍ</p>	<p>1. i. e., in paradise. حنات <i>jannāt</i> (sing. <i>jannah</i>), orchards, gardens, paradise. See at 68:34, p. 1864, n. 6.</p>
<p>they will ask one another² يَسْأَلُونَ ﴿٤٠﴾</p>	<p>2. يَسْأَلُونَ <i>yatasā' alāna</i> = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from <i>tasā'ala</i>, form VI of <i>sa'ala</i> [<i>su'āl</i>], to ask. See at 52:25, p. 1711, n. 11).</p>
<p>41. About the sinful. عَنِ الْمُعْجِرِينَ ﴿٤١﴾</p>	<p>3. سلك <i>salaka</i> = he channelled, threaded, passed, inserted, went the way (v. iii. m. s. past from <i>salk/sulūk</i> to insert. See at 39:21, p. 1488, n. 10).</p>
<p>42. "What has passed³ you مَا سَلَكَكُمْ</p>	<p>4. سقر <i>saqar</i> = hell, hell-fire. See at 74:26, p. 1907, n. 5.</p>
<p>into the hell-fire?"⁴ فِي سَقَرٍ ﴿٤٢﴾</p>	<p>5. مصلين <i>muṣallīn</i> (pl.; acc./gen. of <i>mṣallān</i>; s. <i>muṣallīn</i>) = those who perform <i>salāh</i> [Islamic prayer], those who pray (act. participle from <i>sallā</i>, to perform <i>salāh</i>. See at 70:22, p. 1880, n. 5).</p>
<p>43. They will say: قَالُوا</p>	<p>6. نطعم <i>nuṭ'imu</i> = we feed, give food, provide sustenance (v. i. pl. impfct. from <i>'aṭ'ama</i>, form IV of <i>ṭa'ima</i> [<i>ṭa'm</i>], to eat, to taste. See <i>yuṭ'imu</i> at 36:47, p. 1420, n. 3).</p>
<p>"We were not of the لَوْنُكُمْ</p>	<p>7. مسكين <i>miskīn</i> (pl. <i>masākīn</i>) = poor, indigent. See at 69:34, p. 1874, n. 3.</p>
<p>performers of prayers."⁵ الْمُصَلِّينَ ﴿٤٣﴾</p>	<p>8. i. e., used to talk about the vain and false things. نخوض <i>nakhūḍu</i> = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from <i>khāḍa</i> [<i>khawḍ/khiyād</i>], to rush, dive into. See at 9:65, p. 605, n. 1).</p>
<p>44. "Nor were we وَلَوْ كُنَّا</p>	<p>9. خائضين <i>khā'iḍīn</i> (pl. acc./genitive of <i>khā'iḍān</i>; s. <i>khā'iḍ</i>) = those who rush into idle talks (act. participle from <i>khāḍa</i>. See n. 9 above).</p>
<p>feeding⁶ the poor."⁷ نَطْعُمُ الْمَسْكِينِ ﴿٤٤﴾</p>	<p>10. نكذب <i>nukadhhibu</i> = we disbelieve, regard as false, cry lies to (v. i. pl. impfct. from <i>kadhhaba</i>, form II of <i>kadhaba</i> [<i>kidhb /kadhib /kadhbah /kidhbah</i>], to lie. See <i>mukadhhibīn</i> at 73:11, p. 1900, n. 2).</p>
<p>45. "And we used to وَكُنَّا</p>	<p>11. i. e., the Day of Judgement. دين <i>dīn</i> = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 70:26, p. 1880, n. 11.</p>
<p>rush into idle talks⁸ نَحْوُضُ</p>	<p>12. i. e., death. يقين <i>yaqīn</i> = certainty, certitude, conviction, certain, sure. See at 69:51, p. 1876, n. 4.</p>
<p>with the idle talkers."⁹ مَعَ الْخَائِضِينَ ﴿٤٥﴾</p>	
<p>46. "And we used to disbelieve¹⁰ وَكُنَّا نَكْذِبُ</p>	
<p>in the Day of Requital."¹¹ يَوْمَ الدِّينِ ﴿٤٦﴾</p>	
<p>47. "Till there came on us حَتَّىٰ آتَانَا</p>	
<p>the certitude."¹² الْيَقِينَ ﴿٤٧﴾</p>	

- فَأَنْفَعُهُمْ 48. So there will not benefit¹
شَفَاعَةً them the intercession²
الشَّافِعِينَ 48. of the intercessors.³
- فَمَا لَكُمْ 49. Then what is the matter
عَنِ التَّذْكَرَةِ with them that from the
مُعْرِضِينَ 49. reminder⁴ they turn away?⁵
- كَأَنَّهُمْ حُمُرٌ 50. As if they are donkeys⁶
مُسْتَفْزِعَةٌ 50. frightened,⁷
- فَرَّتْ مِنْ قَسْوَرَةٍ 51. Fleeing⁸ from a lion.⁹
- بَلْ يَرِيدُ 52. Nay. There desires¹⁰
كُلَّ أَمْرٍ مِنْهُمْ every person of them
أَنْ يُؤْتَىٰ صُحُفًا that he be given pages¹¹
مُنشَرَةً 52. spread out.¹²
- كَلَّا بَلْ لَآ يَخَافُونَ 53. Never. Rather they fear¹³
الْآخِرَةَ not the hereafter.
- كَلَّا 54. Not at all.
إِنَّهَا تَذْكِرَةٌ 54. Verily it is a reminder.

1. *tanfa'u* = she or it avails, benefits, is of use (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 51:55, p. 1705, n. 8).

2. *shafā'ah* = intercession, advocacy, pleading. See at 53:26, p. 1721, n. 6.

3. *shāfi'in* (pl.; acc./gen. of *shāfi'ūn*; s. *shāfi'*) = intercessors, advocates, mediators (act. participle from *shafa'a* [*shaf'*], to double, subjoin, add, enclose. See at 26:100, p. 1800, n. 3).

4. i. e., the Qur'ān. *tadhkirah* = reminder. See at 73:19, p. 1901, n. 10.

5. *mu'riḍīn* (acc./gen. of *mu'riḍūn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'aruḍa* [عرض *arḍ*], to be broad, wide, to appear. See at 36:46, p. 1420, n. 1).

6. *humur* (pl.; s. *hīmār*) = donkeys, asses. See *hīmār* at 62:5, p. 1821, n. 11.

7. *mustanfīrah* (s. f.; m. *mustanfīr*) = frightened away, called out to go to war (act. participle from *istanfara*, form X of *nafara* [*nafar/ nufūr*], to flee, to run away, to stampede. See *nufūr* at 67:21, p. 1856, n. 3).

8. *farat* = she fled, ran way, escaped (v. iii. f. s. past from *farra* [*fīrār/mafarr*], to flee, to run away. See *tafirrāna* at 62:8, p. 1822, n. 11).

9. *qaswarah* = lion, band of hunters.

10. *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arūda*, form IV of *rāda* [*rawd*], to walk about. See at 42:20, p. 1568, n. 7).

11. i. e., a book. *ṣuḥuf* (pl.; s. *ṣahīfah*) = pages, papers, books, scriptures. See at 53:36, p. 1724, n. 8.

12. *munashsharah* (s.f.; m. *munashshar*) = that which is spread out, unfolded (pass. participle from *nashshara*, form II of *nashara* [*nashr*], to spread out, to open. See *muntashir* at 54:7, p. 1730, n. 10).

13. *yakhāfūna* = they fear, dread (v. iii. m. pl. impfct. from *khāfa* [*khawf/ makhāfah/ khīfah*], to fear. See at 51:37, p. 1702, n. 4).

فَمَنْ شَاءَ 55. So whoever wills,

ذَكَرَهُ 1 let him bear it in mind.¹

وَمَا يَذْكُرُونَ 56. And they will not bear in

إِلَّا أَنْ يَشَاءَ اللَّهُ mind except that Allah wills.

هُوَ أَهْلُ التَّقْوَى He is Deserving of fear²

وَأَهْلُ الْغَفْوَةِ and the Lord of forgiveness.³

1. i. e., He Alone is to be feared *ذَكَرَ dhakara* = he bore in mind, remembered, recalled, mentioned (v. iii. m. s. past from *dhikr/tadhkâr*, to remember, to mention. See *yadhkuru* at 21:60, p. 1028, n. 11).

2. i. e., He Alone is to be feared *تَقْوَى taqwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of *waqy/wiqâyah*), to guard, beware, be on one's guard. See at 58:9, p. 1787, n. 5.

3. i. e., He Alone may forgive sins of His servants. *مَغْفِرَةٌ maghfirah* = forgiveness, pardon, remission. See at 67:12, p. 1853, n. 8.

75. SŪRAT AL-QIYĀMAH (THE RESURRECTION)

Makkan: 40 'āyahs

This is a Makkan *sūrah*. Its main themes are the Resurrection, Judgement, reward and punishment, together with the theme of *wahy*. Its first fifteen 'āyahs describe the inevitability of the Resurrection and the circumstances and horrors that will attend its occurrence. Next in its 'āyahs 16-18 a reference is made to the receipt of the Qur'ānic *wahy* by the Prophet, peace and blessings of Allah be on him, and how he used to move his tongue to repeat the recitation of the Qur'ān made to him by the angel Jibril. He is asked not to do so and is assured that Allah will enable him to remember what was delivered to him. These 'āyahs very clearly show that what was communicated to the Prophet, peace and blessings of Allah be on him, was in the form of texts, not thoughts or ideas. The remaining 'āyahs resume the themes of death and Resurrection, pointing out that on the Day of Judgement the servants of Allah will be divided into two groups, one fortunate and happy, having a view of their Lord, and the other unfortunate and unhappy, awaiting the punishment for their deeds.

The *sūrah* is named *al-Qiyāmah* (The Resurrection) with reference to its first 'āyah and its main theme.

سُورَةُ الْقِيَامَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. I swear¹

بِیَوْمِ الْقِيَامَةِ by the Day of Resurrection.²

2. And I swear

بِالنَّفْسِ اللَّوَّامَةِ by the self that reproaches.³

3. Does man think⁴

أَلَّن نَجْمَعُ that We shall not assemble

عِظَامَهُ his bones?⁵

4. O yes; We are All-Capable

عَلَىٰ أَنْ نُسَوِّيَ of putting in perfect order⁶

بِأَنَّا نَسْوِيهِ his fingertips.⁷

1. The *lā* at the beginning of 'āyahs 1 and 2 is additional or is for emphasis or to negative what the unbelievers said (See *Al-Bahr*, X, pp. 90-91, 264).
 2. *أقسم* 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'aqsuma, form IV of *qasama* [*qasam*], to divide. See at 70:40, p. 1882, n. 11).

3. *قِيَامَةٌ* *qiyāmah* = Resurrection.

4. i. e., the self that reproaches its owner for disobedience to Allah. *لَوَّامَةٌ* *lawwāmah* (f. s.; m. *lawwām*) = one or that which reproaches, rebukes, blames, censures (act. participle in the intensive scale of *fa'āl* from *lāma* [*laww/malām/malāmah*], to blame, to censure. See *yatalāwamūna* at 68:30, p. 1863, n. 8).

5. *يَحْسَبُ* *yaḥsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbān/maḥsabah*], to deem, to regard. See at 24:39, p. 1122, n. 8).

6. *عِظَامٌ* 'iẓām (pl.; sing. 'azm) = bones. See at 56:47, p. 1759, n. 12.

7. *نَسَوِي* *nusawwiya* (yī) = we perfectly shape, make up, smoothe, level, equalize, put in order (v. i. pl. impfct. from *sawwā*, form II of *sawwiya*, to be equal. The final letter takes *fat-hah* because of the particle 'an coming before the verb.

8. *بِأَنَّا* *banān* (pl.; s. *banānah*) = fingertips. See at 8:12, p. 551, n. 4.

بَلْ يُرِيدُ الْإِنْسَانُ
لِيَعْتُرَ أَمَامَهُ ﴿٥﴾

5. Nay; but man desires¹ to
commit sin² onward.³

يَسْتَأْذِنُ
يَوْمَ الْقِيَامَةِ ﴿٦﴾

6. He asks: "When will the
Day of Resurrection be?"

فَإِذَا رَآهٖ
الْبَصُرُ ﴿٧﴾

7. So, when dazzled⁴ shall be
the eye;⁵

وَحَسَفَ
الْقَمَرُ ﴿٨﴾

8. And eclipsed⁶ will be
the moon;

وَجُمِعَ
الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

9. And merged⁷ will be
the sun and the moon;

يَقُولُ الْإِنْسَانُ يَوْمَئِذٍ
أَيْنَ الْمَفَرُّ ﴿١٠﴾

10. Man will say that day:
"Whither to flee?"⁸

كَلَّا

11. Not at all.

لَا وَرَّكَ ﴿١١﴾

There will be no sanctuary.⁹

إِلَىٰ رَبِّكَ
يَوْمَئِذٍ الْمَسْتَقَرُّ ﴿١٢﴾

12. To your Lord will be
that Day the abode.¹⁰

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of râda [rawd], to walk about. See at 74:52, p. 1911, n. 10).

2. يعتمر *yaffura(u)* = he commits sin, acts immorally (v. iii. m. s. impfct. from *fajara* [fujâr], to act immorally, to commit adultery, sin. The final letter takes *fat-hah* because of a hidden 'an in li of motivation coming before the verb. See *fâjir* at 71:27, p. 1889, n. 9).

3. i. e., in continuance. أمام *'amâm* = in front of, in the presence of, onward, forward, ahead.

4. This and the succeeding 'âyahs till 'ayah 13 give some indication of the horrors of the Day of Resurrection. برق *bariqa* = dazzled, dazzled by lightning, perplexed, frightened, terrified (v. iii. m. s. past from *baraq*, to be dazzled, frightened).

5. بصر *basar* (s.; pl. 'abṣâr) = eye, eye-sight, vision, glance, look, insight. See at 54:50, p. 1739, n. 7.

6. حسف *hasafa* = he sunk, caused to sink, eclipsed (v. iii. m. s. past from *hasaf/khusûf*, to sink, to be eclipsed. See at 28:82, p. 1262, n. 2).

7. جمع *jumi'a* = he was collected, gathered, assembled, joined, merged (v. iii. m. s. past passive from *jam'*, to gather. See *yajma'u* at 64:9, 1833, n. 4).

8. مفر *mafarr* = flight, escape, to run away, place to escape or flee to, refuge (verbal noun of *farra*, to flee; and also noun of place from *farra*. See *farra* at 74:51, p. 1911, n. 8).

9. وزر *wazar* = sanctuary, refuge, shelter, place of protection.

10. مستقر *mustaqarr* = time or place to settle, appointed time, resting place, abode (adverb of place/time from *istaqarra*, form X of *qarra* [qarâr], to settle down, to abide. See at 36:38, p. 1418, n. 2).

بَيِّنًا لِلْإِنْسَانِ 13. Apprised¹ will be man

يَوْمَئِذٍ that day

وَمَا قَدَّمَ of what he had advanced²

وَأَخَّرَ and left behind.³

بَلِ الْإِنْسَانِ 14. Nay; but man will be

عَلَىٰ نَفْسِهِ بَصِيرَةٌ 4 against himself an evidence.⁴

وَلَوْ أَلْفَىٰ 15. Though he will offer⁵

مَعَاذِيرَهُ his excuses.⁶

لَا تُخْرِكُهُ 16. Move not⁷ with it

لِسَانَكَ لِتَعْجَلَ بِهِ 8 your tongue to hasten⁸ with it.

إِنَّا عَلَيْنَا 17. Verily upon Us is

جَمْعُهُمْ وَقُرْءَانُهُM its collection and recitation.

فَإِذَا قَرَأْتَهُ 18. So when We recite it

فَاتَّبِعْ قُرْءَانَهُM follow⁹ its recitation.

ثُمَّ إِنَّ عَلَيْنَا 19. Then verily upon Us is

بَيِّنَاتِهِM its elucidation.

1. بَيِّنًا *yunabba'* = he is informed, apprised, notified, advised (v. iii. s. impfct. passive from *nabba'a*, form II of *naba'a* [*nab*/'*nubû*'], to be prominent. See at 53:36, p. 1724, n. 6).

2. i. e., for himself of good or bad deeds and merits. قَدَّمَ *qaddama* = he sent ahead, forwarded, advanced (v. iii. m. s. past in form II of *qadama* / *qadima* [*qadm* / *qudûm* / *iqidmân* / *maqdam*] to precede, to arrive. See *yataqaddama* at 74:37, p. 1909, n. 8).

3. Such as *sadaqah jâriyah* or a bad custom or institution. أَخَّرَ *'akhkhara* = he delayed, deferred, put off, postponed, left behind (v. iii. m. s. past in form II from the root *'akhr*. See *'akhkharta* at 63:10, p. 1829, n. 1).

4. Because his limbs will bear witness against him (see 36:65). بَصِيرَةٌ *baṣīrah* (f. s.; pl. *baṣā'ir*, *biṣār*) = perception, insight, discernment, understanding, evidence, watcher. See at 12:108, p. 761, n. 4.

5. أَلْفَىٰ *'alqâ* = he cast, flung, threw, posed, set forth, offered (v. iii. m. s. past in form IV from *laqiya* [*liqâ* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 50:37, p. 1693, n. 11).

6. مَعَاذِيرَهُ *ma'âdhîr* (pl.; s. *ma'dhirah*) = excuses. See *ma'dhirah* at 40:52, p. 1528, n. 3).

7. The address is here to the Prophet, peace and blessings of Allah be on him, asking him not to move his tongue in order to hastily memorize what was communicated to him. This is a positive evidence that what was communicated to him of the Qur'ân was in the form of specific texts. تَحْرِكُ *lâ tuḥarrik* = do not move, set in motion (v. ii. m. s. imperative {prohibition} from *ḥarraka*, from II of *ḥaraka* [*ḥark*], to move).

8. تَعْجَلُ *ta'jala(u)* = you hurry/ make haste/ hasten (v. ii. m. s. impfct. from *'ajila* ['*ajal* / *'ajalah*], to hasten. The final letter takes *fat-hah* because of a hidden *'an* in *li* of motivation coming before the verb. See *lâ tasta'jilû* at 51:59, p. 1706, n. 7).

9. اتَّبِعْ *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba* / *tabâ'ah*], to follow. See at 45:18, p. 1623, n. 9).

كَلَّا لَبِئْسَ مَا كَانُوا يَكْفُرُونَ 20. Not at all;¹ rather you love²

الْعَالَمَةَ 20 the immediate life;³

وَتَذَرُونَ 21. And leave aside⁴

الْآخِرَةَ 21 the hereafter.

وَمُجُوهٌ يَوْمَئِذٍ 22. Faces⁵ that day will be

نَاصِرَةٌ 22 resplendant,⁶

إِلَىٰ رَبِّهَا 23. To their Lord

نَاطِرَةٌ 23 casting the glance.⁷

وَمُجُوهٌ يَوْمَئِذٍ 24. And faces that day will be

بَاسِرَةٌ 24 gloomy.⁸

تَطْمَئِنُّنَّ 25. Being convinced⁹ that

يُفْعَلُ بِهَا 25 to them will be done some

فَاقِرَةٌ 25 spine-breaking calamity.¹⁰

كَلَّا 26. No, by no means.¹¹

إِذَا بَلَغَتِ 26 When it will reach¹²

الْأَرْقَامَ 26 the collarbones.¹³

1. i. e., it is not at all what you think of the Resurrection. The address is to the unbelievers.

2. *كَلَّا لَبِئْسَ مَا كَانُوا يَكْفُرُونَ* *tuḥibbūna* = you (all) love, (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love. See at 61:13, p. 1818, n. 9).

3. *الْعَالَمَةَ* *'ājilah* (f.; m. *'ājil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajila* [*'ajal*/*'ajalah*], to hurry. See at 17:18, p. 878, n. 11).

4. *وَتَذَرُونَ* *tadharrūna* = you (all) leave, leave alone, leave aside, abandon (v. ii. m. pl. impfct. from *wadhr*. See at 37:125, p. 1450, n. 1).

5. *وَمُجُوهٌ* *wujūh* (sing. *وجه* *wajh*) = faces, countenances. See at 67:27, p. 1857, n. 8).

6. *نَاصِرَةٌ* *nāḍirah* (f.; m. *nāḍir*) = radiant, glowing, resplendant, brilliant, gleaming (act. participle from *naḍara/naḍira/naḍura* [*naḍrah/nuḍūr/naḍārah*], to be fresh, brilliant, shining).

7. *نَاطِرَةٌ* *nāzirah* (f.; s. *nāzir*; pl. *nāzirūn*) = one who sees, casts glance, looks, waits, waits and sees (act. participle from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 27:35, p. 1212, n. 8).

8. *بَاسِرَةٌ* *bāsirah* (f. s.; m. *bāsir*) = frowning, scowling, sad, gloomy, dejected (act. participle from *basara* [*busūr*], to scowl, to frown. See *basara* at 74:22, p. 1906, n. 9).

9. *تَطْمَئِنُّنَّ* *taẓunnu* = she thinks, supposes, conjectures; also, firmly believes, is convinced, deems, considers (v. iii. f. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See *nazunnu* at :45, p.1628, n. 11).

10. *فَاقِرَةٌ* *fāqirah* (f. s.; m. *fāqir*) = that which bores, piercing, spine-breaking calamity (act. participle from *faqara* [*faqr*], to bore, to pierce).

11. i. e., by no means be enamoured of the present life, leaving aside the hereafter.

12. i. e., when the breath of life of the dying person reaches his throat. *بَلَغَتِ* *balaghat* = she reached, attained, arrived at (v. iii. f. s. past from *balagaha* [*bulūgh*], to reach, to attain. See at 56:83, p. 1765, n. 4).

13. *الْأَرْقَامَ* *tarāqin* (pl.; s. *tarquwah*) = collarbones.

وَقِيلَ 27. And it will be said:¹

مَنْ رَاقِيٌّ "Who can cure?"²

وَلَنْ 28. And he will be sure³

أَنَّهُ الْفِرَاقُ that it is the parting.⁴

وَالنَّفْسَ 29. And intertwined⁵ will be

السَّاقُ بِالسَّاقِ the leg with the leg.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ 30. To your Lord that day

السَّاقُ will be the driving.⁶

Section (Rukû') 2

فَلَا صَدَّقَ 31. So he did not believe⁷

وَلَا صَلَّىٰ nor did he pray.

وَلَكِنْ كَذَّبَ 32. But he cried lies to⁸

وَتَوَلَّىٰ and turned away.⁹

ثُمَّ ذَهَبَ 33. Then he went to

إِلَىٰ أَهْلِهِ يَتَعَاطَىٰ his family self-exulting.¹⁰

أَوَّلُكَ 34. Woe to you,

فَأَوَّلُكَ then woe to you!

1. i. e., by those who will be near him.

2. راق *râqin* = physician, one who cures (act. participle from *raqû* [*ruqîy/ruqyah*], to ascend, to charm. See *li yartaqû* at 38:10, p. 1461, n. 7).

3. ظن *zanna* = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from *ẓan*, to think, to suppose. See at 38:24, p. 1465, n. 6).

4. i. e., from this worldly life. فراق *firâq* = parting, separation, farewell, departure. See *fariq*, at 18:78, p. 939, n. 9.

5. i. e., because of the pangs of death. التفت *iltaffat* = she got enwrapped, twisted, intertwined, tangled, gathered (v. iii. f. s. past from *iltaffa*, form VIII of *laffa* [*laff*], to wrap up, to roll up. See *laff* at 17:104, p. 907, n. 10).

6. مساق *masâq* = driving, conveying, transporting (verbal noun of *sâqa*, to drive, to urge on. See *sîqa* at 39:73, p. 1507, n. 4).

7. i. e., the disbeliever did not believe. صدق *ṣaddaqa* = he proved true, verified, substantiated, confirmed, accepted as true, believed (v. iii. m. s. past in form II of *ṣadaqa* [*ṣadq/sidq*], to speak the truth. See at 39:33, p. 1493, n. 2).

8. i. e., to the Prophet, peace and blessings of Allah be on him, and to the Qur'ân. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 67:18, p. 1855, n. 1).

9. تولى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ /wilâyah*], to be near, to be a friend. See at 70:17, p. 1879, n. 11).

10. يتعاطى *yatamattâ* = he walks, proudly, becomes self-exulting (v. iii. m. s. impfct. from *tamattâ*, form V of *maṭâ* [*maṭw*], to walk fast, to hurry).

11. أولى *'awlâ* = destruction, ruin, woe.

ثُمَّ أَوَّلَكَ 35. Again woe to you

فَأَوَّلَكَ and woe to you!

أَيَحْسَبُ الْإِنْسَانُ 36. Does man think¹

أَنْ يَرَكَّ that he will be left²

سُدًى to no purpose?³

أَلَمْ يَكُنْ نَظْفَةً 37. Was he not a drop⁴ of

مِنْ مَعْيِ يَمِينٍ sperm⁵ emitted.⁶

ثُمَّ كَانَ عَلَقَةً 38. Then he was a sticky clot⁷

فَخَلَقَ and He created

فَسَوَّاهُ and perfectly shaped.⁸

فَجَعَلَ مِنْهُ 39. Then he made of it

الزَّوْجَيْنِ the pair,⁹

الذَّكَرَ وَالْأُنثَى male¹⁰ and female.¹¹

أَلَيْسَ ذَلِكَ بِقَادِرٍ 40. Is He not All-Capable¹²

عَلَى أَنْ يُحْيِيَ الْمَوْتَى of giving life¹³ to the dead?

1. *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [*hisbân/ mahsabâh*], to deem, to regard. See at 75:3, p. 1913, n. 4).

2. *yutraka(u)* = he is left, left alone, abandoned, forsaken (v. iii. m. s. impfct. passive form from *taraka* [*tark*], to leave. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yutrakû* at 29:2, p. 1265, n. 3).

3. i. e., without accountability, judgement, reward and punishment. *sudî* = in vain, useless, futile, to no purpose.

4. *nufah* (s.; pl. *nufâf*) = drop, sperm. See at 53:46, p. 1726, n. 1.

5. *manîy* = sperm, semen.

6. *yumnâ* = he or it is emitted, ejaculated, shed (v. iii. f. s. impfct. passive form 'amnâ, form IV of *manâ* [*manw/ many*], to put to test, tempt. See *tumnâ* at 53:46, p. 1726, n. 2).

7. i. e., as the next stage in the development. *علقه* 'alaqah = sticking clot. See at 40:67, p. 1533, n. 7.

8. *sawwâ* = he made up, made even, smoothed down, equalized, put on the same level, put in order, perfectly shaped (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See *nusawwiya* at 75:4, p. 1913, n. 6).

9. *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female. *zawj* means one of a pair and is applicable to either the husband or the wife. See at 53:45, p. 1725, n. 10.

10. *dhakar* (s.; pl. *dhukûr/ dhukûrah/ dhukrân*) = male. See at 53:21, p. 1720, n. 3.

11. *'unthâ* (s.; pl. *'inâth/ anâthâ*) = female, feminine. See at 53:45, p. 1725, n. 12.

12. *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

13. *yuhyiya* (yî) = he gives life, revivifies, brings to life, (v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. The final letter takes *fat-hah* because of the particle 'an coming before the verb. See *yuhyî* at 30:19, p. 1295, n. 9).

76. SŪRAT AL-'INSĀN (MAN)

Madinan: 31 'āyahs

This is a Madinan *sūrah*. It deals with the life in the hereafter, particularly the rewards and blessings that await for the righteous, and the Qur'ān, emphasizing that Allah sent it down on the Prophet, peace and blessings of Allah be on him ('āyah 23) and that it is a reminder, so whoever wills he may take towards his Lord a way ('āyah 29). The *sūrah* is named *al-Insān* (Man) with reference to its first 'āyah which mentions that there was a long time (*dahr*) when he was non-existent. It is also called *sūrat al-Dahr* (Time) after the same 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَى عَلَى الْإِنْسَانِ 1. Has there come¹ over man

حِينٌ مِّنَ الدَّهْرِ a period² of ages³

لَمْ يَكُنْ شَيْئًا he was not a thing

مَذْكُورًا mentioned?⁴

إِنَّا خَلَقْنَا الْإِنْسَانَ 2. Verily We created man

مِنْ نُّطْفَةٍ أَمْشَاجٍ from a drop⁵ mingled⁶

نَبْتَلِيهِ that We may put him to test.⁷

فَجَعَلْنَاهُ سَمِيعًا So We made him hearing⁸

بَصِيرًا and seeing.⁹

إِنَّا هَدَيْنَاهُ 3. Indeed We have shown

السَّبِيلَ him the way;¹⁰

إِمَّا شَاكِرًا whether he be grateful

وَأِمَّا كَفُورًا or be ungrateful.

إِنَّا أَعْتَدْنَا 4. Verily We have prepared¹¹

1. i. e., there has passed before the creation of man.

2. *hīn* (s.; pl. 'ahyān) = time, period. See at 21:111, p. 1043, n. 6.

3. *dahr* (s.p; pl. *duhūr/adhur*) = long time, epoch, ages.

4. *madhkūr* = mentioned, remembered (pass. participle from *dhakara* [*dhikr/tadhkār*], to remember, to mention. See *tadhakkarāna* at 69:42, p. 1875, n. 2).

5. *nutfah* (s.; pl. *nutaf*) = drop, sperm. See at 75:37, p. 1918, n. 4.

6. *'amshāj* (pl.; s. *mashīj*) = mixed, mingled (pass. participle in the scale of *fa'il* from *mashaja* [*mashj*], to mingle, to mix).

7. *nabtālī* = we put to test, try (v. i. pl. impfct. from *ibtalā*, form VIII of *balā* [*balw / balā*], to try. See *ubtuliya* at 33:11, p. 1388, n. 12).

8. *samī'* = one who hears, All-Hearing (active participle in the scale of *fa'il* from *samī'a* [*sam' / samā' / samā'ah / masma'*], to hear. See at 44:6, p. 1607, n. 4).

9. *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣūra/baṣīra* [*baṣar*], to see). See at 49: 18, p. 1684, n. 7.

10. i. e., the right way of life, the *dīn* of Islām.

11. *sabīl* (pl. *subul/asbilah*) = way, path, road, means, course. See at 53:30, p. 1722, n. 9.

11. *'a'tadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 67:5, p. 1851, n. 13).

- لِلْكَافِرِينَ for the unbelievers
سَلْسِلًا وَأَغْلَالًا chains¹ and fetters²
وَسِعِيرًا and a blazing fire.³
- إِنَّ الْأَبْرَارَ 5. Verily the righteous⁴
يَشْرَبُونَ shall drink⁵ of a cup
كَاتِمِرَاجِهَا of which the blend⁶ will be
كَافُورًا of camphor.⁷
- عَيْنًا 6. A spring⁸
يَشْرَبُ بِهَا whereat will drink
عِبَادَ اللَّهِ the servants of Allah,
يَفْجُرُوهَا causing it to gush forth⁹
تَفْجِيرًا in an eruption.¹⁰
- يُؤْفِقُونَ بِالَّذِينَ 7. They fulfil¹¹ their vows¹²
وَيَخَافُونَ يَوْمًا and they fear¹³ a day of which
كَانَ شَرُّهُ مُسْتَطِيرًا the evil will be widespread.¹⁴
- وَيُطْعِمُونَ الطَّعَامَ 8. And they give food¹⁵
عَلَىٰ حُبِّهِ out of His love
مَسْكِينًا وَوَيْتَامًا to the poor and the orphan
وَأَسِيرًا and the captive.¹⁶

1. سلسل salâsil (pl.; s. silsilah) = chains. See silsilah at 69:32, p. 1873, n. 7.
2. أغلال 'aghlâl (pl.; s. ghull) = fetters, shackles, manacles, iron collars. See at 13:5, p. 765, n. 11.
3. i. e., hell. سعي sa'ir = burning blaze, blazing furnace, inferno. See at 67:5, p. 1851, n. 14.
4. أبرار 'abrâr (pl.; s. barr/bârr) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 3:198, p. 234, n. 6.
5. يشربون yashrabûna = they drink (v. iii. m. pl. impfct. from shariba [shurb/mashrab], to drink. See tashrabûna at 56:68, p. 1762, n. 11).
6. مزاج mizâj = mixture, blend, temper.
7. كافور kâfûr = camphor.; or the name of a spring in paradise.
8. عين 'ayn (pl. 'uyûn, a'yun) = spring, fountain, eye, source, scout. See at 34:12, p. 1371, n. 14.
9. يفجرون yufajjirûna = they cause to gush forth, burst, cause to break up, cause to flow, explode (v. iii. m. pl. impfct. from fajjara, form II of fajara [fajr], to cleave, break up. See fajjarnâ at 54:12, p. 1731, n. 7).
10. تفجير tafjîr = explosion, eruption, bursting (verbal noun in form II of fajara. See n. 9 above).
11. يوفون yûfûna = they fulfil, give in full (v. iii. m. pl. impfct. from 'awfâ, form IV of wafâ [wafâ'], to fulfil. See at 13:20, p. 773, n. 4).
12. نذر nadhr (s. ; nudhûr/nudhûrât) = vow, solemn pledge, offerings. See at 2:270, p. 141, n. 13.
13. يخافون yakhâfûna = they fear, dread (v. iii. m. pl. impfct. from khâfa [khawf/ makhâfah/ khâfah], to fear. See at 74:53, p. 1911, n. 13).
14. مستطير mustatîr = scattered, widespread, impending (act. participle from istatâra, form X of târa [tayrân], to fly. See yatîru at 6:38, p. 415, n. 11).
15. يطعمون yut'imûna = they feed, give food (v. iii. m. pl. impfct. from 'at'ama, form IV of ta'ima [ta'm], to eat, to taste. See yut'imû at 51:57, p. 1706, n. 2).
16. أسير 'asîr (s.; pl. 'usarâ/' asrâ) = captive, prisoner of war. See 'usarâ at 2:85, p. 40, n. 4.

إِنَّمَا نُطْعِمُكَ 9. "We but feed¹ you

لِوَجْهِ اللَّهِ for the Countenance of Allah.

لَا نُرِيدُ مِنْكَ We desire² not from you

جَزَاءً وَلَا شُكْرًا ① any reward,³ nor gratitude."⁴

إِنَّا نَخَافُ 10. "Indeed we fear⁵

مِنْ رَبِّنَا يَوْمًا from our Lord a day

عَبَسًا قَاطِرًا ② dismal⁶ and distressful."⁷

فَوَقَّهْمُ اللَّهُ 11. So Allah saved⁸ them

مِنْ شَرِّ ذَلِكَ الْيَوْمِ from the evil of that day

وَلَقَّهْمُ and granted⁹ them

نُصْرَةً وَسُرُورًا ③ radiance¹⁰ and happiness."¹¹

وَجَزَّاهُمْ 12. And rewarded them

بِمَا صَبَرُوا because they persevered¹²

④ جَنَّةً وَحَرِيرًا with a garden¹³ and silk.

مُتَّكِئِينَ فِيهَا 13. Reclining¹⁴ therein

عَلَى الْأَرَائِكِ on couches."¹⁵

لَا يَرَوْنَ فِيهَا They will not see therein

شَمْسًا sun-heat

⑤ وَلَا زَمْهَرِيرًا nor biting chill."¹⁶

1. نطعم *nut'imu* = we feed, give food, provide sustenance (v. i. pl. impfct. from 'aṭ'ama, form IV of ta'ima [ta'm], to eat, to taste. See at 74:44, p. 1910, n. 6).

2. نريد *nuridu* = we desire, intend (v. i. pl. impfct. form 'arāda, form IV from rāda [rawd], to walk about. See at 28:5, p. 1232, n. 7).

3. جزاء *jazā'* = retribution, penalty, repayment, recompense, requital, reward. See at 59:17, p. 1802, n. 8).

4. شكور *shukūr* = thankfulness, gratefulness, to be grateful, gratitude. See at 25:62, p. 1157, n. 4).

5. نخاف *nakhafu* = we fear, are afraid, dread, apprehend. (v. i. pl. impfct. from khāfa [khawf], to fear. See at 20:45, p. 985, n. 1).

6. عبوس *'abūs* = dismal, gloomy, stern, dreary, severe (act. participle in the scale of fa'ūl from 'abasa ['abs//'ubūs], to frown, to look sternly. See 'abasa at 74:22, p. 1906, n. 8).

7. قاطر *qamṭar* = distressful, extremely trying.

8. وقى *waqā* = he saved, protected, guarded (v. iii. m. s. past from waqy/wiqāyah, to guard, to preserve. See at 44: 56, p. 1616, n. 9).

9. لقي *laqqā* = he granted, caused to meet/receive, allotted (v. iii. m. s. past in form II of laqiya [liqā'/ luqyān/ luqy/luqyah/ luqan] to meet. See yulaqqā at 41:35, p. 1552, n. 4).

10. نصرة *naḍrah* = splendour, resplendence, radiance. See naḍrah 75:22, p. 1916, n. 6.

11. سرور *surūr* = happiness, joy, delight.

12. i. e., bore with patience all the hardships and sufferings for the sake of Islam. صبروا *sabarū* = they bore with patience, persevered (v. iii. m. pl. past from sabara [sabr], to be patient. See at 49:5, p. 1678, n. 1).

13. i. e., paradise and silken apparels.

14. متكئين *muttaki'in* (pl.; acc./gen. of muttaki'ūn; s. muttaki') = those reclining, supporting, resting (act. participle from ittaka'a, form VIII of waka'a. See at 56:16, p. 1755, n. 8).

15. أرائك *'arā'ik* (pl.; s. أريكة 'arikah) = raised thrones, canopied couches, sofas. See at 36:56, p. 1422, n. 11.

16. زمهرير *zamharir* = biting chill, severe frost.

<p>وَدَانِيَةً عَلَيْهِمْ ظِلَالُهَا وَدَلَّلَتْ فَطَوُّهَا تَذَلُّلًا ﴿١٤﴾</p>	<p>14. And close¹ over them will be its shades;² and lowered³ will be its pickings⁴ in a lowering.⁵</p>	<p>1. دانية <i>dâniyah</i> (f. ; m. <i>dânin</i>) = close, near, proximate, close by (active participle from <i>danâ</i> [<i>dunûw/ danâwah</i>], to be near, to be close. See at 6:99, p. 433, n. 4. 2. ظلال <i>zîlâl</i> (pl.; s. <i>zîll</i>) = shadows, shades. See at 36:56, p. 1422, n. 10. 3. ذللت <i>dhullilat</i> = she or it was lowered, brought down, subdued, tamed (v. iii. f. s. past passive from <i>dhallala</i>, form II of <i>dhalla</i> [<i>dhall/ dhull/ dhalâlah / dhillah/ madhallah</i>], to be low, humble. See <i>dhallalnâ</i> at 36:72, p. 1426 n. 6). 4. فطوف <i>qutûf</i> (pl.; s. <i>qatf</i>) = pickings, fruits, flowers. See at 69:23, p. 1872, n. 6. 5. تذليل <i>tadhîlil</i> = lowering, bringing down (verbal noun in form II of <i>dhalla</i>. See n. 3 above).</p>
<p>وَيُطَافُ عَلَيْهِمْ بِآيَاتٍ مِنْ فَضْلِهِ وَأكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾</p>	<p>15. And taken round⁶ them will be vessels⁷ of silver and tumblers⁸ crystal clear,⁹</p>	<p>6. يطفأ <i>yufâfu</i> = he or it is taken round (v. iii. m. s. impfct. passive from <i>tâfa</i> [<i>tawf/ tawâf/ tafwân</i>], to go about, to run around. See at 43:71, p. 1600, n. 10). 7. عانية <i>'âniyah</i> (f. s.; pl. <i>'awânin</i>) = vessel, container, dish. 8. أكواب <i>'akwâb</i> (pl.; s. <i>kûb</i>) = tumblers, drinking glasses, cups). 9. قوارير <i>qawârîr</i> (pl.; s. <i>qârûrah</i>) = long-necked vessels, crystals.</p>
<p>قَوَارِيرًا مِنْ فِضَّةٍ يَدْرُوهَا تَقْدِيرًا ﴿١٦﴾</p>	<p>16. Crystals of silver. They will measure¹⁰ them according to measure.</p>	<p>10. قدروا <i>qaddarû</i> = they measured, estimated, determined, evaluated, enabled, formulated (v. iii. m. pl. past from <i>qaddara</i>, form II of <i>qadara</i> [<i>qadr</i>], to estimate, to decree, to have power. See <i>qaddara</i> 74:18, p. 1906, n. 6). 11. يسقون <i>yusqawna</i> = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from <i>saqâ</i> [<i>saqy</i>], to give a drink. See <i>yusqâ</i> at 13:4, p. 765, n. 5).</p>
<p>وَيُسْقَوْنَ فِيهَا كَأْسًا كَانَ مِزْجُهَا زَعْبِيلًا ﴿١٧﴾</p>	<p>17. And they will be given to drink¹¹ therein a cup of which the blend¹² will be ginger.</p>	<p>12. مزاج <i>mizâj</i> = mixture, blend, temper. See at 76:5, p. 1920, n. 6. 13. تسمى <i>tusammâ</i> = she is named, called (v. iii. f. s. impfct. passive from <i>sammâ</i>, form II of <i>samâ</i> [<i>sumûw/samâ</i>'], to be high. See <i>yusammâna</i> at 53:27, p. 1721, n. 9).</p>
<p>عَيْنَابًا تَسْمَى سَلْسَبِيلًا ﴿١٨﴾</p>	<p>18. Of a spiring therein named¹³ <i>Salsabil</i>.</p>	<p>14. مخلدون <i>mukhalladîn</i> (pl.; s. <i>mukhallad</i>) = those made eternal, rendered perpetual/everlasting (pass. participle from <i>khalada</i>, form II of <i>khalada</i> [<i>khulâd</i>], to remain for ever. See at 56:17, p. 1755, n. 12).</p>
<p>وَيَطُوفُ عَلَيْهِمْ وَلَدَانٌ مُخَلَّدُونَ إِذَا رَأَوْهُمْ</p>	<p>19. And there will go round them youths made eternal.¹⁴ When you will see them</p>	

حَسِبْتُمْ ¹ you will think¹ them

﴿١٧﴾ لَوْلَا أَمْثَلُوا ² pearls² scattered.³

وَإِذَا رَأَيْتَ ²⁰ And when you look

تَمَّ رَأَيْتَ نِعْمًا ⁴ thereat you will see bliss⁴

﴿١٨﴾ وَمَلَكًا كَبِيرًا ⁵ and a realm most grand.

عَلَيْهِمْ ²¹ Over them⁵ will be

ثِيَابَ سُندُسٍ خَضِرًا ⁶ garments of fine silk⁶ green⁷

وَأِسْتَبْرَقٍ ⁸ and brocade;⁸

وَحُلُومًا ⁹ and they will be adorned⁹

أَسَاوِيرَ مِنْ فِضَّةٍ ¹⁰ with bracelets¹⁰ of silver;¹¹

وَسَقَاهُمْ رَبُّهُمْ ¹² and their Lord will give them

﴿١٩﴾ شَرَابًا طَهُورًا ¹² to drink¹² a beverage most pure.

إِنَّا هَذَا كَانُوا ²² Verily this will be

لَكُمْ جَزَاءً ¹³ for you a reward

وَكَانَ سَعْيَكُمْ ¹³ and your effort¹³ will be

﴿٢٠﴾ مَشْكُورًا ¹⁴ appreciated.¹⁴

Section (Rukû') 2

إِنَّا نَحْنُ ²³ Verily We, We

نَزَّلْنَا عَلَيْكَ ¹⁵ have sent down¹⁵ on you the

﴿٢١﴾ الْقُرْآنَ أَنْ نُنزِّلَهُ ¹⁵ Qur'ân in a sending down.

1. *hasibta* = thought, deemed, regarded, supposed (v. ii. m. s. past from *hasiba* [*hisbân/maḥsabah*], to deem, to regard. See at 18:9, p. 912, n. 9).

2. *lu' lu'* (s.; pl. *la'âlî'*) = pearls. See at 56:23, p. 1756, n. 8.

3. *manthûr* = scattered, cast abroad, dispersed (passive participle from *nathara* [*nathr/nithâr*], to scatter, disperse. See at 25:23, p. 1145, n. 7).

4. *na'im* = bliss, felicity, comfort, happiness, delight. See at 70:38, p. 1882, n. 10.

5. *'âlin* = lofty, high, that which is above/ over/ on top, tyrant, self-exalting (act. participle from *'alâ* [*'ulûw*], to go up, rise. See at 10:83, p. 667, n. 4).

6. *sundus* = fine silk. See at 18:31, p. 923, n. 4.

7. *khudr* (f. pl.; s. *khudrah*) = green, green vegetation. See at 55:76, p. 1752, n. 5.

8. *istabraq* = brocade. See at 55:54, p. 1749, n. 6.

9. *hullû* = they were adorned, ornamented decorated (v. iii. m. pl. past from *hallâ*, form II of *haliya* [*haly/ hilyah*], to be adorned. See *yuhallawna* at 35:33, p. 1401, n. 13).

10. *asâwir* (pl.; s. *siwâr*) = bracelets, bangles, armllets. See at 35:33, p. 1402, n. 1.

11. *fidḍah* = silver. See at 43:33, p. 1591, n. 4.

12. *saqâ* = he gave to drink, watered, irrigated (v. iii. m. s. past from *saqy*, to give a drink. See *yusqawna* at 76:17, p. 1922, n. 11).

13. *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 37:102, p. 1446, n. 4).

14. i. e., duly recognized and rewarded. *maskûr* = appreciated, thanked (pass. participle from *shakara* [*shukr/ shukrân*], to thank. See at 17:19, p. 879, n. 5).

15. *nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [*nuzûl*], to come down. See at 26:198, p. 1196, n. 8).

- فَاصْبِرْ 24. So have patience¹ for
 لِحُكْمِ رَبِّكَ the decree of your Lord
 وَلَا تَطِيعِ مَنَّهُمْ and obey² not of them
 مَا نَسُوا أَوْ كَفَرُوا³ any sinful³ or infidel.⁴
- وَأَذْكُرْ 25. And call to mind
 أَسْمَ رَبِّكَ the Name of your Lord⁵
 بِسُكْرَةٍ at the break of day⁶
 وَأَصْبِحَا⁷ and in the evening.⁷
- وَمِنَ اللَّيْلِ 26. And at part the night
 فَاسْجُدْ لَهُ prostrate yourself to Him
 وَسَبِّحْهُ and proclaim His sanctity⁸
 لَيْلًا طَوِيلًا⁹ by night for long.⁹
- إِنَّ هَؤُلَاءِ 27. Verily these people
 يُحِبُّونَ الْعَاجِلَةَ love¹⁰ the present life¹¹
 وَيَذَرُونَ وَرَاءَهُمْ and leave¹² behind them
 يَوْمًا ثَقِيلًا¹³ a day very heavy.¹³
- نَحْنُ خَلَقْنَاهُمْ 28. We have created them
 وَشَدَدْنَا and strengthened¹⁴
 أَسْرَهُمْ their build,¹⁵

1. i. e., over the unbelievers' opposition and enmity. *اصبر* *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 73:10, p. 1899, n. 11).

2. لا تطع *lâ tuṭi'* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative [prohibition] from *'aṭā'a*, form IV of *tā'a* [*taw'*], to obey. See at 68:8, p. 1860, n. 7).

3. عاثم *'āthim* (pl. *'uthamā'*) = sinful, sinner, criminal, wicked, evil (active participle from *'athima* [*'ithm/ma'tham*], to sin. See at 2:283, p. 150, n. 10).

4. كفور *kafūr* = extremely ungrateful, wantonly unbelieving, arch infidel (act. participle in the scale of *fa'āl* from *kafara* [*kufri*], to cover, to be an infidel. See at 34:17, p. 1374, n. 8).

5. i. e., perform prayer, *salâh*.

6. بكرة *bukrah* (s.; pl. *bukar*) = early morning, tomorrow. See at 54:38, p. 1737, n. 1.

7. أميل *'aṣīl* (s.; pl. *'aṣāl*) = late afternoon, evening. See at 33:42, p. 1353, n. 3.

8. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabaha*, form II of *sabaha* [*sabih/ sibâḥah*] to swim, to float. See at 69:52, p. 1876, n. 5).

9. طويل *ṭawīl* = long, tall, high. See at 73:7, p. 1899, n. 6.

10. يحبون *yuhibbûna* = they love, adore, like (v. iii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. See at 59:9, p. 1798, n. 10).

11. عاجلة *'ājilah* (f.; m. *'ājil*) = life in this world, the fleeting/transient thing, that which passes quickly (act. participle from *'ajala* [*'ajal/ 'ajalah*], to harry. See at 75:20, p. 1916, n. 3).

12. يذرون *yadharrûna* = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. See *tadharûna* at 75:21, p. 1916, n. 4).

13. i. e., the Day of Resurrection and Judgement.

14. شدنا *shadadnâ* = we strengthened, made firm (v. i. pl. past from *shadda* [*shadd*], to make firm. See *nashuddu* at 28:35, p. 1244, n. 17).

15. أمر *'asr* = strap, binding, bond, build.

وإِذَا شِئْنَا and when We will

بَدَلْنَا أَمْثَلَهُمْ We shall replace¹ their likes

تَبْدِيلًا in a replacement.²

إِنَّ هَٰذَا هُوَ تَذَكُّرٌ 29. Verily this is a reminder.³

فَمَنْ شَاءَ So whoever wills

أَتَّخِذْ إِلَىٰ رَبِّهِ may take⁴ towards his Lord

سَبِيلًا a way.⁵

وَمَا تَشَاءُونَ 30. And you cannot will

إِلَّا أَنْ يَشَاءَ اللَّهُ except that Allah wills.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,

حَكِيمًا All-Wise.⁶

يُدْخِلُ 31. He admits⁷

مَنْ يَشَاءُ whomsoever He will

فِي رَحْمَتِهِ in His mercy.⁸

وَالظَّالِمِينَ And the transgressors,⁹

أَعَدَّ لَهُمْ He has made ready¹⁰ for them

عَذَابًا أَلِيمًا a punishment most painful.¹¹

1. بدلنا *baddalnâ* = we replaced, substituted, changed, exchanged, gave in exchange (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 34:17, p. 1374, n. 1).

2. تبديل *tabdîl* = to vary, to change, exchange, alteration, replacement (verbal noun in form II of *badala*, to replace. See n. 1 above and at 48:23, p. 1671, n. 1).

3. i. e., this Qur'ân is a reminder. تذكُّر *tadhkirah* = reminder. See at 74:49, p. 1911, n. 4.

4. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of '*akhadha* [*'akhdh*], to take. See at 73:19, p. 1901, n. 11).

5. i. e., accept His *dîn* — *tawhîd* and Islâm. سَبِيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 73:19, p. 1901, n. 12.

6. i. e., in His acts, decrees and dispensation. حَكِيم *hakim* (s.; pl. *hukamâ'*) = All-Wise, judicious, full of wisdom (active participle in the scale of *fa'il* from *hakama* [*hukm*], to pass judgement. See at 66:2, p. 1844, n. 9).

7. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from '*adkhala*, form IV of *dakhala* [*dukhûl*], to enter, to go in. See at 58:22, p. 1792, n. 10).

8. i. e., mercy of guidance to the right way, Islam, and forgiveness and *jannah*.

9. ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimân*, sing. *zâlim*) = transgressors, wrong-doers, polytheists [note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulm*] (active participle from *zalama* [*zulm*], to transgress, do wrong. See at 68:29, p. 1863, n. 6).

10. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of '*adda* [*'add*], to count. See at 65:10, p. 1842, n. 7).

11. أَلِيم *'alim* = most painful, very agonizing, anguishing, excruciating (act. participle in the intensive scale of *fa'il* from '*alima* [*'alam*], to be in pain, to feel pain). See at 67:28, p. 1857, n. 13).

77. SŪRAT AL-MURSALĀT (THOSE DESPATCHED)

Makkan: 50 'āyahs

This is a Makkan *sūrah*. It main themes are the Resurrection, Judgement, reward and punishment. It starts by Allah's swearing by five of His creations to emphasize that the Resurrection is bound to take place. Then it mentions some of the circumstances that will attend its occurrence, followed by a mention of Allah's power and creation by way of bring home the fact that He is All-Capable of recreating and resurrecting. It ends by mentioning the punishment and rewards that await respectively the disbelievers and the righteous.

The *sūrah* is named *al-Mursalāt* (The Ones Despatched) with reference to its first 'āyah which mentions them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْمُرْسَلَاتِ 1. By those despatched¹

عُرْفًا 2. in succession.²

فَالْعَاصِفَاتِ 2. Then the tempests³

عَصْفًا 3. blowing violently.

وَالنَّاشِرَاتِ 3. By the scatterers⁴

نَشْرًا 4. scattering abroad.

فَالْفَارِقَاتِ 4. Then the distinguishers⁵

فَرَقًا 5. making distinction.

فَالْمُلْقِيَاتِ 5. Then those that deliver⁶

ذِكْرًا 6. a reminder.⁷

1. Allah swears by the winds that He despatches in succession, particularly the winds of punishment and destruction. *مرسلات mursalāt* (f. pl.; s. *mursalāh*; m. *mursal*) = those despatched, sent out, released (pass. participle from 'arsala, from IV of *rasila* [*rasal*], to be long and flowing. See *mursalīn* at 37:133, p. 1452, n. 2).

2. *عرف 'urf* = custom, habit, tradition, beneficence, one after another, in succession.

3. *عاصفة 'āṣifah* (s.; pl. 'awāṣif) = that which blows violently, violent wind, storm, gale, tempest, hurricane (act. participle from 'aṣafa ['aṣf/'uṣūf], to rage, to blow violently. See at 21:81, p. 1034, n. 10).

4. i. e., the angels scattering clouds and rains by Allah's command. *ناشرات nāshirāt* (f. pl.; s. *nāshirah*; m. *nāshir*) = those that scatter, spread, unfold, publish (act. participle from *nashara* [*nashr/nushār*], to spread out, to resurrect. See *munashshrah* at 74:52, p. 1911, n.12).

5. i. e., angels who make distinction between the lawful and the unlawful. *فارقات fāriqāt* (f. pl.; s. *fāriqah*; m. *fāriq*) = distinguishers, separators, dividers (act. participle from *faraqa* [*farq/furqān*], to separate, to divide. See *yufraqu* at 44:4, p. 1606, n. 7).

6. i. e., the angels who deliver *wahy* by Allah's command. *ملقيات mulqiyāt* (f. pl.; s. *mulqiyah*; m. *mulqin*) = those that hurl, deliver, cast, fling, throwers (act. participle from 'alqa, form IV of *laqiya* [*liqā' luqyān luqy luqyah/luqan*], to meet. See *mulqin* at 7:115, p. 508, n. 6).

7. i. e., the scripture, the Qur'ān.

عَذْرًا 6. By way of a plea¹أَوْ نَذْرًا ① or by way of warning.²

إِنَّمَا 7. Verily that which you are

تُوعَدُونَ لَوَاقِعٌ ⑤ promised³ is inevitable.⁴فَإِذَا النُّجُومُ 8. So when the stars⁵طُمِسَتْ ⑧ will be effaced,⁶

وَإِذَا السَّمَاءُ 9. And when the sky

فُرِجَتْ ⑩ will be cleft asunder,⁷

وَإِذَا الْجِبَالُ 10. And the mountains will

سُيِّفَتْ ⑫ be crushed and scattered,⁸

وَإِذَا الرُّسُلُ 11. And when the Messengers

أُوقِنَتْ ⑭ will be scheduled.⁹

لِأَيِّ يَوْمٍ 12. For which day

أُجِّلَتْ ⑮ were they deferred?¹⁰

لِيَوْمِ 13. For the Day

الْفَصْلِ ⑯ of Decision.¹¹

1. i. e., that it may not be said that Allah has not provided any guidance or given any warning (see 4:165, p. 318). عذر *'udhr* (s.; pl. *'a'dhâr*) = excuse, plea, apology, reason. See at 18:76, p. 938, n. 12.

2. i. e., against the consequences of unbelief and disobedience. نذر *nudhr* = warning. See *nudhur* at 54:39, p. 1737, n. 3.

3. i. e., of Resurrection and Judgement. توعدون *tû'adûna* = you are promised, assured, threatened, (v. ii. m. pl. impfct. passive from *wa'ada* [also from *'aw'ada*, form IV of *wa'ada*] [*wa'd*], to promise. See at 51:22, p. 1699, n. 7).

4. واقع *wâqî'* = that which falls/befalls, is about to fall, is going to occur/take place, inevitable (act. participle from *waqa'a* [وقوع *wuqû'*], to fall. See at 70:1, p. 1877, n. 2).

5. نجوم *nujûm* (pl.; s. *najm*) = stars. See at 56:75, p. 1764, n. 3.

6. i. e., extinguished. طمست *ṭamasnâ* = we obliterated, effaced, erased, wiped off, eradicated (v. i. pl. past from *ṭamasa* [*ṭams/ṭumûs*], to be effaced, to efface. See at 36:66, p. 1424, n. 9).

7. فرجت *furijat* = she or it was cleft, cleft asunder, split, opened (v. iii. f. s. past passive from *faraja* [*farj*], to open, to separate. See *furûj* at 70:29, p. 1881, n. 2).

8. نسفت *nusifat* = she or it was scattered, demolished, crushed, blown away (v. iii. f. s. past passive from *nasafa* [*nasf*], to scatter, spray, blow up. See *yansifu* at 20:105, p. 1002, n. 4).

9. i. e., they will be brought in the set time for bearing witnesses against their respective peoples (see 5:109, p. 384). أوقت *'uqqitat* = she or it was scheduled, assigned time, timed (v. iii. f. s. past passive from *waqqata*, from II from *waqata* [*waqt*], to set a time).

10. أُجِّلَتْ *'ujjilat* = she or it was delayed, postponed, deferred (v. iii. f. s. past passive from *'ajjala*, from II of *'ajala* [*'ajal*], to tarry, to linger. See *'ajjalta* at 6:128, p. 445, n. 9).

11. i. e., the Day of Judgement. فصل *faṣl* = parting, section, decision. See at 44:40, p. 1630, n. 7.

وَمَا 14. And what

أَدْرَبَكَ will make you realize¹

مَا يَوْمَ الْقَصْرِ 15 what the Day of Decision is?

وَلَيْلِ يَوْمِئِذٍ 15. Woe that day

لِلْمُكَذِّبِينَ to the disbelievers.²

أَلَمْ تَهْلِكْ 16. Did We not destroy³

الْأَوَّلِينَ those of old?⁴

ثُمَّ نَتَّبِعُهُم 17. Then We caused to

الْآخِرِينَ follow⁵ them the others?

كَذَلِكَ نَفْعَلُ 18. Suchwise shall We do

بِالْمُجْرِمِينَ with the sinful.⁶

وَلَيْلِ يَوْمِئِذٍ 19. Woe that day

لِلْمُكَذِّبِينَ to the disbelievers.

أَلَمْ نَخْلُقْكَ 20. Did We not create⁷ you

مِنْ مَّاءٍ مَّهِينٍ out of a water despicable?⁸

فَجَعَلْنَاهُ 21. Then We set⁹ it

1. ادرى 'adrâ = he informed, let know, notify, make (someone) know/understand (v. iii. m. s. past in form IV of darâ [dirâyah], to know. See at 69:3, p. 1868, n. 3).

2. مكذبين mukadhdhibîn (acc./gen. of mukadhdhibûn; sing. mukadhdhib) = those who cry lies (to), disbelievers (active participle from kadhdhaba, form II of kadhiba [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 52:11, p. 1708, n. 6).

3. نهلك nuhlik(u) = we destroy, annihilate (v. i. pl. impfct. form 'ahlaka, form IV of halaka [halk/ hulk/ halâk /tahlukah], to perish. The final letter is vowelless because of the particle lam coming before the verb. See nuhlika at 17:16, p. 877, n. 2).

4. i. e., because of their unbelief and disobedience. أولين 'awwalîn (pl.; acc./gen. of 'awwalîn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 46:17, p. 1638, n. 5.

5. i. e., We made others of their successors go the same way in retribution and destruction because of their persistent unbelief. نتبع nuttbi' = we cause to follow, pursue (v. i. pl. impfct. from 'atba'a, form IV of tabi'a [taba'/ tabâ'ah], to follow. See 'atba'a at 37:10, p. 1432, n. 2).

6. مجرمين mujrimîn (pl.; acc./gen. of mujrimûn; s. mujrim) = those who commit sins, sinners, culprits, sinful (act. participle from ajrama, form IV of jarama [jarm], to commit a crime. See at 54:47, p. 1738, n. 13).

7. i. e., originate. نخلق nakhlug(u) = we create, make, originate (v. i. pl. impfct. from khalafa [khalq], to create. The final letter is vowelless because of the particle lam coming before the verb. See at 7:11, p. 468, n. 2).

8. مهين mahîn = despicable, weak, mean, paltry, little. See at 68:10, p. 1860, n. 10.

9. i. e., in the mother's womb. جعلناه ja'alnâ = we made, set, appointed, rendered (v. i. pl. past from ja'ala [ja'l], to make, to set. See at 74:31, p. 1907, n. 11).

﴿١١﴾ فِي قَرَارٍ مَّكِينٍ in an abode¹ secure.²

﴿١٢﴾ إِنَّ قَدْرَ مَعْلُومٍ 22. Till a measure³ known.

﴿١٣﴾ فَقَدَرْنَا 23. Then We determined;⁴

﴿١٤﴾ فَنِعَمَ الْقَادِرُونَ We are. and Best Determiners

﴿١٥﴾ وَيْلٌ يَوْمَئِذٍ 24. Woe that day⁵

﴿١٦﴾ لِّلْمُكَذِّبِينَ to the disbelievers.⁶

﴿١٧﴾ أَلَمْ نَجْعَلِ 25. Did We not make

﴿١٨﴾ الْأَرْضَ كَنَاتًا the earth a receptacle⁷

﴿١٩﴾ أَحْيَاءَ 26. Of the living⁸

﴿٢٠﴾ وَأَمْوتَانَا and the dead?⁹

﴿٢١﴾ وَجَعَلْنَا فِيهَا 27. And set therein

﴿٢٢﴾ رَوَاسِيَ شِيمَخَاتٍ mountains¹⁰ very high¹¹

﴿٢٣﴾ وَأَسْقَيْنَاكُمْ and gave you to drink¹²

﴿٢٤﴾ مَاءً قَرَاتًا water sweet and tasty?¹³

﴿٢٥﴾ وَيْلٌ يَوْمَئِذٍ 28. Woe that day¹⁴

﴿٢٦﴾ لِّلْمُكَذِّبِينَ to the disbelievers.

1. قرار *qarâr* = stability, steadiness, firmness, solidity, to settle down, to rest, place of rest, abode. See at 40:64, p. 1532, n. 1.

2. مكين *makin* (s.; pl. *mukanâ'*) = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of *fa'il* from *makuna* [*makânah*]), to be strong. See *makkannâ* at 7:21, p. 729, n. 2).

3. i. e. measure of time and growth. قدر *qadar* = measure, quantity, destiny. See at 54:49, p. 1739, n. 5.

4. i. e., the shape, physical dimensions, capabilities, destiny, etc. قدرنا *qaddarnâ* = destined, decreed, estimated, determined (v. i. pl. past from *qaddara*, form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 56:60, p. 1761, n. 6).

5. i. e., the Day of Resurrection and Judgement.

6. مكذبين *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhîba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*]), to lie. See at 77:15, p. 1928, n. 2).

7. كفات *kifât* = container, holder, receptacle.

8. أحياء *'ahyâ'* (pl.; s. *hayy*) = living beings, alive.

9. أموات *'amwât* (pl.; sing. *mawayyit*) = dead, lifeless. See at 3:169, p. 222, n. 6.

10. رواسي *rawâsîn* (pl.; s. *râsîn/râsiyah*) = firm, anchored, fixed, towering mountains. See at 50:7, p. 1686, n. 8.

11. شامخات *shâmikhât* (f. pl.; s. *shâmikhah*; m. *shâmikh*) = tall, towering, lofty, very high, proud (act. participle from *shamkha* [*shamkh/shamûkh*]), to be high, tall).

12. أسقينا *'asqaynâ* = we gave to drink, gave water, watered, irrigated (v. i. pl. past from *'asqa*, form IV of *saqa* [*saqy*]), to give a drink. See at 72:16, p. 1894, n. 3).

13. فرات *furât* = tasty, sweet. See at 35:12, p. 1394, n. 6.

14. i. e., the Day of Resurrection and Judgement.

29. "Proceed¹ to what
 أَنْطَلِقُوا إِلَىٰ مَا
 كُنْتُمْ بِهِ تَكْذِبُونَ ﴿٢٩﴾
 you used to cry lies to."²
30. "Proceed to a shadow³
 أَنْطَلِقُوا إِلَىٰ ظِلٍّ
 ذِي ثَلَاثِ شُعَبٍ ﴿٣٠﴾
 of three prongs."⁴
31. "Neither giving shade⁵
 لَا ظِلِّيلٍ
 وَلَا يُغْنِي مِنَ النَّارِ ﴿٣١﴾
 nor availing⁶ against flame."⁷
32. Verily it will shoot⁸
 إِنَّهَا تَرْتَبِي
 بِشَكْرٍ كَالْقَصْرِ ﴿٣٢﴾
 sparks⁹ like castles."¹⁰
33. As if it were camels¹¹
 كَأَنَّهُ جِمَالَتٌ
 صُفْرٌ ﴿٣٣﴾
 of yellow colour."¹²
34. Woe that day¹³
 وَيْلَ يَوْمَئِذٍ
 لِلْمُكَذِّبِينَ ﴿٣٤﴾
 to the disbelievers.
35. This is a day
 هَذَا يَوْمٌ
 لَا يَنْطِقُونَ ﴿٣٥﴾
 they shall speak not."¹⁴
36. Nor shall leave be given¹⁵
 وَلَا يُؤْتُونَ
 لَهُمْ
 قِعْدِرُونَ ﴿٣٦﴾
 so they can make excuses."¹⁶

1. i. e., it will be said to the unbelievers. انطلقوا *intaliqû* = proceed, set out, depart, move off (v. ii. m. pl. imperative from *intalaqa*, form VII of *ṭalaqa/ṭaluqa* [*ṭalâq/ṭalâqah*] to be free/divorced, to be happy. See *intalaqû* at 68:23, p. 1862, n. 9).
2. i. e., the punishment of hell. تَكْذِبُونَ *tukadhhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhîb /kadhbah /kidhbah*], to lie. See at 56:82, p. 1765, n. 2).
3. i. e., to a three-prong smoke of hell. ظِلٍّ *ṣil* (s.; pl. *ṣilâl/ṣulâl/ʿaṣlâl*) = shade, shadow, shelter. See at 56:30, p. 1757, n. 10.
4. شعب *shu'ab* (pl., s. *shu'bah*) = branches, shoots, off-shoots, prongs.
5. ظليل *ṣalil* = shade-giving, ever-shading (act. participle in the scale of *fa'il* from *ṣalla* [*ṣall/ṣulâl*], to be, to continue. See *ṣallabâ* at 7:160, p. 527, n. 9).
6. يغني *yughnî* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *aghna*, form IV of *ghaniya* [*ghinan /ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).
7. لهب *lahab* = flame, blaze.
8. ترمي *tarmî* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramâ* [*ramy/rimâyah*], to throw. See *yarmûna* 24:23, p. 1113, n. 7).
9. شرر *sharar* = sparks.
10. قصر *qaṣr* (s.; pl. *quṣûr*) = palace, castle.
11. جمالات *jimâlât* (f. pl.; s. *jimâlah*) = camels.
12. صفر *ṣufr* = yellow colour, yellow.
13. i. e., the Day of Resurrection and Judgement.
14. ينطقون *yantiqûna* = they speak, talk, pronounce, articulate (v. iii. m. pl. impfct. from *naṭaqa* [*nuṭq/nutûq/mantiq*], to talk, speak, articulate. See at 27:85, p. 1227, n. 10).
15. يؤذن *yu'dhanu* = he is given leave/ permission (v. iii. m. s. impfct. passive from *'adhina* [*idhn*], to allow, to listen. See at 16:84, p. 855, n. 8).
16. يتعدون *ya'tadhîrûna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse. See *lâ ta'tadhîrû* at 9:66, p. 605, n. 5).

وَلْيَوْمَئِذٍ 37. Woe that day

لِلْمُكَذِّبِينَ 1 to the disbelievers.¹

هَذَا يَوْمُ الْقِيَامِ 38. This is the Day of Decision.

جَمَعْنَا 2 We have assembled² you

وَالْأَوَّلِينَ 3 and those of old.³

فَإِنْ كَانَ لَكُمْ كَيْدٌ 39. So if you have any plot⁴

فَكِيدُونِي 5 then plot against Me.⁵

وَلْيَوْمَئِذٍ 40. Woe that day

لِلْمُكَذِّبِينَ 6 to the disbelievers.

Section (Rukû') 2

إِنَّ الْمُسْلِمِينَ 41. Verily the righteous⁶ will

فِي ظِلِّلٍ وَعُيُونٍ 7 be amidst shades⁷ and springs;⁸

وَفَوَاحِشٍ 42. And fruits⁹

وَمَا يَشْتَهُونَ 10 such as they will desire.¹⁰

كُلُوا وَاشْرَبُوا 43. "Eat and drink¹¹

هَيْسَعًا 12 at ease¹²

بِمَا كُنْتُمْ تَعْمَلُونَ 13 for what you used to do.

1. مَكْذِبِينَ *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*; sing. *mukadhdhib*) = those who cry lies (to), disbelievers (active participle from *kadhdhaba*, form II of *kadhîba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 77:24, p. 1929, n. 6).

2. جَمَعْنَا *jama'nâ* = we gathered, collected, got together, assembled (v. i. pl. past from *jama'a* [*jam'*], to gather. See at 18:99, p. 946, n. 5).

3. أَوَّلِينَ *'awwalîn* (pl.; acc./gen. of *'awwalûn*; s. *'awwal*) = first ones, foremost, those of old, ancients. See at 77:16, p. 1928, n. 4.

4. كَيْد *kayd* = scheme, plot, plan, stratagem. See at 68:45, p. 1866, n. 9.

5. i. e., if you can escape the judgement and punishment by any stratagem you can do; but you cannot. *kidûni* (originally *kidû + ni*): كِيدُوا *kidû* = you (all) conspire, plot, contrive (v. ii. m. pl. imperative from *kâda* [*kayd*], to contrive, to set a strategy. See *kayd* at 11:55, p. 697, n. 7).

6. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy* / *wiqâyah*], to guard, to protect. See at 69:48, p. 1875, n. 11).

7. ظِلَالٍ *zilâl* (pl.; s. *zill*) = shadows, shades. See at 76:14, p. 1922, n. 2.

8. i. e., in the gardens and springs of paradise. عِيُونٍ *'uyûn* (pl.; s. *'ayn*) = springs, fountains, eyes.

See at 54:12, p. 1731, n. 8).

9. فَوَاحِشٍ *fawâkih* (pl.; s. *fâkihah*) = fruits. See at 43:73, p. 1601, n. 4.

10. يَشْتَهُونَ *yashthâna* = they desire, wish, covet, crave, long for (v. iii. m. pl. impfct. from *ishtahâ*, form VIII of *shahâ* / *shahiya* [*shahw* / *shahy* / *shahwah*], to desire, to wish. See at 56:21, p. 1556, n. 5).

11. اشْرَبُوا *ishrabû* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb*, *mashrab*], to drink, sip. See at 2:60, p. 28, n. 8).

12. هَيْسَعًا *hani'* = ease, pleasure, well-being. See at 69:24, p. 1872, n. 8.

إِنَّا كَذَلِكَ 44. Verily suchwise We do
تَجْزِي الْمُحْسِنِينَ 44 reward¹ the righteous.²

وَيْلٌ يَوْمَئِذٍ 45. Woe that day³
لِلْمُكَذِّبِينَ 45 to the disbelievers.

كُلُوا وَتَمَتَّعُوا قَلِيلًا 46. Eat⁴ and enjoy⁵ a little.
إِنَّكُمْ 46 You indeed are
تَجْرِمُونَ 46 committing sins.⁶

وَيْلٌ يَوْمَئِذٍ 47. Woe that day
لِلْمُكَذِّبِينَ 47 to the Disbelievers.

وَإِذَا قِيلَ 48. And when it is said to
لَهُمْ ارْكَعُوا 48 them: "Bow in prayer",⁷

لَا يَرْكَعُونَ 48 they bow not.

وَيْلٌ يَوْمَئِذٍ 49. Woe that day
لِلْمُكَذِّبِينَ 49 to the disbelievers.

فِي أَيِّ حَدِيثٍ 50. So in what discourse⁸
بَعْدَهُ يَوْمَئِذٍ 50 after it⁹ will they believe?¹⁰

1. *najẓ* = we reward, recompense, requite, repay, punish (v. i. pl. impfct. from *jazā* [jazā'], to recompense. See at 46:25, p. 1651, n. 9).

2. *muhsinîn* = (pl.; acc. /gen. of *muhsinûn*; sing. *muhsin*) = those who do good/right things, righteous, virtuous, charitable, generous (active participle from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good. See at 51:16, p. 1698, n. 8).

3. i. e., the Day of Resurrection and Judgement.

4. The address is to the unbelievers. *كلوا kulû* = you (all) eat (v. ii. m. pl. imperative from '*akala* [*akl*], to eat. See at 23:51, p. 1088, n. 4).

5. *تمتعوا tamatta'û* = you (all) enjoy, enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat'*/*mut'*/*ah*], to carry away. See at 51:43, p. 1703, n. 6).

6. *mujrimûn* (pl.; s. *mujrim*) = sinful, those committing sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 70:11, p. 1878, n. 11).

7. *اركعوا irka'û* = you (all) bow, bend the body [in prayer] (v. ii. m. pl. imperative from *raka'a* [*rukû'*], to bow. See at 2:43, p. 22, n. 3).

8. *ḥadīth* (s.; pl. *ahādīth*) = speech, talk, narrative, report, discourse, account. See at 68:44, p. 1866, n. 6.

9. i. e., this Qur'ân.

10. *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from '*âmana* [*'imân*], from IV of *amina*, to be safe. See at 28:3, p. 1231, n. 7).

78. SÛRAT AL-NABĀ' (THE NEWS)

Makkan: 40 'āyahs

It is an early Makkan *sūrah*. Its main themes are *tawhīd* (monotheism), Resurrection, Judgement, reward and punishment in the hereafter. It starts by calling attention to the Qur'ān and the Resurrection which is termed "the Great News", *al-Nabā' al-ʿAẓīm*, because it appeared as a new and unheard-of thing to the unbelievers who started asking one another about it and expressed their surprise and ridicule at it. The *sūrah* is named after these initial 'āyahs and the main theme. It then draws attention to Allah's power in creating the earth, the heaven, the sun, the moon, male and female, day and night, sleep and wakefulness, clouds and rains, plants and corns and everything else by way of emphasizing His Lordship (*rubūbiyyah*) and that He can recreate and resurrect at will. It then points out that the Day of Judgement is an appointed time (*miqāt*, 'āyah 17) when the trumpet will be blown and all will be resurrected and gathered for Judgement. Then mention is made of the punishment that awaits the unbelievers and transgressors and the rewards that will be given to the righteous and believers. The *sūrah* ends by reminding all that on the Day of Judgement none will have power to speak out except the one whom Allah will give permission to do so and that the unbelievers will wish that they had better remained reduced into dust.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

عَمَّ 1. About what¹

بَسَّأَلُوْنَ ① are they asking one another?²

عَنِ النَّبَاِ 2. About the news³

الْعَظِيْمِ ② very grave,⁴

الَّذِي هُوَ فِيهِ 3. Which they are in

مُخْتَلِفُوْنَ ③ disagreement?⁵

كَلَّا 4. Not at all!⁶

سَيَعْلَمُوْنَ ④ they shall know.⁷

كَلَّا 5. Again, not at all;

سَيَعْلَمُوْنَ ⑤ they shall know.

1. عم *'amma* (عن *'an* + ما *mā* = عما = *'ammā*/*'amma*) = about what?

2. يتسألون *yatasā' alāna* = they ask one another, enquire of one another, make queries, make claims, demand (v. iii. m. pl. impfct. from *tasā'ala*, form VI of *sa'ala* [su'āl], to ask. See at 74:40, p. 1910, n. 2).

3. نبا *'naba'* (s.; pl. *'anbā'*) = news, information, intelligence. See at 64:5, p. 1831, n. 9.

4. i. e., the Qur'ān and what it gave out about the Resurrection and Judgement which was quite unheard of to the unbelievers who started expressing surprise at it and divergent views about it. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, most grand, huge, immense, monstrous, grave, All-Great. See at 69:52, p. 1877, n. 6).

5. مختلفون *mukhtalifūn* (pl.; s. *mukhtalif*) = those who hold different views, are in disagreement, differ from one another (act. participle from *ikhtalafa*, form VIII of *khalafa* [khalaf], to come after. See *mukhtalifūn* at 11:118, p. 720, n. 2).

6. i. e., there is no need for doubting and expressing different opinions about the Resurrection and Judgement which is bound to take place.

7. i. e., they shall know the certainty of it and also the consequences of their unbelief and disobedience.

أَلَمْ نَجْعَلِ الْأَرْضَ مَهْدًا ﴿٦﴾	6. Have We not made ¹ the earth a cradle? ²
وَالْجِبَالَ أَوْتَادًا ﴿٧﴾	7. And the mountains as pegs? ³
وَخَلَقْنَاكُمْ أَزْوَاجًا ﴿٨﴾	8. And We created you in couples. ⁴
وَجَعَلْنَا نَوْمَكُمْ سُبَاتًا ﴿٩﴾	9. And We made your sleep as rest. ⁵
وَجَعَلْنَا اللَّيْلَ لِيَاسًا ﴿١٠﴾	10. And We set the night as a covering. ⁶
وَجَعَلْنَا النَّهَارَ مَعَاشًا ﴿١١﴾	11. And We made the day for living. ⁷
وَبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ﴿١٢﴾	12. And We built ⁸ above you seven strong ones. ⁹
وَجَعَلْنَا سِرَاجًا وَهَّاجًا ﴿١٣﴾	13. And We have set a lamp ¹⁰ incandescent. ¹¹

1. This and the succeeding 'āyahs describe some of Allah's power of wonderful creation by way of pointing out that He can destroy and recreate at any time at will. نجعل *naj'alu(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'ī], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See *naj'alu* at 68:35, p. 1864, n. 8).
2. i. e., habitable by making the earth's crust solid with plains. مهد *mihād* = bed, place of rest, fold that holds something, cradle. See at 38:56, p. 1473, n. 7.
3. Modern scientists recognise the function of hills and mountains in stabilizing the earth's crust. أوتاد *'awtād* (pl.; s. *watad*) = pegs, poles, stakes. See at 38:12, p. 1462, n. 2.
4. أزواج *'azwāj* (sing. زوج *zawj*) = husbands, wives, spouses, consorts, partners, pairs, couples, kinds, sorts. See at 70:30, p. 1881, n. 4.
5. سبات *subāt* = lethargy, slumber, inactivity, sleep, cessation, pause, rest. See at 25:47, p. 1152, n. 7.
6. The night is called a clothing or covering because its darkness covers all within its scope. لباس *libās* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. See at 35:33, p. 1402, n. 3.
7. i. e., to be active as opposed to being asleep, and to enjoy living and to earn the necessities of life. معاش *ma'āsh* = to live, to be alive, living. (verbal noun of 'āsha, to live. See *ma'īshah* at 43:32, p. 1590, n. 5).
8. بنينا *banaynā* = we built, set up, founded, constructed (v. i. pl. past from *banā* [binā'/bunyān], to build. See at 51:47, p. 1704, n. 2).
9. i. e., the seven heavens, skies. شداد *shidād* (pl.; s. *shadīd*) = strong, strict, hard, severe, stern, difficult. See at 66:6, 1846, n. 13).
10. i. e., the sun. سراج *sirāj* (s.; pl. *suruj*) = lamp, light, incandescent light. See at 71:16, p. 1887, n. 4.
11. وهَّاج *wahhāj* = that which burns, is ablaze (act. participle in the intensive scale of *fa''āl* from *wahaja* [wahj/wahjān], to burn, to be ablaze, to be incandescent).

وَأَنْزَلْنَا 14. And We send down¹

مِنَ الْمُعْصِرَاتِ from the rain-laden clouds²

مَاءً مُّجَابًا 10 water flowing in profusion..³

لِنُخْرِجَ 15. That We may produce⁴

بِهِمْ حَبًّا وَنَبَاتًا 16 therewith grain⁵ and plants.⁶

وَجَنَّاتٍ 16. And gardens

أَلْفًا 17 dense and luxuriant.⁷

إِنَّ يَوْمَ الْقَضَىٰ 17. Verily the Day of Decision⁸

كَانَ مِيقَاتًا 17 is an appointed time.⁹

يَوْمَ يَفْخُ 18. That day blown will be¹⁰

فِي الصُّورِ the trampet¹¹

فَأَتُونَ and you will be coming

أَفْوَاجًا 18 in groups.¹²

وَفُتِحَتِ 19. And opened¹³ will be

السَّمَاءُ فَكَانَتْ the sky and it will become

أَبْوَابًا 19 gateways.¹⁴

وَسُيِّرَتِ 20. And set in motion¹⁵ will be

1. أَنْزَلْنَا 'anzalnâ = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzûl], to come down. See at 64:8, p. 1833, n. 2).

2. معصرات *mu'sîrât* (pl.; s. *mu'sîrah*) = rain-laden clouds.

3. i. e., rains in torrents. تُحَاجُّ *thajjâj* = that which flows in profusion, copiously, abundantly (act. participle in the scale of *fa'âl* from *thajja*, to flow in profusion).

4. نَخْرَجُ *nukhrija(u)* = we bring out, produce, drive out, expel (v. i. pl. impfct. from 'akhraja, form IV of *kaharaja* [kharûj]), to go out, to leave. The final letter takes *fat-hah* because of a hidden 'an in *li* of motivation coming before the verb. See *nukhriju* at 32:27, p. 1332, n. 8).

5. حَبُّ *habb* (s.; pl. *hubûb*) = grain, corn, seed, cereal. See at 36:33, p. 1416, n. 11.

6. نَبَاتٍ *nabât* = vegetation, plants, vegetable organism. See at 57:20, p. 1776, n. 6.

7. أَلْفٌ *'alfâf* (pl.; s. *liff*) = densely growing trees, of luxuriant growth, thicket.

8. i. e., the Day of Judgement. فَصْلٌ *faṣl* (s.; pl. *fuṣûl*) = parting, discharge, decision, decree, section, chapter. See at 42:21, p. 1569, n. 2.

9. مِيقَاتٍ *mîqât* (sing.; pl. *mawâqit*) = appointed time/ term, meeting point, venue, deadline, timetable. See at 56:50, p. 1760, n. 2.

10. يَفْخُ *yunfakhu* = he or it is blown, breathed, inflated (v. iii. m. s. impfct. passive from *nafakha* [nafakh], to blow. See at 27:87, p. 1228, n. 5).

11. صُورٌ *sûr* = horn, bugle, trumpet. See at 69:13, p. 1870, n. 11.

12. أَفْوَاجٍ *'afwâj* (pl.; s. *fawj*) = bands, troops, groups. See *fawj* at 67:9, p. 1852, n. 9.

13. فَتِحَتِ *futiḥat* = she was opened, released, unleashed, conquered (v. iii. f. past from *fataha* [fath], to open. See 39:71, p. 1506, n. 3).

14. i. e., for the coming down of the angels. أَبْوَابٌ *'abwâb* (sing. *bâb*) = doors, gates, gateways, sections. See at 43:34, p. 1591, n. 7.

15. سُيِّرَتِ *suyyirat* = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sâra* [sayr /sayrârah / masîr /masîrah/asyâr] to move, to travel. See at 13: 31, p. 777, n. 5).

الْجِبَالِ	the mountains, ¹	1. الجبال <i>jibâl</i> (pl.; s. <i>jabal</i>) = mountains, mountain-like clouds. See at 56:5, p. 1754, n. 2.
فَكَانَتْ سُرَابًا	so they shall be a mirage. ²	2. سراب <i>sarâb</i> = mirage, phantom. See at 24:39, p. 1122, n. 5.
إِنَّ جَهَنَّمَ كَانَتْ	21. Verily hell shall be	3. i. e., they will be in readiness and lying in wait to engulf the sinful. <i>mirsâd</i> = ambush, observation post.
مِرْصَادًا	an ambush ³ —	4. طاغين <i>tâghîn</i> (pl.; acc/gen. of <i>tâghîn</i> ; s. <i>tâghîn</i>) = transgressors, oppressors, tyrants, those exceeding the bounds, disloyal (act. participle from <i>tâghâ</i> [<i>tâghan/ tughyân</i>], to exceed all bounds. See at 68:31, 1863, n. 9).
لِلظَّالِمِينَ	22. For the transgressors ⁴	5. i. e., a destination and abode. مآب <i>ma'âb</i> = place to which one returns, return. See at 38:55, p. 1473, n. 4.
مَنَابًا	a place of return. ⁵	6. لآبِثِينَ <i>lâbithîn</i> (pl.; acc/gen. of <i>lâbithûn</i> ; s. <i>lâbith</i>) = those staying, abiding, living, tarrying, lingering (act. participle from <i>labitha</i> [<i>labith/lubith/lubâth</i>], to remain. See <i>labithaan</i> 37:144, p. 1452, n. 8).
لَيَبِثِينَ	23. They shall abide ⁶	7. أَحْقَابًا <i>'ahqâb</i> (pl.; s. <i>huqb</i>) = ages, long periods, epochs. See <i>huqub</i> at 18:60, p. 934, n. 9.
فِيهَا أَحْقَابًا	therein for ages. ⁷	8. يَذُوقُونَ <i>yadhûqûna</i> = they taste (v. iii. m. pl. impfct. from <i>dhâqa</i> [<i>dhawq/ dhawâq/madhâq</i>], to taste. See at 44:56, p. 1616, n. 7).
لَا يَذُوقُونَ	24. They shall not taste ⁸	9. i. e., anything cool. برد <i>bard</i> = cold, coolness. See at 21:69, p. 1030, n. 9.
فِيهَا بَرْدًا	therein coolness ⁹	10. شَرَابًا <i>sharâb</i> (s.; pl. <i>'ashribah</i>) = drink, beverage. See <i>yashrabûna</i> at 76:5, p. 1920, n. 5.
وَلَا شَرَابًا	nor any drink; ¹⁰	11. حَمِيمًا <i>hamîm</i> = hot water, close friend, intimate friend. (act. participle in the scale of <i>fa'il</i> from <i>hamma</i> [<i>hamm</i>], to heat, make hot. See at 70:10, p. 1878, n. 8.
إِلَّا حَمِيمًا	25. Except hot water ¹¹	12. غَسَاقًا <i>ghassâq</i> = secretion of the body, pus. See at 38:57, p. 1473, n. 10.
وَعَسَاقًا	and body secretion. ¹²	13. جَزَاءً <i>jazâ'</i> = retribution, penalty, repayment, recompense, requital, reward. See at 76:9, p. 1921, n. 3).
جَزَاءً	26. As a recompense ¹³	14. i. e., in accord with their deeds in the worldly life. وفاق <i>wifâq</i> = accordance, conformity, agreement, concord. <i>wifâqan</i> = in conformity, in accord, appropriate, befitting.
وَفَاقًا	in accord. ¹⁴	
إِنَّهُمْ كَانُوا	27. Verily they used	

لَا يَرْجُونَ 1 not to look forward¹ to

حِسَابًا 2 any accounting.²

وَكَذَّبُوا 28. And they cried lies³ to

بَيِّنَاتِنَا كَذَّابًا 4 Our signs⁴ in rejection.

وَكُلُّ شَيْءٍ 29. And everything

أَحْصَيْنَاهُ 5 We have computed⁵

كِتَابًا 6 in a book.

فَذُوقُوا 30. So have the taste;⁶

فَلَنْ نَزِيدَكُمْ 7 and We shall increase⁷ you not

إِلَّا عَذَابًا 8 but in punishment.

Section (Rukû') 2

إِنَّ لِلْمُتَّقِينَ 31. Verily the righteous⁸ will

مَغَارًا 9 have a success.⁹

حَدَائِقَ وَأَعْنَابًا 10 32. Orchards¹⁰ and vines;¹¹

وَكَوَاعِبَ 33 And youthful wives¹²

أَنْزَابًا 13 of equal age;¹³

1. يرجون *yarjûna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ* /*rajâh* /*marjâh*], to hope, to expect. See at 45:14, p. 1622, n. 2).

2. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, taking of account. See at 38:26, p. 1466, n. 9.

3. كذبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 64:10, p. 1834, n. 1).

4. i. e., the texts of the Qur'ân. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, statements of the Qur'ân, evidences. See at 74:16, p. 1906, n. 1.

5. أحصينا *'ahṣaynâ* = we computed, calculated, counted, reckoned, took into account (v. i. pl. past from *'ahṣâ*, form IV from the root *ḥaṣṣ* /*ḥaṣan*. See at 36:12, p. 1411, n. 10).

6. i. e., of the punishment. ذوقوا *dhûqû* = you (all) taste, have the taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq* /*madhâq*], to taste. See at 54:48, p. 1739, n. 1).

7. نزيد *nazîda(u)* = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase. The final letter takes *fat-hah* because of the particle *lan* coming before the verb. See *nazîdu* at 7:161, p. 528, n. 5).

8. متقين *muttaqîn* (acc./gen. of *muttaqûn*; sing. *muttaqîn*) = those who are on their guard, protect themselves (i. e., by carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous (active participle from *ittaqa*, form VIII of *waqa* [*waqy* /*wiqâyah*], to guard, to protect. See at 77:41, p. 1931, n. 6).

9. مغارة *mafâzah* = success, escape, to run away, to slip away. See at 39:61, p. 1502, n. 12.

10. حدائق *ḥadâ'iq* (pl.; s. *ḥadîqah*) = gardens, orchards, parks. See at 27:60, p. 1220, n. 7.

11. أعناب *'a'nâb* (pl.; sing. *'inab*) = grapes, vines. See at 36:34, p. 1417, n. 4.

12. كواعب *kawâ'ib* (pl.; s. *kâ'ib*) = youthful girls/maidens/wives.

13. أنزاب *'atrâb* (pl.; s. *tarb*) = females of equal age with those of their husbands. See at 56:37, 1758, n. 8.

وَكَأْسًا 34. And a tumbler¹

رِيحًا مَلَأًا 2 full to the brim.²

لَا يَسْمَعُونَ 35. They shall hear³ not

فِيهَا لَعْوًا 4 therein any vain talk⁴

وَلَا كِبَابًا 5 nor any lying.⁵

جَزَاءً 36. As a reward⁶

مِنْ رَبِّكَ 7 from your Lord —

عَطَاءً حِسَابًا 8 a gift⁷ on consideration.⁸

رَبِّ السَّمَوَاتِ 37. The Lord of the heavens

وَالْأَرْضِ وَمَا 9 and the earth and all that is

بَيْنَهُمَا 10 in between the two,⁹

الرَّحْمَنِ 11 the All-Compassionate.

لَا يَمْلِكُونَ 12 They shall have no power¹⁰

عِنْدَهُ 13 in His Presence

خِطَابًا 14 of making an address.¹¹

يَوْمَ 38. That day

يَقُومُ الرُّبُوعُ 12 there will stand up Jibrîl¹²

وَالْمَلَائِكَةُ صَفًّا 13 and the angels¹³ in rows.¹⁴

لَا يَتَكَلَّمُونَ 15 There shall speak¹⁵ not

1. *ka's* (s.; pl. *ku'ûs/ki'ûs/ka'sât*) = cup, tumbler, drinking glass. See at 37:45, p. 1437, n. 10.

2. i. e., with the most salutary drink. *dihâq* = full to the brim.

3. *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See at 10:67, p. 661, n. 10).

4. *laghw* = loose talk, thoughtless utterance, vanity, nonsense, ineffectual. See at 56:25, p. 1756, n. 12.

5. *kidhdhâb* = denial, rejection, lying.

6. *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 78:26, p. 1936, n. 13).

7. *'atâ'* (s.; pl. *'a'tiyah*) = gift, present, offer. See at 38:39, p. 1469, n. 11.

8. i. e., on consideration of the deeds and merits. *hisâb* (pl. *hisâbat*) = calculation, reckoning, accounting, taking of account, consideration. See at 38:26, p. 1466, n. 9.

9. This is an emphatic statement of monotheism, particularly monotheism in respect of Allah as the Sole Creator and Lord (*twhid al-rubûbiyah*).

10. *yamlikûna* = they possess, hold, dominate, own, have power over (v. iii. m. pl. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See at 35:13, p. 1376, n. 3).

11. *khitâb* (s.; pl. *khitâbat*/*akhtîbah*) = speech, public address, oration, letter. See at 38:24, p. 1465, n. 1.

12. *Rûh* is another name for Jibrîl. He is mentioned specifically for his distinguished position among the angels. *rûh* (s.; pl. *'arwâh*) = breath of life, soul, spirit, spirit of life, wahy, Jibrîl. See at 70:4, p. 1877, n. 7.

13. *malâ'ikah* (sing. *malak*) = angels. See at 41:14, p. 1544, n. 8.

14. *ṣaff* (s.; pl. *ṣufûf*) = row, rank, line, file. See at 61:4, p. 1815, n. 3).

15. *yatakallamûna* = they speak, talk, discuss, converse (v. iii. m. pl. impfct. from *takallama* form V of *kalama* (*kalm*), to wound. See *yatakallamu* at 30:35, p. 1301, n. 8)

إِلَّا مَنْ
أَذِنَ لَهُ
الرَّحْمَنُ
وَقَالَ
صَوَابًا

anyone except the one
for whom there gives leave¹
the All-Compassionate;
and he shall speak
that which is right.²

ذَلِكَ الْيَوْمِ
الْحَقِّ

39. That is the Day
Most True.³

فَمَنْ شَاءَ اخْتَدِ
إِلَىٰ رَبِّهِ
مَتَابًا

So whoever wills may take⁴
towards his Lord
a destination.⁵

إِنَّا أَنْذَرْنَاكُمْ
عَذَابًا قَرِيبًا

40. Verily We warn⁶ you of
a punishment not far away.⁷

يَوْمَ يَنْظُرُ الْمَرْءُ
مَا قَدَّمَتْ
يَدَاهُ

That day a person will see⁸
what have there advanced⁹
his two hands;

وَيَقُولُ الْكَافِرُ
يَلَيْتَنِي
كُنْتُ رُءُوبًا

and the unbeliever will say:
"Woe to me,
would that I were dust!"¹⁰

1. i. e., not even the angels will speak and intercede for anyone unless Allah gives leave to do so (See also 2:255, 21:28, 34:22 and 53:26).

أَذِنَ 'adhina = he permitted, gave leave, allowed (v. iii. m. s. past from 'idhn, to allow, to permit, to listen. See at 34:22, p. 1376, n. 10).

2. صواب *ṣawāb* = that which is right, correct, proper.

3. i. e., there is no doubt about its occurrence.

4. اتَّخَذَ *ittakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See at 76:29, p. 1925, n. 4).

5. مَتَابَ *ma'āb* = place to which one returns, destination, return. See at 78:22, p. 1936, n. 5.

6. أَنْذَرْنَا 'andharnā = we warned, cautioned, (v. i. pl. past from 'andhara, form IV of nadhara [nadh'r/nudhūr], to dedicate, to vow. In its form IV ('indhār) the verb means to warn with a mention of the consequences of disregarding the warning. See 'andhara at 54:36, p. 1736, n. 6).

7. قَرِيبَ *qarīb* = near, proximate, not far away, close by, shortly, Ever Near. See at 72:25, p. 1896, n. 6.

8. يَنْظُرُ *yanzuru* = he looks, sees, views, glances, looks expectantly, awaits, waits for (v. iii. m. s. impfct. from nazara [nazara [nazr/manzar], to see, view, look at. See at 38:15, p. 1462, n. 9).

9. i. e., of good and bad deeds. قَدَّمَتْ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from qaddama, form II of qadama / qadima [qadm /qudūm /qidmān /maqdam] to precede, to arrive. See at 62:7, p. 1822, n. 9).

10. i. e., not resurrected, and the death was the end of everything (see 69:27, p. 1873). تُرَابَ *turāb* (s.; pl. *atribah/ tirbān*) = soil, dust, dirt, earth. See at 56:47, p. 1759, n. 11.

79. SŪRAT AL-NĀZĪ'ĀT (THE DIVESTERS)

Makkan: 46 'āyahs

This is also an early Makkan *sūrah* and, like the previous *sūrah*, its main themes are monotheism (*tawhīd*), the Messengership (*risālah*) of Muḥammad, peace and blessings of Allah be on him, the Resurrection, Judgement, reward and punishment in the hereafter. It is named after its first 'āyah wherein Allah swears by those angels who take away the lives of Allah's creatures by Allah's command. It then refers to the Resurrection and the situation on that day of those who die believe in it and to their doubts about it. Then it is pointed that there will be only a single blast and all will be resurrected. Next a reference is made to how Fir'awn disbelieved and disobeyed the Messenger of Allah, Mūsā, peace be on him, and how Allah punished him and his followers. This is done by way of reminding the unbelievers of the consequences of disbelieving and rejecting the message and the guidance delivered by the Messenger Muḥammad, peace and blessings of Allah be on him. The *sūrah* ends by once again drawing attention to the Day of Resurrection and the rewards and punishments that await respectively the believers and the unbelievers.

سُورَةُ النَّازِعَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالَّذِينَ عَدَّتْ 1. By those who divest¹

غُرُوقًا 2 in a plunge.²

وَالَّذِينَ سَطَّتْ 2. By those who draw³

نَسْطًا 3 in a mild draw.

وَالَّذِينَ سَبَّحَتْ 3. By those who swim across⁴

سَبْحًا 4 in a swim.

فَالَّذِينَ سَبَقَتْ 4. Then the outstrippers⁵

سَبْقًا 5 who go ahead.

فَالَّذِينَ أَمَرَتْ 5. And those who carry out⁶

أَمْرًا 6 a command.

1. i. e., the angels who divest the life-spirit (*rūh*) of the unbelievers at death, Allah may swear by anything or being of His creation, but His servants may swear only by Him. نَازِعَاتِ *nāzi'āt* (f. pl.; s. *nāz'ah*; m. *nāzi'*) = those that take with force, wrest, divest, remove, deprive (act. participle from *naza'a* [*naz'*], to take away. *tanzi'u* at 54:20, p. 1733, n. 1).

2. غَرَقَ *gharaq* = drowning, sinking, immersion, plunge. See *mughraqūn* at 44:24, p. 1610, n. 11.

3. i. e., the angels who take away mildly the *rūh* of believers at death. نَاشِطَاتِ *nāshīāt* (f. pl.; s. *nāshīah*; m. *nāshī'*) = those who draw/ pull /attract gently (act. participle from *nashaṭa* [*nashī'*], to draw/ attract mildly).

4. i. e., for carrying out Allah's commands. سَابِحَاتِ *sābihāt* (f. pl.; s. *sābihah*; m. *sābih*) = swimmers, those who float (act. participle from *sabaha* [*sabh/sibāhah*], to swim. See *sabbih* at 76:26, p. 1924, n. 8).

5. i. e. the angels. سَابِقَاتِ *sābiqāt* = those that go ahead, outstrippers (act. participle from *sabaqa* [*sabq*], to be or get ahead or before. See *sābiq* at 36:40, p. 1418, n. 9).

6. مَدْبِرَاتِ *mdabbirāt* (f. pl.; s. *mdabbirah*; m. *mdabbir*) = those that arrange, organize, regulate, direct, conduct, carry out (act. participle from *dabbara*, form II of *dabara* [*dubūr*], to turn one's back, to pass. See *yudabbiru* at 32:5, p. 1325, n. 7)

يَوْمَ تَرْجُفُ 6. On that day there will

الرَّاجِفَةُ 1 convulse¹ the convulsion.²

تَتَّبِعُهَا 7. There shall follow³ it

الرَّادِفَةُ 7 the succeeding one.⁴

قُلُوبٌ يَوْمَئِذٍ 8. Hearts shall that day be

وَأَجْفَةٌ 8 in commotion.⁵

أَبْصُرُهَا 9. Their eyes shall be

خَاشِعَةً 9 downcast.⁶

يَقُولُونَ 10. They say:

أَوَأَنَّا لَمُرَدُّونَ 10 "Shall we indeed be reverted⁷

فِي الْوَالِدِ الْأَوَّلِ 10 to the original state?"⁸

أَوَإِذَا كُنَّا 11. "Will that be when we are

عِظَامًا مَّخْرَجَةً 11 bones⁹ rotten to dust?"¹⁰

قَالُوا إِنَّا لَكَ إِذَا 12. They say: "That then

كِرَّةٌ خَاسِرَةٌ 12 will be a return¹¹ in loss."¹²

فَإِنَّمَا هِيَ 13. But it will only be

1. The conclusion of the swearing is that the Resurrection shall take place and that on that day the first blowing of the trumpet will cause the death of every living being and convulse the earth and the mountains. *ترجف* *tarjufu* = she or it quakes, is shaken, convulses, trembles, agitates (v. iii. f. s. impfct. from *rajafa* [*rajif/rajafân*], to be convulsed, to quake. See at 73:14, p. 1900, n. 9).

2. i. e., the first blowing of the trumpet. *راجة* *râjifah* (f. s.; m. *râjif*) = that which convulses, shakes, agitates (act. participle from *rajafa*. See n. 1 above).

3. *تبع* *taba'û* = she or it follows, comes after (v. iii. f. s. impfct. from *tabi'a* [*taba'/tabâ'ah*], to follow. See *ittaba'û* at 71:21, p. 1888, n. 2).

4. i. e., the second blowing of the trumpet for the Resurrection. *رادية* *râdifah* (f. s.; m. *râdif*) = that which comes next, the succeeding one (act. participle from *رادف* *radifa* [*radf*], to come next. See *radifa* at 27:72, p. 1224, n. 5).

5. *واجفة* *wâjifah* (f. s.; m. *wâjif*) = agitated, excited, in commotion (act. participle from *wajafa* [*wajif / wujûf / wajif*], to be agitated. See *'awjafum* at 59:6, p. 1796, n. 11).

6. *خاشعة* *khâshî'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushû'*], to be submissive, humble, dry and barren. See at 68:43, p. 1865, n. 12).

7. i. e., the unbelievers say. *مردودون* *mardûdûn* (pl.; s. *mardûd*) = those reverted, returned, sent back, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *mardûd* at 11:76, p. 705, n. 3).

8. *حافرة* *hâfirah* = original condition/state.

9. *عظام* *'izâm* (pl.; sing. *'azm*) = bones. See at 75:3, p. 1913, n. 5.

10. *نخرة* *nakhirah* = rotten, rotten to dust, worm-eaten, decayed.

11. *كرة* *karrah* (s.; pl. *karrât*) = a return, recurrence, comeback, once.

12. i. e., because they will be punished. *خاسرة* *khâsirah* (f. s.; m. *khâsir*) = she or that which is in loss, loser, is doomed to loss (active participle from *khâsara* [*khusr/khasâr / khasârah / khusrân*] to lose. See *khâsirûn* at 63:9, p. 1828, n. 11).

زَجْرَةً وَجِدَةً ١٤ a blast¹ for once.

فَإِذَا هُمْ 14. And lo, they shall be

بِالسَّاهِرَةِ ١٥ on the earth's surface!²

هَلْ أَتَاكَ 15. Has there come to you

حَدِيثَ مُوسَى ١٥ the account³ of Mûsâ?

إِذْ نَادَاهُ رَبُّهُ 16. When his Lord called out⁴

بِالْوَادِ الْمُقَدَّسِ ١٦ to him in the valley⁵ sanctified,⁶

طُوًى ١٦ Tuwâ?⁷

أَذْهَبَ إِلَى فِرْعَوْنَ 17. "Go to Fir'awn.

إِنَّهُ طَغَى ١٧ Verily he has transgressed."⁸

فَقُلْ 18. "And say to him:

هَلْ لَكَ إِلَى 18. Are you willing to proceed

أَنْ تُزَكِّىَ ١٨ to purifying yourself?"⁹

وَأَهْدِيكَ 19. "And I guide¹⁰ you

إِلَى رَبِّكَ 19. towards your Lord,

فَتُخَشَى ١٩ so you be afraid?"¹¹

1. زجرة *zajrah* = blast, piercing sound. See at 37:19, p. 1433, n. 6.

2. i. e., they shall all be resurrected. ساهرة *sâhirah* = surface of the earth (The Arabs call the open space on the earth's surface *sâhirah* because they use to pass night over such a place).

3. The account of Mûsâ, peace be on him, is recalled in order to remind the unbelievers of the consequences of their unbelief and to encourage the Prophet, peace and blessings of Allah be on him, in the face of the unbelief and opposition of his people. حديث *hadîth* (s.; pl. أحاديث '*ahâdîth*) = speech, talk, narrative, report, discourse, account. See at 77:50, p. 1932, n. 8.

4. نادى *nâdâ* = he called out, called, summoned, cried out (v. iii. m. s. past in form III of *nadâ* [*nadw*], to call. See at 43:51, p. 1595, n. 10).

5. واد *wâdin* (s.; pl. 'awdiyah) = ravine, river bed, valley, vale, gorge. See at 27:18, p. 1207, n. 8.

6. مقس *muqaddas* = sanctified, sacred, holy, consecrated (passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See at 20:12, p. 978, n. 8.

7. The Tuwa valley on the Mount Sinai.

8. i. e., crossed all limits in unbelief and defiance of Allah. طغى *taghâ* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *taghan/ tughyân*, to exceed all bounds. See at 69:11, p. 1870, n. 4).

9. i. e., from the filth of sin and unbelief. تزكى *tazakkâ* (originally *tatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ*], to grow, be pure, just. See *tazakkâ* (iii. m. s. past) at 35:18, p. 1397, n. 5).

10. اهدى *'ahdiya* (*dî*) = I guide, show the way, lead (v. i. s. impfct. from *hadâ* [*hady/ hudan/ hidâyah*], to guide, to lead. The final letter takes *fat-hah* because the verb is conclusion of the conditional sentence of the previous '*âyah*. See *ahdî* at 40:29, p. 1520, n. 5).

11. i. e., of Allah. تخشى *takhshâ* = you be afraid, fear, dread, apprehend (v. ii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 33:37, p. 1351, n. 3).

فَأَرَاهُ 20. Then he showed¹ him

الآيَةَ الْكُبْرَى the sign² most great.

فَكَذَّبَ 21. But he disbelieved³

وَعَصَى and defied.⁴

فَوَلَّى 22. Then he turned back⁵

يَسْعَى making an effort.⁶

فَحَشَرَ 23. And assembled⁷

فَنَادَى and proclaimed:⁸

فَقَالَ أَنَا 24. "Then he said, I am the

رَبِّكُمْ الْأَعْلَى Lord of you, the most high."⁹

فَأَخَذَهُ اللَّهُ 25. So Allah seized⁹ him in

نَكَالٍ an exemplary punishment¹⁰

الْآخِرَةِ of the hereafter

وَالْأُولَى and the first.¹¹

إِنَّ فِي ذَلِكَ 26. Verily in that is a

لَعِبْرَةً lesson¹²

لِمَنْ يَخْشَى for anyone that fears.¹³

1. أَرَى 'arā = He showed, made {someone} see (v. iii. s. past in form IV of ra'ā [ra'y / ru'yah], to see, to see in dream. See 'araynā at 47:30, p. 1657, n. 12).

2. i. e., the miracle of his stick turning a serpent and devouring the magic of Fir'awn's magicians. آيَةٌ 'āyah (pl. آيَاتٍ 'āyāt) = sign, text of the Qur'ān, miracle, evidence. See at 48:20, p. 1670, n. 1.

3. كَذَبَ kadhdhaba = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of kadhaba [kidhb / kadhib / kadhbah / kidhbah], to lie. See at 75:32, p. 1917, n. 8).

4. عَصَى 'asā = he disobeyed, rebelled, defied (v. iii. m. s. past from 'isyān/ ma'siyah, to disobey, to defy. See at 73:16, p. 1901, n. 1).

5. أَدْبَرَ 'adbara = he turned back, fled, ran away, retreated (v. iii. m. s. past in form IV of dabara [dubār], to turn one's back. See at 74:33, p. 1909, n. 2).

6. يَسْعَى yas'ā = he runs, strives, endeavours, makes an effort (v. iii. m. s. impfct. from sa'ā [sa'y], to move quickly. See at 66:8, p. 1847, n. 10).

7. i. e., the people of his kingdom. حَشَرَ hashara = he assembled, gathered, mustered, collected, rallied, herded (v. iii. m. s. past from hashr, to gather. See hushira at 46:6, p. 1632, n. 12).

8. نَادَى nādā = he called out, called, summoned, cried out, proclaimed (v. iii. m. s. past in form III of nadā [nadw], to call. See at 79:16, p. 1912, n. 4).

9. أَخَذَهُ 'akhadha = he took, caught, got hold of, seized (v. iii. m. s. past from 'akhdh. See at 69:10, p. 1870, n. 2).

10. نَكَالٍ nakāl = exemplary punishment, warning example. See tankil at 4:84, p. 278, n. 10.

11. i. e., life of this world.

12. عِبْرَةٌ 'ibrah (pl. عِبَرٍ 'ibar) = lesson, example, warning, advice. See at 24:44, p. 1125, n. 2.

13. i. e., fears Allah and the consequences of disobeying Him and His Messenger. يَخْشَى yakhshā = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from khashiya [khashy/khashyah], to fear, to dread). See at 35:18, p. 1399, n. 16).

Section (Rukû') 2

أَنْتُمْ أَشَدُّ 27. Are you the harder

خَلْقًا أَوْ السَّمَاءِ to create¹ or the sky?

بَنَاهَا 28. He has built² it.

رَفَعَهَا 28. He has raised³ its height⁴

فَسَوَّاهَا and has put it in order.⁵

وَأَغْطَشَ 29. And He has made dark⁶

لَيْلَهَا its night

وَأَخْرَجَ ضُحَاهَا and produced⁷ its day-time.⁸

وَالْأَرْضَ 30. And the earth

بَعْدَ ذَلِكَ besides that

دَحَاهَا 30. He shaped like an egg.⁹

أَخْرَجَ مِنْهَا 31. And produced out of it

مَاءَهَا وَمَرْعَاهَا its water and its pastures.¹⁰

وَالْجِبَالَ 32. And the mountains¹¹

أَرَسَهَا He firmly fixed.¹²

مِنَّا لَكُمْ 33. As provision¹³ for you

وَلِأَنْعَامِكُمْ and for your livestock.¹⁴

1. i. e., to recreate and resurrect. خلق *khalq* = creation, to create, origination, making; also creatures, shape, constitution. See at 35:1, p. 1389, n. 6.

2. بنى *banâ* = he made, built, set up, founded, constructed (v. iii. m. s. past from *binâ'* / *bunyân*, to build. See *banyânâ* at 78:12, p. 1934, n. 8).

3. رفع *rafa'a* = he raised, took up, lifted up, elevated (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 55:7, p. 1742, n. 1).

4. سمك *samk* = height, elevation, roof.

5. سوى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 32:9, p. 1326, n. 9).

6. أغطش *'aghtasha* = he made dark, darkened (v. iii. m. s. past in form IV of *ghaṭasha* [*ghaṭsh*], to be dark).

7. أخرج *'akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurāj*], to go out, to leave. See at 59:2, p. 1794, n. 4).

8. ضحى *duḥan* = forenoon, day-time. See at 20:59, p. 988, n. 10.

9. دحى *dahâ* = he shaped like an egg (v. iii. m. s. past from *dahiyah*).

10. مرعى *mar'an* = pasture, grazing land, grassland.

11. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 78:20, p. 1754, n. 2.

12. i. e., to make the earth's crust stable. أرسى *'arsâ* = he firmly fixed, made fast, anchored (v. iii. m. s. past in form IV of *rasâ* [*rasw*], to be firm, to anchor. See *râsiyât* at 34:13, p. 1372, n. 11).

13. i. e., all these He did for making provision for your living. متاع *matâ'* (pl. *'amti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 57:20, p. 1776, n. 10.

14. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 47:12, p. 1651, n. 5.

فَإِذَا جَاءَتِ 34. So when there shall come

الطَّامَّةُ الْكُبْرَى 1 the disaster¹ most monstrous.²

يَوْمَ يَتَذَكَّرُ الْإِنْسَانُ 35. That day man shall recall³

مَا سَعَى 4 all that he strove for.⁴

وَبُرِّزَتِ الْجَحِيمُ 36. And exposed⁵ will be hell

لِمَنْ يَرَى 6 for anyone that sees.

فَأَمَّا نَنْ 37. So as to those

طَغَى 7 that transgress⁶

وَأَنزَرُ 38. And prefer⁷

لِلْحَيَاةِ الدُّنْيَا 8 the worldly life,

فَإِنَّ الْجَحِيمَ 39. Verily hell,

هِيَ الْمَأْوَى 9 that shall be the abode.⁸

وَأَمَّا مَنْ خَافَ 40. And as for those who fear⁹

مَقَامَ رَبِّهِ 10 the Position¹⁰ of their Lord,

وَنَهَى النَّفْسَ 11 and prevents¹¹ the self

عَنِ الْهَوَى 12 from whims,¹²

1. i. e., the Resurrection. طامة *tâmmah* = disaster, catastrophe, overwhelming calamity.

2. كبرى *kubrâ* = biggest, most huge, gravest, most monstrous (f. of 'akbar, elative of kabîr, big).

3. يتذكر *yatadhakkaru* = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/ tadhkâr*], to remember. See at 40:13, p. 1514, n. 5).

4. i. e., what he did of good and bad deeds. سعى *sa'â* = he ran, hurried, speeded, moved quickly, strove (v. iii. m. s. past from *sa'y*), to run, to move quickly. See at 53:39, p. 1725, n. 1).

5. برزت *burrizat* = she or it was made visible, brought to view, exposed (v. iii. f. s. past passive from *barraza*, form II of *baraza* [*burâz*], to come to view. See at 26:91, p. 1178, n. 10).

6. طغى *taghâ* = he transgressed, crossed all limits, overflowed (v. iii. m. s. past from *taghan/ tughyân*, to exceed all bounds. See at 79:16, p. 1942, n. 8).

7. أثار *'âthara* = he preferred, chose, liked (v. iii. m. s. past in form IV of '*athara* [*'athr/ 'athârah*], to transmit, report, relate. See at 12:91, p. 756, n. 1).

8. i. e., of theirs. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from '*awâ* [*'awiy*], to seek shelter. See at 66:9, p. 1848, n. 6).

9. خاف *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 55:46, p. 1748, n. 2).

10. i. e., the Court of his Lord, or standing before Him on the Day of Judgement. مقام *maqâm* (s. ;

pl. *maqâmât*) = place, position, standing, station, location, spot, habitat (noun of place/time from *qâma* [*qawmah/ qiyâm*], to stand up, to get up, to rise. See at 55:46, p. 1748, n. 3).

11. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 59:17, p. 1797, n. 11).

12. هوى *hawâ* (s.; pl. '*ahwâ*') = affection, desire, craving, whims. See at 45:23, p. 1625, n. 5.

فِي الْجَنَّةِ 41. Verily the garden,

هِيَ الْمَأْوَىٰ 41 that shall be the abode.¹

يَسْأَلُونَكَ 42. They ask² you

عَنِ السَّاعَةِ 42 about the Hour:³

أَيَّانَ مَرْمَسَهَا 42 "When will its arrival⁴ be?"

فِيمَ أَنْتَ 43. About which you are not

مِنْ ذِكْرِنَهَا 43 in awareness⁵ of.

إِلَىٰ رَبِّكَ 44. To your Lord is

مُنْتَهَاهَا 44 its final destination.⁶

إِنَّمَا أَنْتَ مُنذِرٌ 45. You are but a warner⁷

مَنْ يَخْشَاهَا 45 for anyone that fears⁸ it.

كَأَنَّهُمْ 46. As if they will be,

يَوْمَ يَرَوْنَهَا 46 on the day they see it,

لَوْ لَبَسُوا 46 that they had not tarried⁹

إِلَّا عِشِيَّةً 46 but for an evening¹⁰

أَوْ صُحُفًا 46 or its forenoon.¹¹

1. i. e., of theirs. مأوى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, shelter (adverb of place from 'awâ ['awiy], to seek shelter. See at 79:39, p. 1945, n. 8).

2. يسألون *yas'alûna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'âl/ mas'alah/tas'âl*], to ask. See at 8:1, p. 546, n. 1).

3. i. e., the Hour of Resurrection. ساعة *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, the Hour of Resurrection. See at 54:46, p. 1738, n. 9.

4. مرمى *mursâ* = anchorage, arrival. See at 11:41, p. 692, n. 10.

5. ذكرى *dhikrâ* = recollection, remembering, memory, awareness, reminder. See at 47:18, p. 1645, n. 3.

6. i. e., its ultimate knowledge. منتهى *muntahan* = terminated, finished, highest degree, utmost limit, the point where everything ends, final destination (pass. participle from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid. See at 53:42, p. 1725, n. 5).

7. i. e., about it. منذر *mundhir* = warner, one who warns (act. participle from 'andhara, to warn, form IV of *nadhara*, [*nadhr/nudhûr*], to dedicate, to make a vow. See at 50:2, p. 1685, n. 4).

8. يخشى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See at 79:26, p. 1943, n. 13).

9. يلبثوا *yalbathû* (*na*) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labith/lubith/lubâth*], to remain. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 46:35, p. 1645, n. 9).

10. عشيّة *'ashîyah* (s.; pl. 'ashâyâ) = (late) evening, night. See at 19:11, p. 953, n. 6.

11. ضحى *ḡuḡan* = forenoon, day-time. See at 79:29, p. 1944, n. 8.

80. SŪRAT 'ABASA (HE FROWNED)

Makkan: 42 'āyahs

It is an early Makkan *sūrah* which deals with the themes of *tawhīd* (monotheism), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ān and the Resurrection. It starts with Allah's affectionate reproof of His Messenger as he frowned at a blind man ('Abd Allah ibn 'Umm Maktum) who approached him for guidance when he was busy in speaking about his mission to a number of leading men of Makka. The *sūrah* is named 'Abasa (He frowned) with reference to this first 'āyah of it. The *sūrah* then points out that this Qur'ān is noble and exalted and that it has been delivered by a dutiful and upright angel messenger. Next the theme of Allah as the Sole and Only Creator and Lord (*tawhīd al-rubūbiyah*) is brought home by drawing attention to His having created man and every being and thing and His having made all the provisions for His creatures' livelihood and well-being. It is also pointed out that He causes them to die and that He will resurrect them when He wills. The *sūrah* ends by once again drawing attention to the Resurrection and by pointing out that on that day a man will be so engrossed in his own affair that he will flee even from his sons, wife, parents and brothers.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

عَبَسَ 1. He frowned¹

وَوَلَّى 2. and turned away.²

أَنجَاهُ 2. That there came to him

الْأَعْمَى 3. the blind person.³

وَمَا يَذُرُّكَ 3. And what will make you

لَعَلَّكَ realize⁴ that perhaps

يُزَكِّيكَ 4. he will purify himself?⁵

أَوْ يَذُرُّكَ 4. Or will take heed⁶

فَنَنْفَعَهُ 7. and there will benefit⁷ him

الذِّكْرَى 8. the admonition.

1. See introductory note above. عَبَسَ 'abasa = he frowned, looked sternly, scowled (v. iii. m. s. past from 'abs/'ubās, to frown, to scowl. See at 74:22, p. 1906, n. 8).

2. تَوَلَّى *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā*/'*wilāyah*], to be near, to be a friend. See at 75:32, p. 1917, n. 9).

3. أَعْمَى 'a'mā (s.; pl. 'umy) = blind, blind person. See at 48:17, p. 1668, n. 8.

4. يَذُرُّكَ *yudri* = he or it makes (someone) realize, informs, lets know, notifies (v. iii. m. s. impfct. from 'adrā, form IV of *darā* [*dirāyah*], to know. See at 42:17, p. 1567, n. 6).

5. i. e., from the filth of polytheism. يَزَكِّيكَ *yazzakkā* (originally *yatazakkā*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkā*, form V of *zakā* [*zakā*], to grow, be pure, just. See *tazakkā* at 79:18, p. 1942, n. 9).

6. يَذُرُّكَ *yadhakkaru* (originally يَذْكُرُ *yatadhakkaru*) = he bears in mind, learns a lesson, takes heed (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See *yadhakkara* at 25:62, p. 1157, n. 37).

7. نَنْفَعُ *tanfa'u* = she or it avails, benefits (v. iii. f. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 74:48, p. 1919, n. 1).

5. As to the one who

أَسْتَعْنَى ٥ thinks himself in no need,¹

فَأَنْتَ لَهُ تَصَدَّى ٦ 6. To him you pay attention.²

وَمَا عَلَيْكَ 7. And what is against you

الْأَنْزَى ٧ that he purifies himself³ not?

وَأَمَّا 8. And as to the one who

جَاءَكَ يَسْعَى ٨ came to you striving;⁴

وَهُوَ يَخْشَى ٩ 9. And he fears.⁵

فَأَنْتَ عَنْهُ 10. From him you

تَلْفَى ١٠ turn away your attention.⁶

كَلَّا 11. Never.⁷

إِنَّمَا تَذَكَّرُ ١١ Verily it is a reminder.⁸

فَمَنْ شَاءَ 12. So let anyone who wills

ذَكَرَهُ ١٢ keep it in mind.

فِي صُحُفٍ مُّكَرَّمَةٍ 13. In pages⁹ venerated.¹⁰

مَرْفُوعَةٍ مُّطَهَّرَةٍ ١٤ 14. Exalted,¹¹ rendered pure.¹²

1. استغنى *istaghna* = he became in no need, had no need, felt himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan/ghanâ*']), to be free from want. See at 64:6, p. 1832, n.6).

2. تصدى *taṣaddâ* (originally *tataṣaddâ*) = you apply yourself, pay attention, undertake (v. ii. m. s. impfct. from *taṣaddâ*, form V of *ṣadiya* [*ṣadan*]), to be thirsty).

3. i. e., from the filth of polytheism and unbelief.

تزكى *tazakkâ* (originally *tatazakkâ*) = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkâ*, form V of *zakâ* [*zakâ*']), to grow, be pure, just. See 79:18, p. 1942, n. 9).

4. i. e., to get the truth. يسعى *yas'â* = he runs, moves quickly, strives, endeavours (v. iii. m. s. impfct. from *sa'â* [*sa'y*]), to move quickly. See at 79:22, p. 1943, n. 6).

5. i. e., fears Allah. يخشى *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashyah*]), to fear, to dread). See at 79:45, p. 1946, n. 8).

6. تلهى *talahhâ* (originally *tatalahhâ*) = you are distracted, turn away attention (v. ii. m. s. impfct. from *talahhâ*, form V of *lahâ* [*lahw*]), to amuse, to trifle away. See *lâ tulhi* at 63:9, p. 1828, n. 6).

7. i. e., never do so.

8. i. e., this Qur'ân is a reminder. تذكر *tadhkirah* = reminder. See at 76:29, p. 1925, n. 3).

9. i. e. this Qur'ân is in pages — is a book, with Allah. صفحات *ṣuḥuf* (pl.; s; *ṣahīfah*) = pages, books, scriptures. See at 74:52, p. 1911, n. 11.

10. مكرمة *mkarramah* (f. s., m. *mukarram*) = venerated, honoured, revered, treated with deference (passive participle from *karrama*, form II of *karuma* [*karam/karamah/karâmah*]), to be noble. See *mukarmûn* at 70:35, p. 1882, n. 1).

11. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafû'a* [*raf'*]), to raise, to lift up. See at 56:34, p. 1758, n. 2).

12. مطهرة *muṭahharah* (f., mas. *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara* [*ṭahr/ṭahârah*]), to be pure, clean. See at 3:15, p. 160, n. 7).

بِأَيْدِي سَفَرَةٍ 15. In the hands of scribes,¹

كِرَامٍ بَرَرَةٍ 16. Noble² and dutiful.³

قَدِيلًا لَّإِنْسَانٍ 17. Woe to man!

مَا أَكْفَرَهُ 18. How ungrateful⁴ he is!

مِنْ أَي شَيْءٍ 18. From what material

خَلَقَهُ 18. did He create him?

مِنْ نُّطْفَةٍ 19. From a drop⁵

خَلَقَهُ 19. He created him and

فَقَدَرَهُ 19. formulated him.⁶

ثُمَّ السَّبِيلَ 20. Then the way⁷

يَسَّرَهُ 20. He made it easy⁸ for him.

ثُمَّ أَمَاتَهُ 21. Then He makes him die⁹

فَأَقْبَرَهُ 21. and causes him to be buried.¹⁰

ثُمَّ إِذَا شَاءَ 22. Then when He wills

أَنْشُرَهُ 22. He will resurrect¹¹ him.

1. i. e., angels who write out the texts from the pages in *al-Lawh al-Mahfûz*. سفره *safarah* (pl.; s. *sâfir*) = scribes, writers.

2. كرام *kirâm* (pl.; s. *karîm*) = nobles, dignified persons, distinguished ones. See 25:72, p. 1160, n. 1.

3. بررة *bararah* (pl.; s. *barr/bârr*) = dutiful, devoted, reverent, upright, righteous.

4. Because he does not believe in his Creator-Lord, Who created him and provided for his living and gave him guidance. ما أكفره *ma 'akfara* is a verb of wonder (*fi'l al-ta'ajjub*) meaning "how ungrateful!"

5. i. e., of sperm. نطفة *nutfah* (s.; pl. *nuṭaf*) = drop, sperm. See at 76:2, p. 1919, n. 5.

6. i. e., developed him through stages giving final form and capabilities. قدر = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 74:18, p. 1906 n. 6).

7. i. e., the right way of life — *tawhîd* and Islâm. سبيل *sabil* (pl. *subul/asbilah*) = way, path, road, means, course. See at 76:29, p. 1925, n. 5.

8. يسهر *yassara* = he eased, made easy, smoothed, facilitated (v. iii. m. s. past in form II of *yasira* [*yasar*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

9. أمات *'amâta* = he caused to die, put to death (v. iii. m. s. past in form IV of *mâta* [*mawt*], to die. See at 53:44, p. 1725, n. 8).

10. أقبر *'aqbara* = he caused to be buried/entombed (v. iii. m. s. past in form IV of *qabara* [*qabar/maqbar*], to bury. See *qubâr* at 35:22, p. 1398, n. 3).

11. The emphasis is on the fact that as Allah has created and developed man and causes him to die, so He can and will, when he intends, resurrect him. أنشره *'anshara* = he resurrected (v. iii. m. s. past in form IV of *nashara* [*nashr/nushâr*], to spread out, to unfold, to publish. See *munashsharah* at 74:52, p. 1911, n. 12.

كَلَّا 23. No indeed.

لَمَّا يَفْعُصْ He has not carried out¹

مَا أَمَرَ بِهِ what He commanded² him.

فَلْيَنْظُرِ الْإِنْسَانُ 24. Let then man look³

إِلَى طَعَامِهِ at his food.⁴

أَنَّا صَبَبْنَا 25. We indeed do pour⁵

الْمَاءَ صَبًّا water in a downpour.⁶

ثُمَّ شَقَقْنَا الْأَرْضَ 26. Then We crack⁷ the earth

شَقَاقًا in cracks.

فَأَنْبَتْنَا فِيهَا 27. Then We grow⁸ therein

حَبًّا corn.⁹

وَعِنَبًا 28. And grapes¹⁰ and

وَقَضْبًا edible herbs.¹¹

وَزَيْتُونًا 29. And olives¹²

وَمَخْلًا and date palms.¹³

وَحَدَائِقَ 30. And orchards¹⁴

عُلْبًا of luxuriant growth.¹⁵

1. يَفْعُصْ *yaqḍi(i)* = he spends, settles, concludes, decides, decrees, carries out, performs (v. iii. m. s. impfct. from *qaḍā* [*qaḍā'*]), to settle, to decide, to carry out. The final *yā'* is dropped because of the particle *lam* coming before the verb. See *yaqḍi* at 45:17, p. 1623, n. 5).

2. i. e., to believe in Him, to obey His directives and to worship Him Alone. أَمَرَ *'amara* = he commanded, ordered, bid, asked (v. iii. m. s. past from *'amr*, order, command. See at 12:68, p.747, n. 6).

3. i. e., think about how Allah provides his food. لِيَنْظُرِ *li yanẓur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

4. طَعَامٍ *'a'ām* (s.; pl. أَطْعَمَةٌ *aṭ'imah*) = food, diet, meal. See at 69:34, p. 1874, n. 2.

5. صَبَبْنَا *ṣababnā* = we poured, poured forth, imposed (v. i. pl. impfct. past from *ṣabba* [*ṣabb*]), to pour, pour forth. See *yusabbu* at 22:19, p. 1052, n. 5).

6. i. e. rains in abundance.

7. i. e., for trees and plants to grow. شَقَقْنَا *shaqaqnā* = we cracked, split, ripped, cleft (v. i. pl. past from *shaqqa* [*shaqq*]), to split.. See *shiqāq* at 41:52, p. 1559, n. 3).

8. أَنْبَتْنَا *'anbatnā* = we grew, germinated, caused to sprout (v. i. pl. past from *'anbata*, form IV of *nabata* [*nabr*]), to grow, to sprout. See at 50:7, 1686, n. 9).

9. حَبٍ *ḥabb* (s.; pl. *ḥubûb*) = grain, corn, seed, cereal. See at 78:15, p. 1935, n. 5.

10. عِنَبٍ *'inab* (s.; pl. *'a'nâb*) = grape. See at 17:91, p. 902, n. 8.

11. قَضْبٍ *qaḍb* = edible herbs.

12. زَيْتُونٍ *zaytûn* = olives, olive tree. See at 6:99, p. 433, n. 7.

13. نَخْلٍ *nakhl* = date palm. See at 55:68, p. 1751, n. 4.

14. حَدَائِقَ *ḥadâ'iq* (pl.; s. *ḥadiqah*) = gardens, orchards, parks. See at 78:32, 1937, n. 10.

15. غُلْبٍ *ghulb* (pl.; s. *ghalbâ'*) = dense trees, trees of luxuriant growth.

﴿٣١﴾ **وَفَاكِهَةً وَأَبًّا** 31. And fruits¹ and pasture.²

﴿٣٢﴾ **مَتَاعًا لَّكَ** 32. As provision³ for you

﴿٣٣﴾ **وَلَا تَعْنِيكَ** and your grazing livestock.⁴

﴿٣٤﴾ **فَإِذَا جَاءَتِ** 33. Then when there shall

﴿٣٥﴾ **أَصَاةٌ** come the deafening blast.⁵

﴿٣٦﴾ **يَوْمَ يَفِرُّ الْمَرْءُ** 34. That day shall flee⁶ a

﴿٣٧﴾ **مِنْ أَحِيهِ** person from his brother,

﴿٣٨﴾ **وَأُمِّهِ** 35. And his mother

﴿٣٩﴾ **وَأَبِيهِ** and his father;

﴿٤٠﴾ **وَصَجِيئِهِ** 36. And his wife⁷

﴿٤١﴾ **وَبَنِيهِ** and his children.⁸

﴿٤٢﴾ **لِكُلِّ امْرِئٍ مِنْهُمْ** 37. Every person of them

﴿٤٣﴾ **يَوْمَ يَمْشِي أَسْفَهًا** that day shall have a state⁹

﴿٤٤﴾ **يَعْتَدِيهِ** that will suffice¹⁰ him.

﴿٤٥﴾ **بَعْضُهُمْ يَوْمَئِذٍ** 38. Some faces¹¹ that day

﴿٤٦﴾ **مُسْفِرَةٌ** shall be gleaming.¹²

1. فاكهة *fâkihah* (s.; pl. *fawâkih*) = fruit. See at 55:568, p. 1751, n. 3.

2. أب *'abb* = grass, plants, herbage, pasture.

3. متاع *matâ'* (pl. *'anti'ah*) = goods, wares, necessities of life, provision, chattel, article of use, enjoyment. See at 79:33, p. 1944, n. 13.

4. أنعام *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats), animals. See at 79:33, p. 1944, n. 14.

5. i. e., of the Resurrection. صاعقة *ṣâkhkhah* = deafening blast/sound.

6. i. e., because he will be fully occupied with his own situation and will not care for his near ones, as stated clearly in 'âyah 37 below. يفر *yafirru* = he flees, escapes, runs away (v. iii. m. s. impfct. from *farrâ* [*fîrâr/mafarr*], to flee, to run away. See *farrat* at 74:51, p. 1911, n. 8).

7. صاحبة *ṣâhibah* (f.; m. *ṣâhib*) = companion, comrade, wife, consort, follower, owner (act. participle from *ṣahiba* [*ṣuḥbah/ṣahûbah/sihbah*], to be a companion. See at 72:3, p. 1891, n. 3).

8. بنى *banî(n)* (pl.; accusative/genitive of *banîn*; s. *ibn*) = sons, descendants, offspring, children (the final *nûn* is dropped because of the genitive construction). See *banîn* at 26:133, p. 1185, n. 9.

9. شأن *sha'n* (s.; pl. *shu'ûn*) = situation, condition, state, circumstances, affair, matter. See at 55:29, p. 1745, n. 6.

10. i. e., he will be so preoccupied with his position that he will have neither time nor any inclination towards attending to any one else's affair, even if that person is his near one. يغني *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan/ghanâ'*], to be free from want, to be rich. See at 53:28, p. 1722, n. 2).

11. وجوه *wujûh* (sing. *wajh*) = faces, countenances. See at 75:22, p. 1916, n. 5).

12. مسفرة *musfirah* = gleaming, shining, beaming, radiant (act. participle from *'asfara*, form IV of *safara* [*safr*], to shine. See *'asfara* at 74:34, p. 1909, n. 3).

صَاحِكَةً مُسْتَبْشِرَةً ﴿٣٩﴾ 39. Smiling¹ and rejoicing.²

وَوَجُوهُ 40. And some faces will

يَوْمَئِذٍ have that day

عَلَيْهَا غَبْرَةٌ ﴿٤٠﴾ on them dust.³

تَرْهَقُهَا 41. There will overtake⁴ them

قَتْرَةٌ ﴿٤١﴾ gloom.⁵

أُولَئِكَ 42. Such ones,

هُمُ الْكَافِرُونَ they are the unbelievers,⁶

الْفَجْرَةَ ﴿٤٢﴾ the sinful.⁷

1. ضاحكة *dāhikah* (f.; m. *dāhik*) = ضاحك *dāhik* = one who laughs, laughing, smiling (act. participle from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See *dāhik* at 27:19, p. 1207, n. 14).

2. مستبشرة *mustabshirah* (f.; m. *mustabshir*) = rejoicing, happy (act. participle from *istabshara*, form X of *bashara* /*bashira* [*bishr/ bushr*], to be happy. See *yastabshirūna* at 39:45, p. 1497, n. 6).

3. غبرة *ghabarah* = dust.

4. ترهق *tarhaqu* = she or it overtakes, comes over, (v. iii. f. s. impfct. from *rahaqa* [*rahaq*], to come over, overtake. See at 70:44, p. 1883, n. 11).

5. قفرة *qatarah* = gloom, ignominy.

6. كفره *kafarah* (pl.; s. *kāfir*) = unbelievers, disbelievers, ungrateful, infidel (act. participle from *kafara* [*kufir*], to disbelieve, to cover. See *kafūr* at 76:24, p. 1924, n. 4).

7. فجرة *fajarah* (pl.; s. *fājir*) = immoral one, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fajūr*], to act immorally, to commit adultery, sin. See *fājir* at 71:27, p. 1889, n. 9).

81. SŪRAT AL-TAKWĪR (THE ROLLING UP)

Makkan: 29 'āyahs

This is also an early Makkan *sūrah*. Its main themes are the Resurrection, the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ān. It starts by referring to some of the horrible events that will take place on the eve of the Resurrection, beginning with the rolling up of the sun (*al-Takwīr*). The *sūrah* is named after this initial 'āyah. It then emphasizes the *risālah* and points out that the Qur'ān was delivered by the noble angel messenger Jibrīl ('āyahs 19-21). Next it is pointed out that the Messenger of Allah, peace and blessings of Allah be on him, saw the angel Jibrīl in his actual form appearing in the clear horizon. Finally it is emphasized that the Qur'ān is a reminder (*dhikr*) for all beings calling them to the straight path.

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

وَإِذَا الشَّمْسُ 1. When the sun

كُوِّرَتْ 1 shall be rolled up.¹

وَإِذَا النُّجُومُ 2. And when the stars² shall

انْكَدَرَتْ 1 be dispersed.³

وَإِذَا الْجِبَالُ 3. And when the mountains⁴

سَيَّرَتْ 2 shall be set in motion;⁵

وَإِذَا الْعِشَارُ 4. And when the ten-month

الْعِطَالُ 1 pregnant she-camels⁶

عُطِّلَتْ 1 shall be neglected;⁷

وَإِذَا الْوُحُوشُ 5. And when the wild animals⁸

حُشِرَتْ 8 shall be assembled;⁹

1. i. e., extinguished and removed. This and the succeeding 12 'āyahs describe some of the dreadful events that will usher in the Resurrection and the day of Judgement. كُوِّرَتْ *kuwwirat* = she or it was rolled, rolled up, coiled, rolled into a ball, made round, rounded (v. iii. f. s. past passive from *kawwara*, form II of *kāra* [*kawr*], to hurry).

2. النُّجُوم *nujūm* (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 77:8, p. 1927, n. 5.

3. انْكَدَرَتْ *inkadarat* = she became dispersed, scattered (v. iii. f. s. past from *inkadara*, form VII of *kadara* [*kadar*], to be turbid, dreary).

4. الْجِبَال *jibāl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 79:32, p. 1944, n. 11.

5. سَيَّرَتْ *suyyirat* = she or it was set in motion, moved (v. iii. f. s. past passive from *sayyara*, form II of *sāra* [*sayr* / *sayrārah* / *masīr* / *masīrah* / *tasyār*] to move, to travel. See at 78: 20, p. 1955, n. 15).

6. عِشَار *'ishār* (pl.; s. 'ashrā') = ten-month pregnant she camels.

7. عَطِّلَتْ *'uṭṭilat* = she was abandoned, neglected, deserted (passive participle from 'aṭṭala, form II of 'aṭila [*atal*], to be destitute, idle. See *mu'aṭṭalah* at 22:45, p. 1062, n. 5).

8. الْوُحُوش *wuhūsh* (pl.; s. *wahsh*) = wild animals, beasts.

9. حُشِرَتْ *hushirat* = she was assembled, gathered, mustered, collected, rallied, herded (v. iii. f. s. past passive from *hushara* [*hashr*], to gather. See *hushira* at 27:17, p. 1207, n. 5).

- وَإِذَا الْبِحَارُ 6. And when the seas¹
 سُجِّرَتْ ٦ shall be overflowed;²
- وَإِذَا النُّفُوسُ 7. And when the souls³
 رُوجِّتْ ٧ shall be coupled;⁴
- وَإِذَا 8. And when the
 أَلْمُودَةُ female babes buried alive⁵
 سُئِلَتْ ٨ shall be questioned⁶
- بِأَيِّ ذَنْبٍ 9. For what sin⁷
 قُتِلَتْ ٩ were they killed?
- وَإِذَا الصُّفُفُ 10. And when the pages⁸
 نُشِرَتْ ١٠ shall be spread out;⁹
- وَإِذَا السَّمَاءُ 11. And when the sky
 كُشِفَتْ ١١ shall be taken off,¹⁰
- وَإِذَا الْجَحِيمُ 12. And when the hell
 سُعِّرَتْ ١٢ shall be set ablaze;¹¹
- وَإِذَا الْجَنَّةُ 13. And when the paradise
 أُزْلِفَتْ ١٣ shall be brought near;¹²

1. البحار *biḥār* (pl.; s. *bahr*) = seas.

2. i. e., because of the commotion of the earth and the boiling of the water. *سُجِّرَتْ* *sujjirat* = she was caused to overflow, overflowed (v. iii. f. s. past passive from *sajjara*, form II of *sajara*, to fire up, to heat. See *masjûr* at 52:6, p. 1707, n. 9.

3. النفوس *nufûs* (pl.; s. *nafs*) = animate beings, persons, human beings selves, spirit, souls. See *nafs* at 74:38, p. 1909, n. 10.

4. i. e., with their respective bodies. *رُوجِّتْ* *zuwwijāt* = she was coupled, paired, given in marriage (v. iii. f. s. past passive from *zawwaja*, form II of *zâja* [zawj], to incite, to instigate. See *zawwajnâ* at 52:20, p. 1710, n. 5.

5. This has reference to the pagan Arab's custom of burying alive newborn female babes due to a superstition. *المودة* *maw'udah* = new-born female baby buried alive (passive participle, from *wa'ada*, to bury alive a newborn female baby).

6. *سئلت* *su'ilat* = she was asked, questioned, interrogated (v. iii. f. s. past passive from *sa'ala* [*su'âl/mas'alah/tas'âl*], to ask. See *yas'alûna* at 79:42, p. 1946, n. 2).

7. *ذنب* *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 55:39, p. 1747, n. 2.

8. i. e., of the books of deeds. *صف* *shuhuf* (pl.; s. *shahifah*) = pages, books, scriptures. See at 80:12, p. 1948, n. 9.

9. *نشرت* *nushirat* = she was spread out, unfolded, published (v. iii. f. s. past passive from *nashara* [*nashr*], to spread out. See *yanshuru* at 42:28, p. 1572, n. 7).

10. *كشفت* *kushifat* = she or it was removed, taken off, erased, scraped off (v. iii. f. s. past passive from *kashaḥa* [*kashf*], to take off).

11. *سعت* *su'irat* = she or it is set ablaze, ignited, fired up, enkindled, kindled (v. iii. f. s. past passive from *sa'ara*, form II of *sa'ara* [*sa'r*], to kindle. See *su'ur* at 54:24, p. 1734, n. 2).

12. *أزلفت* *'uzlifāt* = she or it was brought near, advanced (v. iii. f. s. past passive from *'azlafa*, form IV of *zalafa* [*zalf/zalaf/zalif*], to go near, approach, advance. See at 50:31, p. 1692, n. 3).

عَمَتِ نَفْسٍ 14. Then shall know a person
 مَا أَحْضَرَتْ 11 what it had brought.¹

فَلَا أَقِيمُ 15. So I indeed swear²
 بِالْحَنِينِ 10 by the moving planets.³

الْجَوَارِ 16. And the stars⁴
 الْكُنُوسِ 11 that appear and disappear.⁵

وَاللَّيْلِ 17. And by the night
 إِذَا عَسَسَ 17 as it becomes dark;⁶

وَالضُّبْحِ 18. And by the dawn
 إِذَا نَفَسَ 18 as it brightens.⁷

إِنَّهُ لَقَوْلُ 19. Verily it is a saying
 رَسُولٍ كَرِيمٍ 11 of a messenger⁸ most noble.⁹

ذِي قُوَّةٍ 20. Possessing power,
 عِنْدَ ذِي الْعَرْشِ 10 near the Lord of the Throne¹⁰
 مَكِينٍ 10 in distinguished rank.¹¹

مُطَاعٍ 21. Obeyed,¹²
 تَمَّ آمِينَ 11 moreover trustworthy.¹³

1. i. e., of good and bad deeds. أَحْضَرَتْ 'ahḍarat = she brought, set, supplied (v. iii. f. s. past from 'ahḍara, form IV of ḥaḍara [ḥuḍūr], to be present. See at 37:158, p. 1454, n. 7).

2. lā is here for emphasis. أَقِيمُ 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'aqsama, form IV of qasama [qasam], to divide. See at 75:1, p. 1013, n. 1).

3. حَنِينٍ khunnas (pl.; s. khānis) = planets moving and disappearing (act. participle from khanasa [kahn/s/ khunūs/ khins], to disappear, delay).

4. جَوَارٍ jawâr (f. pl.; s. jāriyah) = ships, those that move on/flow, maids, planets (act. participle from jarâ [jary], to flow. See at 55:24, p. 1744, n. 8).

5. كُنُوسٍ kunnas = stars that appear and disappear.

6. عَسَسَ 'as'asa = he or it became dark, receded (v. iii. m. s. past).

7. تَنَفَسَ tanaffasa = he or it breathed, sighed, brightened (v. iii. m. s. past in form V of nafusa/nafisa [nafas], to be precious, to be sparing).

8. رَسُولٍ rasûl (s.; pl. rusul) = messenger, envoy, emissary, delegate. See at 12:50, p. 740, n. 9.

9. i. e., this Qur'ân is a saying of Allah delivered by the most noble messenger Jibrîl. كَرِيمٍ karîm = Most Noble, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of fa'il from karuma [karam/ karamah/ karâmah], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

10. عَرْشٍ 'arsh = throne. See at 69:17, p. 1871, n. 7.

11. مَكِينٍ makîn (s.; pl. mukanâ') = firmly established, secure, distinguished, of rank, influential (act. participle in the scale of fa'il from makuna [makânah], to be strong. See makkannâ at 77:21, p. 1929, n. 2).

12. مُطَاعٍ muṭâ' = obeyed one (pass. participle from 'ṭâ'a, form IV of ṭâ'a[ṭaw'], to obey. See yuṭâ' at 40:18, p. 1515, n. 12).

13. آمِينَ 'amîn = faithful, trustworthy, loyal, honest, trustee (active participle in the scale of fa'il from 'amuna ['amânah], to be faithful. See at 7:68, p. 492, n. 3).

وَمَا صَاحِبُكَ 22. And your companion¹ is

بِمَجْئُونٍ 22 not one gone off his head.²

وَلَقَدْ رَآهُ 23. And indeed he saw him³

بِالْأَفْقِ الْمُبِينِ 23 in the horizon⁴ most clear.⁵

وَمَا هُوَ 24. And he is not

عَلَى الْغَيْبِ بِضَنِينٍ 24 of the unseen any niggardly.⁶

وَمَا هُوَ يَقُولُ 25. Nor is it the saying of

سَيْطَانٍ رَجِيمٍ 25 Satan accursed.⁷

فَأَيْنَ 26. Then whither

تَذْهَبُونَ 26 shall you go?

إِنْ هُوَ إِلَّا 27. It is naught but

ذِكْرٌ لِلْعَالَمِينَ 27 a reminder⁸ for all beings.⁹

لِمَنْ شَاءَ 28. For whoever that wills

مِنْكُمْ أَنْ يَسْتَقِيمَ 28 of you to be upright.¹⁰

وَمَا نَشَاءُ وَنَ 29. And you may not will

إِلَّا أَنْ يَشَاءَ اللَّهُ 29 except that there wills Allah,¹¹
رَبُّ الْعَالَمِينَ 29 Lord of all beings.

1. i. e., the Prophet, peace and blessings of Allah be on him. صاحب *ṣāhib* (s.; pl. *'aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ ṣuḥbah*) = companion, comrade, friend. See at 54:29, p. 1735, n. 2.

2. This is a reply to the unbelievers' calling the Prophet, peace and blessings of Allah be on him, mad on account of his giving out of the Qur'ān.

3. *majnūn* (s.; pl. *majnūn*) = possessed by *jinn*, insane, mad, one gone off his head (pass. participle from *janna* [*junān*], to cover, to hide. See at 68:2, p. 1859, n. 5).

3. i. e., the angel Jibrīl in his real form.

4. *'ufuq* (s.; pl. *'āfāq*) = horizon, range of vision. See at 53:7, p. 1718, n. 5.

5. *mubīn* = all too clear, obvious, manifest, patent, explicit, open and clear, conspicuous, he who or that which makes clear (act. participle from *'abāna*, form IV of *bāna* [*bayān*], to be clear. See at 71:2, p. 1884, n. 4).

6. i. e., withholding anything. *ḍanīn* = niggardly, stingy (act. participle in the scale of *fa'īl* from *ḍanna* [*ḍann*], to be niggardly, to keep back).

7. *rajīm* = accursed, damned, stoned (pass. participle in the scale of *fa'īl* from *rajama* [*rajm*], to stone, to curse. See at 38:77, p. 1477, n. 7).

8. *dhikr* = citation, mention, recollection, remembrance, reminder, also scripture, the Qur'ān (The Qur'ān is repeatedly mentioned as *dhikr*. See for instance 15:6, 15:9, 16:44, 21:50, 23:71, 25:29, 26:5, 38:49, 38:87, 41:41, 54:25, 68:51-52 and 81:27). See at 72:17, p. 1894, n. 7.

9. *'ālamīn* (acc./gen. of *'ālamūn*; sing. *'ālam*, i. e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 69:44, p. 1875, n. 410. i. e., to take the straight path of Islam. *yastaqīma(u)* = he stands upright, straightens up, becomes straight/right/proper (v. iii. m. s. impfct. from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to get up, to stand up. The final letter takes *fat-hah* because of the particle *'an* coming before the verb. See *istaqāma* at 72:16, p. 1894, n. 1).

11. Guidance is bestowed only by Allah out of His mercy.

82. SŪRAT AL-*INFITĀR* (THE CLEAVING ASUNDER)

Makkan: 19 'āyahs

This is an early Makkan *sūrah* and like its previous *sūrah* deals with the themes of the Resurrection, Judgement, reward and punishment in the hereafter. It starts by drawing attention to the terrible events that will herald the Day of Resurrection, mentioning first the cleaving asunder of the sky (*al-Infitār*). The *sūrah* is named after this first 'āyah. Next it points out how man is deceived about Allah in spite of the fact that He creates him and gives him form and shape. He is then reminded that he cannot escape by disbelieving in the Day of Judgement; for over each individual are appointed angel watchers to keep a record of his deeds and that the righteous shall in the hereafter be in a blissful life while the sinful unbelievers will be in hell. It ends by reminding that on the Day of Judgement none will have any power whatsoever and that the command will be Allah's Alone.

سُورَةُ الْاِنْفِطَارِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

۱. وَإِذَا السَّمَاءُ

۱ أَنْفَطَرَتْ shall be cleft asunder.¹

۲ وَإِذَا الْكَوَاكِبُ

۲ انْتَرَتْ shall scatter and disappear.³

۳ وَإِذَا الْبِحَارُ

۳ فُجِرَتْ shall be exploded.⁵

۴ وَإِذَا الْقُبُورُ

۴ بُعِثَتْ be upturned and exposed.⁶

۵ عَلِمَتْ نَفْسٌ

۵ مَا قَدَّمَتْ

۵ وَأَخَّرَتْ what it had advanced⁷ and left behind.⁸

1. *infatarat* = she or it became split up, was cleft asunder, was broken into pieces (v. iii. f. s. past in form VII of *fatar* [fatr], to split, to cleave. See *munfaṭir* at 73:218, p. 1901, n. 7).

2. *nujūm* (pl.; s. *najm*) = stars. See at 77:8, p. 1927, n. 5. See at 81:2, p. 1953, n. 2.

3. *intatharat* = she or it was scattered, cast abroad, dispersed (v. iii. f. s. past in form VIII of *nathara* [nathr/nithār], to scatter, disperse. See *manthār* at 25:23, p. 1145, n. 7).

4. *biḥār* (pl.; s. *bahr*) = seas. See at 81:6, p. 1954, n. 1.

5. *fujjirat* = she or it was burst, exploded (v. iii. f. s. pasi passive from *fajjara*, form II of *fajara* [fajr], to cleave, break up. See *yufajjirūna* 76:6, p. 1920, n. 9).

6. i. e., they will be torn and their contents brought out. *bu'thirat* = she or it was exposed, upturned (v. iii. f. s. past passive from *bu'thara* [bu'tharah], to upturn and expose).

7. i. e., of good and bad deeds. *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* / *qadm* / *qudūm* / *qidmān* / *maqdam*] to precede, to arrive. See at 78:40, p. 1939, n. 9).

8. i. e., of continuous charity or good custom. *'akhkharat* = she delayed, deferred, put off, postponed, left behind (v. iii. f. s. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkhara* at 75:13, p. 1915, n. 3).

- يَا أَيُّهَا الْإِنْسَانُ 6. O man,
مَا غَرَّبَكَ what has deluded¹ you
بِرَبِّكَ about your Lord
أَلَمْ يَكْرِمْكَ 6 the Most Beneficent?²
- الَّذِي خَلَقَكَ 7. He Who created you,
فَسَوَّاهُ then duly shaped³ you
فَعَدَّلَكَ 7 and balanced⁴ you?
- فِي أَيِّ صُورَةٍ 8. In whatever shape⁵ He
مَشَاءَ وَرَجَبًا 8 willed He constituted⁶ you.
- كَلَّا لَيْلٍ 9. Not at all. Nay,
تُكذِّبُونَ you disbelieve⁷
بِالَّذِينَ 9 in the Judgement.⁸
- وَإِنَّ عَلَيْكُمْ 10. But verily over you
حَافِظِينَ 10 are guards.⁹
- كِرَامًا 11. Noble ones¹⁰
كَتَبِينَ 11 writing down.¹¹
- يَعْلَمُونَ 12. They know
مَا تَعْمَلُونَ 12 all that you do.

1. i. e., deluded you from believing in the words, of your Lord and in the Resurrection. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurûr*, to mislead, to deceive. See at 8:49, p. 565, n. 10).

2. كريم *karîm* = Most Noble, Most Beneficent, noble, kind, generous, munificent, respectable, held in esteem, decent (act. participle in the scale of *fa'il* from *karuma* [*karam*/ *karamah*/ *karâmah*], to be noble, to be generous. See at 69:40, p. 1874, n. 9).

3. سوى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 79:28, p. 1944, n. 5).

4. عدل *'adala* = he balanced, made equal, acted justly, levelled (v. iii. m. s. past from *'adl*/ *adâlah*, to be just/equal. See at 'a'dila at 42:15, p. 1565, n. 7).

5. صورة *ṣûrah* = (f. s., pl. *ṣuwar*) = shape, make, form, figure, picture, statue, copy. See *ṣuwar* at 40:64, p. 1532, n. 5.

6. ركب *rakkaba* = he constituted, constructed, built, assembled, mounted, set up (v. iii. m. s. past in form II of *rakiba* [*rukûb*], to mount, to ride. See *tarkabûna* at 42:12, p. 1585, n. 1).

7. تكذبون *tukadhdhibûna* = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from *kadhhaba*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 77:29, p. 1939, n. 2).

8. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 74:46, p. 1910, n. 12.

9. i. e., angel-guards. حافظين *ḥâfiẓîn* (pl.; acc./gen/ of *ḥâfiẓûn*; s. *ḥâfiẓ*) = keepers, preservers, observers, those who take care, guards, protectors (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥâfiẓûn* at 70:29, p. 1881, n. 3).

10. كرام *kirâm* (pl.; s. *karîm*) = nobles, dignified/ distinguished persons.. See 80:16, p. 1949, n. 2.

11. i. e., keeping a record of deeds. كتبين *kâtibîn* (pl.; acc./gen. of *kâtibûn*; s. *kâtib*) = writers, scribes, recorders (act. participle from *kataba* [*katb* / *kitâbah*], to write. See *kataba* at 59:3, p. 1795, n. 10).

إِنَّ الْأَبْرَارَ 13. Verily the righteous¹

لَفِي نَعِيمٍ 13 shall be in bliss.²

وَأَنَّ الْفَجَّارَ 14. And verily the sinful³

لَفِي جَحِيمٍ 14 shall be in hell.

يَصَلُّونَهَا 15 They shall enter⁴ it

يَوْمَ الدِّينِ 15 on the Day of Requital.⁵

وَمَا هُمْ 16. And they cannot

عَنْهَا بِعَابِدِينَ 16 from it absent themselves.⁶

وَمَا أَدْرَبَكَ 17. And what will inform⁷ you

مَا يَوْمَ الدِّينِ 17 what the day of Requital is?

ثُمَّ مَا أَدْرَبَكَ 18. Again, what will inform you

مَا يَوْمَ الدِّينِ 18 what the day of Requital is?

يَوْمَ لَا 19. That day there will not

تَمْلِكُ نَفْسٌ 19 have power⁸ anyone

لِنَفْسٍ سَائِلًا 19 for anyone whatsoever,⁹

وَأَلْأَمْرُ يَوْمَئِذٍ 19 and the command¹⁰ that day

لِلَّهِ 19 shall be Allah's.

1. ابرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 76:5, p. 1920, n. 4.

2. i. e., in paradise. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 76:20, p. 1923, n. 4.

3. الفجار *fujjâr* (pl.; s. *fâjir*) = immoral ones, depraved, libertine, licentious, sinful (act. participle from *fajara* [*fujûr*], to act immorally, to commit adultery, sin. See at 38:28, p. 1467, n. 4).

4. يصلون *yaşlawna* = they burn, broil, be exposed to fire, enter into fire (v. iii. m. pl. impfct. from *şalâ* [*şalan/şultî/şilâ*], to roast, to burn, to be exposed to fire. See at 58:8, p. 1587, n. 1).

5. دين *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:9, p. 1958, n. 8.

6. i. e., they shall not be able to keep away from it. غائبين *ghâ'ibîn* (pl.; acc./gen. of *ghâ'bân*) = those absenting themselves, absentees, unseen ones (act. participle from *ghâba* [*ghayb/ghaybah/ghiyâb/ghaybûbah/maghîb*] to be absent, unseen. See at 27:20, p. 1208, n. 9).

7. أدري *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirayah*], to know. See at 74:27, 1907, n. 6).

8. تملك *tamlîku* = she possess, holds, dominates, owns, has power (v. iii. f. s. impfct. from *malaka* [*malk/mulk/milk*], to take in possession. See *yamlîkûna* at 78:37, p. 1938, n. 10).

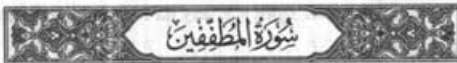
9. i. e., in giving any help or in interceding for anyone.

10. أمر *'amr* (s.; pl. أوامر *'awâmir* / أمور *'umûr*) = order, command, decree / matter, issue, affair. See at 51:4, p. 1969, n. 7.

83. SŪRAT AL-MUṬAFFIFĪN (THE DEFRAUDERS)

Makkan: 36 'āyahs

This is a Makkan *sūrah*. Its main emphasis is on honesty and fairness in business dealings, the inevitability of the Day of Judgement and accountability for all our deeds, the truth of the Qur'ān and the messengership of Muḥammad, peace and blessings of Allah be on him, the attitude of the unbelievers to these, and the rewards and punishments in the hereafter respectively for the believers and the righteous on the one hand, and the unbelievers and the sinful on the other. The *sūrah* starts with a denunciation of those who defraud others in the process of giving them by measure or by weight (*al-Muṭaffifīn*) and is named after this initial 'āyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَيْلٌ لِّلْمُطَفِّفِينَ 1. Woe to the defrauders.¹



أَلَيْسَ إِذَا 2. Who, when they

أَكْمَلُوا عَلَى النَّاسِ receive by measure² from

بَسْتَوْفُونَ 3. men take in full.³



وَإِذَا 3. And when they give them

كَالْوَهْمِ أَوْ رَزْوَاهُمْ by measure⁴ or weigh⁵ for them

يُخْسِرُونَ 6. they cause a loss.⁶



أَلَا يَظُنُّ 4. Do there not believe⁷

أُولَئِكَ أَنَّهُمْ such people that they

مَبْعُوثُونَ 8. shall be resurrected,⁸



لِيَوْمٍ عَظِيمٍ 5. For a day very grave?



1. The meaning is explained in the next two 'āyahs. *muṭaffifīn* (pl.; acc./gen. of *muṭaffifūn*; s. *muṭaffif*) = defrauders, small cheaters (act. participle from *ṭaffafa*, form II of *ṭaffa*, to make deficient, scanty).

2. *iktālū* = they received by measure (v. iii. m. pl. past from *iktāla*, form VIII of *kāla* [*kayl/makāl/makīl*], to measure, to weigh. See *naktal* at 12:63, p. 745, n. 4).

3. *yastawfūna* = they take in full, receive in full, give in full, complete (v. iii. m. pl. impfct. from *istawfā*, form X of *wafā* [*wafā'*], to fulfil. See *yūfūna* at 76:7, p. 1920, n. 11).

4. *kālū* = they measure, give by measure (v. iii. m. pl. past from *kāla*. See n. 2 above).

5. *wazanū* = they weighed, (v. iii. m. pl. past from *wazana* [*wazn/zianh*], to weigh. See *zinā* at 26:182, p. 1193, n. 7).

6. i. e., by giving less than due through some device in the process of weighing. *yukhsirūna* = they cause a loss, make less, reduce, make deficient, (v. iii. m. pl. impfct. from *'akhsara*, form IV of *khasira* [*khusr/ khasār /khasārah /khusrān*], to suffer loss. See *lā tukhsirū* at 55:9, p. 1742, n. 8).

7. *yazunnu* = he thinks, supposes, conjectures; also, firmly believes, deems, considers (v. iii. s. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. See at 22:15, p. 1050, n. 5).

يَوْمَ 6. The day

يَقُومُ النَّاسُ mankind shall stand before

رَبِّ الْعَالَمِينَ the Lord of all beings.¹

كَلَّا إِنَّ كِتَابَ 7. Never.² Verily the record³

الْفَجَارِ لَفِي سِجِّينَ of the sinful shall be in *sijjīn*.⁴

وَمَا أَدْرَاكَ 8. And what will inform⁵ you

مَا سِجِّينَ what the *sijjīn* is?

كِتَابٍ مَرْقُومٍ 9. A book imprinted.⁶

وَالْيَوْمِئِذٍ 10. Woe on that day

لِلْمُكَذِّبِينَ to the disbelievers;⁷

الَّذِينَ يَكْفُرُونَ 11. Who disbelieve

يَوْمَ الدِّينِ in the Day of Judgement.⁸

وَمَا يَكْذِبُ 12. And there disbelieves not

بِهَا إِلَّا كُلُّ in it anyone but every

مُعْتَدٍ أَلِيمٍ transgressor,⁹ sinful.¹⁰

إِذَا نُنشِئُهَا 13. When recited¹¹ are to him

1. i. e., for judgement, reward and punishment.

عَالَمِينَ 'ālamīn (acc./gen. of عَالَمُونَ 'ālamūn; sing. عَالِمٌ 'ālam, i. e., any being or object that points to its Creator; sing. 'ālam) = all beings, creatures. See at 81:27, p. 1956, n. 8).

2. i. e., never defraud anyone in the process of measuring or weighing and never think that you shall not be accountable on the Day of Judgement.

3. i. e., the book of deeds. كِتَابٌ kitāb = writing, writ, prescript, book, document, record, contract. See at 39:69, p. 1505, n. 8.

4. سِجِّينَ sijjīn = a very narrow and tight place.

5. أَدْرَى 'adrā = he informed, let know, notify (v. iii. m. s. past in form IV of darā [dirāyah], to know. See at 82:17, p. 1969, n. 7).

6. So the writing shall not be faded or wiped off. مَرْقُومٌ marqūm = imprinted, branded, provided with points, striped, numbered (pass. participle from raqama [raqm], to write, imprint, number. See raqīm at 18:9, p. 912, n. 10).

7. مُكَذِّبِينَ mukadhdhibīn (acc./gen. of mukadhdhibūn; sing. mukadhdhib) = those who cry lies (to), disbelievers (active participle from kadhhaba, form II of kadhba [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 73:11, p. 1900, n. 2).

8. دِينَ dīn = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 82:15, p. 1959, n. 5.

9. مُعْتَدٍ mu'tadīn (s.; pl. mu'tadīn) = aggressor, transgressor, one who acts outrageously (act. participle from i'tadā, form VIII of 'adā ['adw/ 'udāw/ 'adā/ 'udwān], to attack, to assail. See at 68:12, p. 1861, n. 2).

10. أَلِيمٍ 'athīm (s. ; pl. 'uthamā) = sinful, criminal, evil (active participle in the form of fa'il from 'athima ['ithm/ 'atham / ma'tham], to sin. See at 68:12, p. 1861, n. 3).

11. تُنْشِئُهَا tullā = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from talā [tilāwah], to recite. See at 46:8, p. 1633, n. 2).

وَأَشْفَاتِلْ Our signs¹ he says:

١٢ أَسَاطِيرُ الْأَوَّلِينَ "Legends² of the ancients."³

كَلَّا بَلْ 14. Not at all. Nay,

رَانَ عَلَى قُلُوبِهِمْ soiled⁴ on their hearts are

١٤ مَا كَانُوا يَكْسِبُونَ all that they use to acquire.⁵

كَلَّا إِنَّهُمْ 15. Not at all. Verily they

عَنْ رَبِّهِمْ shall from their Lord

١٥ يَوْمَئِذٍ لَمَحْجُوبُونَ on that day be screened.⁶

ثُمَّ إِنَّهُمْ 16. Then indeed they shall

١٦ نَصَلُوا الْجَحِيمَ enter⁷ the hellfire.

ثُمَّ نَبَأُ 17. Then it will be said:

هَذَا الَّذِي "This is what

١٧ كُنتُمْ بِهِ تكَذِّبُونَ you used to disbelieve⁸ in."

كَلَّا إِنَّ 18. Not at all.⁹ Verily the

كُتِبَ الْأَبْرَارَ record¹⁰ of the righteous¹¹

١٨ لَفِي عِلِّيِّينَ will be in 'illiyyûn.¹²

وَمَا أَدْرَاكَ 19. What will inform¹³ you

1. i. e., the Qur'ân. آيات 'âyât (sing. 'âyah) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 78:28, p. 1937, n. 4.

2. أساطير 'asâtîr (pl.; s. 'ustûrah) = legends, myths, fables, tales. See at 68:15, p. 1861, n. 7.

3. أولين 'awwalîn (pl.; acc./gen. of 'awwalûn; s. 'awwal) = first ones, foremost, those of old, ancients. See at 77:38, p. 1931, n. 3.

4. ران rāna = he or it soiled, stained, encrusted, covered, took possession, prevailed (v. iii. m. s. past from rayn, to take possession, to overcome).

5. i. e., of sins. يكسبون yaksibûna = they (all) acquire, earn, gain, attain, achieve (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 45:814, p. 1622, n. 5).

6. i. e., secluded and not allowed to see their Lord. محجوبون mahjûbûn (pl.; s. mahjûb) = screened, veiled, covered, secluded (pass. participle from hajaba [hajb], to veil, to cover. See hijâb at 42:51, p. 1580, n. 3).

7. صالون şâlû(n) (pl.; s. şâlin) = those who become exposed to the blaze, enter hellfire, are broiled (act. participle from şalâ [şalan/ şuliv/ şilâ]), to roast, to burn, to be exposed to the blaze. The terminal nûn is dropped because of the genitive construction. See şâlin at 37:163, p. 1455, n. 3).

8. تكذبون tukadhdhibûna = you (all) cry lies to, disbelieve, think untrue (v. ii. m. pl. impfct. from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 82:9, p. 1958, n. 7).

9. i. e., the Qur'ân is not at all legends of the ancients.

10. i. e., the book of deeds.

11. أبرار 'abrâr (pl.; s. barr/bârr) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 82:13, p. 1959, n. 1.

12. A respectable place in paradise.

13. أدرى 'adrâ = he informed, let know, notify (v. iii. m. s. past in form IV of darâ [dirâyah], to know. See at 82:17, p. 1959, n. 7).

مَا عَلَيْنُونَ ۱۸ what 'illiyyân is?

كُنْتُ مَرْقُومٌ ۱۹ 20. A book imprinted.¹

يَشْهَدُهُ ۲۰ 21. There will witness² it

الْمَقْرُونُ ۲۱ those placed near.³

إِنَّ الْأَبْرَارَ ۲۲ Verily the righteous⁴

لَفِي نَعِيمٍ ۲۳ shall be in bliss.⁵

عَلَى الْأَرَائِكِ ۲۴ 23. Upon the couches⁶

يَنْظُرُونَ ۲۵ they will be viewing.⁷

تَعْرِفُ ۲۶ 24. You will recognize⁸

فِي وُجُوهِهِمْ ۲۷ in their countenances⁹

نَضْرَةَ النَّعِيمِ ۲۸ the glow¹⁰ of bliss.

يُسْقَوْنَ ۲۹ 25. They will be given to

مِنْ رَحِيقٍ ۳۰ drink¹¹ of a nectar¹²

مَخْتُومٍ ۳۱ kept sealed.¹³

خِزْمَتُهُ ۳۲ 26. The sealing thereof

وَمِسْكِ ۳۳ is of musk;¹⁴ and

فِي ذَلِكَ فَلْيَتَنَافَسِ ۳۴ for this let there compete¹⁵

الْمُنْتَفِسُونَ ۳۵ the competitors.

1. مرقوم *marqûm* = imprinted, branded, provided with points, striped, numbered (pass. participle from *raqama* [raqm], to write, imprint, number. See at 83:9, p. 1961, n. 6).

2. يشهد *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhûd], to witness. See at 59:11, p. 1800, n. 6).

3. i. e., the angels near the Throne of Allah. مقرون *muqarrabûn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [qurb/magrabah], to be near. See at 56:11, p. 1763, n. 3).

4. أبرار *'abrâr* (pl.; s. *barr/bârr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See at 83:18, p. 1962, n. 11.

5. i. e., paradise. نعيم *na'im* = bliss, felicity, comfort, happiness, delight. See at 82:13, p. 1959, n. 2.

6. أرائك *'arâ'ik* (pl.; s. *arîkah*) = raised thrones, canopied couches, sofas. See at 76:13, p. 1921, n. 15.

7. i. e., the blessings given them. ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [nazr/manzar], to see, view, look at. See at 43:66, p. 1599, n. 9).

8. تعرف *ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [ma'rifah/'irfân], to know. See at 22:72, p. 1071, n. 4).

9. وجوه *wujûh* (sing. *wajh*) = faces, countenances. See at 80:38, p. 1951, n. 11).

10. نضرة *naḍrah* = splendour, resplendence, radiance, glow. See at 76:11, p. 1921, n. 10.

11. يسقون *yusqawna* = they are given to drink, watered, irrigated (v. iii. m. pl. impfct. passive from *saqa* [saqy], to give a drink. See at 76:16, p. 1922, n. 11).

12. رحيق *rahîq* = nectar.

13. مختوم *makhtûm* = sealed, closed (passive participle from *khatama* from [khatm/khitâm], to seal. See *khatama* at 45:23, p. 1625, n. 7).

14. مسك *misk* = musk.

15. ليتنافس *li yatanâfas* = let him compete, contend, vie (v. iii. m. s. imperative from *tanâfasa*, form VI of *nafisa* [nafâsah], to envy).

27. And its blend¹ is
 مِنَ تَسْنِيمٍ of *tasnīm*² —
28. A spring,³ whereof do
 الْمَقْرَبُونَ drink those placed near.⁴
29. Verily those who sinned⁵
 كَانُوا مِنَ الَّذِينَ
 ءَامَنُوا يَضْحَكُونَ believed laughing.⁶
30. And when they passed by
 يَنْغَامِرُونَ them, had been winking.⁸
31. And when they returned⁹
 إِلَىٰ أَهْلِهِمْ to their own people
 انْقَلَبُوا فَاكْبَاهِينَ they returned in exultation.¹⁰
32. And when they saw them
 قَالُوا إِنَّ هَٰؤُلَاءِ
 لَصَّالُونَ people have gone astray.¹¹
33. But they were not sent¹²
 عَلَيْهِمْ حَافِظِينَ over them as wathchers!¹³
1. مزاج *mizāj* = mixture, blend, temper. See at 76:17, p. 1922, n. 12.
 2. The name of a spring in paradise.
 3. عين 'ayn (pl. 'uyūn, a'yun) = spring, fountain, eye, source, scout. See at 76:6, p. 1920, n. 8.
 4. i. e., the angels near the Throne of Allah. مقربون *muqarrabūn* = those placed near, brought near (pass. participle from *qarraba*, form II of *qaruba* [qurb/maqrabah], to be near. See at 83:21, p. 1963, n. 3).
 5. أجرموا 'ajramū = they committed sins, crimes, sinned (v. iii. m. pl. past from 'ajrama, form IV of *jarama* [jarm], to commit a crime. See at 30:47, p. 1306, n. 2).
 6. يضحكون *yadh-hakūna* = they laugh, smile (v. iii. m. pl. impfct. from *ḍahika* [ḍahk/ḍihk/ḍahik], to laugh. See at 43:47, p. 1594, n. 10).
 7. مروا *marrū* = they passed by, walked (v. iii. m. pl. past from *marra* [marr/murūr/mamrr], to pass, to walk, march past).
 8. يتغامرون *yataghāmazūna* = they wink at one another, signal one another with eyes (v. iii. m. pl. impfct. from *taḡhāmaza*, form VI of *ghamaza* [ghamz], to feel, to make a sign).
 9. انقلبوا *inqalabū* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. See at 12:62, p. 744, n. 14).
 10. فاكبين *fakihīn* (pl.; acc./gen. of *fakihūn*; s. *fakih*) = cheerful, gay, in exultation.
 11. ضالون *dālūn* (sing. *dāl*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *ḍalla* [ḍalāl/ḍalālah], to go astray, to stray, to err. See at 56:51, p. 1760, n. 4).
 12. أرسلوا 'ursilū = they were sent out, despatched, discharged (v. iii. m. pl. past passive from 'arsala, form IV of *rasala* [rasal], to be long and flowing. See at 'ursilnā at 51:32, p. 1702, n. 4).
 13. حافظين *ḥāfiẓīn* (pl.; acc./gen. of *ḥāfiẓūn*; s. *ḥāfiẓ*) = keepers, preservers, observers, watchers, those who take care, guards, protectors (act. participle from *ḥafiza* [ḥifẓ], to preserve, to protect. See at 82:10, p. 1958, n. 9).

قَالِيَوْمَ 34. So today,
الَّذِينَ آمَنُوا those who believe will
مِنَ الْكَافِرِ at the unbelievers
يَضْحَكُونَ^{٢٤} be laughing;¹

عَلَى الْأُرَائِكِ 35. Upon the couches²
يَنْظُرُونَ^{٢٥} viewing.³

هَلْ تُوِبَ 36. Have there been requited⁴
الْكَافِرِ the unbelievers
مَا كَانُوا for what they had been
يَفْعَلُونَ^{٢٦} doing?

1. يَضْحَكُونَ *yadh-hakûna* = they laugh, smile (v. iii. m. pl. impfct. from *dahika* [*dahk/dihk/dahik*], to laugh. See at 83:29, p. 1964, n. 6).

2. أُرَائِكِ *'arâ'ik* (pl.; s. أُرَيْكَة *'arikah*) = raised thrones, canopied couches, sofas. See at 83:23, p. 1963, n. 6.

3. i. e., the blessings given them. يَنْظُرُونَ *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 83:23, p. 1963, n. 7).

4. تُوِبَ *thuwwiba* = he was requited, rewarded, repaid (v. iii. m. s. past passive from *thawwaba*, from II of *thâba* [*thawb*], to come back. See *'athâba* at 48:18, p. 1669, n. 5).

84. SŪRAT AL-INSHIQÂQ (THE SPLITTING)

Makkan: 25 'âyahs

This is an early Makkan *sûrah*. Its main themes are the Resurrection, the inevitability of the Judgement, reward and punishment, the truth of the Qur'ân and the attitude of the unbelievers to it. It refers to some of the terrible events that will signal the coming of the Resurrection, beginning with the splitting (*inshiqâq*) of the sky. The *sûrah* is named after this initial 'âyah. The positions respectively of the righteous and the sinful on the Day of Judgement are mentioned. The *sûrah* ends by emphasizing that all will have to meet the Judgement and that the believers and the unbelievers shall be duly rewarded and punished respectively.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ إِذَا السَّمَاءُ انشَقَّتْ 1. When the sky shall be split.¹

وَأُذِنَتْ 2. And it shall listen² to its

﴿٢﴾ رَبِّهَا وَحُقِّتْ 3. Lord, and will be obliged.³

وَإِذَا الْأَرْضُ 3. And when the earth

﴿٣﴾ مَدَّتْ 4. shall be flattened.⁴

وَأَلْقَتْ 4. And it shall throw up⁵ all

﴿٤﴾ مَا فِيهَا وَتَخَلَّتْ 5. that is in it and get emptied.⁶

وَأُذِنَتْ 5. And it shall listen to its

﴿٥﴾ رَبِّهَا وَحُقِّتْ 6. Lord, and will be obliged.

﴿٦﴾ يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ 6. O mankind, verily you are
كَادِحٌ إِلَىٰ رَبِّكَ exerting⁷ towards your Lord

1. 'âyahs 1-5 describe some of the horrible events on the eve of the Day of Resurrection. انشقت

inshaqqat = she or it was split, was cleft/ rent asunder (v. iii. m. f. past from *inshaqqa*, form VII of *shaqqa* [*shaqq*], to split, cleave. See at 69:16, p. 1871, n. 3).

2. i. e., it shall listen to the commands of Allah and shall abide by them. أُذِنَتْ '*adhinat* = she listened, allowed, permitted (v. iii. f. s. past from '*adhina*, to listen, to allow. See *ya'dhan* at 53:26, p. 1721, n. 7).

3. حُقِّتْ *huqqat* = she or it was obliged, made incumbent, confirmed (v. iii. f. s. past passive from *haqqa*, to be true, right, necessary. See *haqqa* at 50:14, p. 1688, n. 5).

4. مَدَّتْ *muddat* = she or it was extended, flattened, laid out, stretched, spread out, lengthened, prolonged (v. iii. f. s. past passive from *madd*, to extend. See *madda* at 25:45, p. 1151, n. 11).

5. أَلْقَتْ '*alqat* = she cast, flung, threw, posed, set forth, offered (v. iii. f. s. past. from '*alqâ*, from IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See '*alqâ* at 75:15, p. 1915, n. 5).

6. تَخَلَّتْ *takhallat* = she or it gave up, abandoned, laid down, became empty (v. iii. f. s. past from *takhallâ*, from V of *khalâ* [*khulâw* / *khalâ*], to be empty, vacant. See *khalat* at 46:18, p. 1638, n. 9).

7. i. e., doing good or bad deeds only to meet Allah for judgement. كَادِحٌ *kâdih* = one who toils, labours, exerts (act. participle from *kadaḥa* [*kadh*], to exert, to toil).

كِدْمًا in an exertion, and

فَمَلِّقِيهِ^٦ you shall encounter¹ Him.

فَأَمَّا مَنْ 7. Then as for the one who

أُوتِيَ كِتَابَهُ^٧ will be given his book²

بِجَمِينِهِ^٨ in his right hand,³

فَسَوْفَ يُحَاسَبُ^٩ 8. He will be called to account⁴

حِسَابًا يَسِيرًا^{١٠} in an easy⁵ accounting.

وَيَنْقَلِبُ إِلَىٰ

أَهْلِهِ مَسْرُورًا^{١١} 9. And he will return⁶ to

his family⁷ delighted.⁸

وَأَمَّا مَنْ 10. And as for the one who

أُوتِيَ كِتَابَهُ

وَرَاءَ ظَهْرِهِ^{١٢} behind⁹ his back,¹⁰

فَسَوْفَ يَدْعُوا^{١٣} 11. He will call¹¹ for

ثُبُورًا^{١٤} destruction.¹²

وَيَصِلُ^{١٥} 12. And will enter¹³

سَعِيرًا^{١٦} a blazing fire.¹⁴

إِنَّكَ كَانَتْ 13. Indeed he had been

1. مَلِّقٍ *mulâqîn* (s.; pl. *mulâqîn*) = one who meets, is going to meet/encounter (active participle from *lâqa*, form III of *laqiya* [*liqâ'/luqyân/luqy/luqyah/luqan*], to meet, to encounter. See at 69:20, p. 1872, n. 2).

2. i. e., the book of deeds.

3. يَمِينٍ *yamîn* (s.; pl. *'aymân*) = right, right hand. See at 70:37, p. 1882, n. 4.

4. بِحِسَابٍ *yuhâsabu* = he is called to account, held responsible, made answerable (v. iii. m. s. impfct. passive from *hâsaba*, form III of *hasaba* [*hasb/hisâb/hisbân/husbân*], to count, to calculate. See *yuhâsibu* at 2:284, p. 151, n. 4).

5. يَسِيرٍ *yasîr* = easy, gentle, simple, insignificant. See at 74:10, p. 1905, n. 5.

6. يَنْقَلِبُ *yanqalibu* = he turns round, turns about, returns (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn around. See *yanqaliba* at 48:12, p. 1665, n. 12).

7. أَهْلٍ *'ahl* (s.; pl. *'ahlûn/اهل/ 'ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, inmates, owner, author, worthy. See at 48:25, p. 1673, n. 4.

8. مَسْرُورٍ *masrûr* = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surâr/tasirrah masrrah*], to be happy. See *surûr* at 76:11, p. 1921, n. 11).

9. وَرَاءَ *warâ'* = rear, after, beyond, back, behind, close on (one's) heels. See at 70:31, p. 1881, n. 8.

10. ظَهْرٍ *zahr* (s.; pl. *zuhûr*) = back, rear, loin, spine, surface. See at 42:33, p. 1573, n. 11).

11. يَدْعُو *yad'û* = he calls, calls upon, invites, invokes (v. iii. m. s. impfct. from *da'â* [*du'â*], to call. See at 57:9, p. 1770, n. 1).

12. i. e., he will ask for being destroyed and annihilated rather than suffering the intolerable punishment. ثُبُورٍ *thubûr* = destruction, ruin. See at 25:13, p. 1141, n. 11.

13. يَصِلُ *yasîlâ* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [*ṣalan/ṣuliy/ṣilâ'*], to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

14. i. e., hell. سَعِيرٍ *sa'îr* = burning blaze, blazing furnace, inferno. See at 76:4, p. 1920, n. 3.

﴿١٣﴾ فِي أَهْلِهِ مَسْرُورًا among his people happy.¹

إِنَّهُ ظَنَّ أَنْ 14. Indeed he thought² that

لَنْ يَحْجُرَ 14. he will never return.³

بَلَّغَ 15. Yes indeed!

إِنَّ رَبَّهُ كَانَ بِهِ 15. Verily his Lord is of him

بَصِيرًا 15. All-Seeing.⁴

فَلَا أَقْسِمُ 16. So I indeed swear⁵

بِالسَّفْعِ 16. by the sunset-glow;⁶

وَاللَّيْلِ 17. And by the night and all

وَمَا وَسَّقَ 17. that it engulfs.⁷

وَالْقَمَرَ 18. And by the moon

إِذَا أَتَقَّ 18. when it attains fullness.⁸

لَتَرْكَبَنَّ 19. You shall surely embark⁹

طَبَقًا عَن طَبَقٍ 19. on stage¹⁰ after stage.

فَمَا لَكُمْ 20. So what is the matter with

لَا يُؤْمِنُونَ 20. them that they believe not?

1. *masrûr* = delighted, happy, gladdened, pleased (pass. participle from *sarra* [*surûr/tasirrah masrrah*], to be happy. See at 84:9, p. 1967, n. 8).

2. *zanna* ظن = he thought, supposed, believed, presumed, firmly believed, was sure (v. iii. m. s. past from ظن *zann*, to think, to suppose. See at 75:28, p. 1916, n. 3).

3. *yahûra* يحوّر (*a*) = he returns, recedes, diminishes (v. iii. m. s. impfct. from *hâra* [*hawr*], to return. The final letter takes *fat-hah* because of the particle *lân* coming before the verb. See *tahâwur* at 58:1, p. 1782, n. 5).

4. *basîr* بصير = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *başura/başira* [*başar*], to see). See at 76:2, p. 1919, n. 1).

5. *lâ* at the beginning of the '*âyah* is for emphasis. أقسم '*uqsimu* = I swear, make an oath (v. i. s. impfct. from '*aqsama*, form IV of *qasama* [*qasam*], to divide. See at 81:14, p. 1955, n. 2).

6. *shafaq* شفق = sun-set glow in the sky.

7. i. e., in darkness. وسق *wasaqa* = he or it engulfs, gathers and takes in its fold, takes the load (v. iii. m. s. past from *wasq*, to engulf, to take the load).

8. *ittasaqa* اتسق = it becomes well-ordered, attains fullness (v. iii. m. s. past in form VI of *wasaqa*. See n. 7 above).

9. i. e., different stages of life from conception in the mother's womb till the resurrection. لتركبن *latarkabunna* = you shall surely ride, mount, board, climb, pursue, travel, embark (v. ii. m. pl. impfct. emptaic from *rakiba* [*rukûb*], to ride, mount. See *tarkabûna* at 42:13, p. 1585, n. 1).

10. طبق *tabaq* (s.; pl. '*a(bâq)*) = layer, tier, stratum, stage, tray, dish, cover.

وَإِذَا قُرِئَ 21. And when recited¹ to
عَلَيْهِمُ الْقُرْآنُ them is the Qur'ân, they
لَا يَسْجُدُونَ 15 prostrate themselves² not.*

بِالَّذِينَ 22. Nay, but those who
كَذَّبُوا بِكُذُوبٍ disbelieve cry lies to.³

وَاللَّهُ أَعْلَمُ 23. And Allah is Best Aware
بِمَا يُوعُونَ 16 of what they harbour.⁴

فَبَشِّرْهُمُ 24. So give them the good
بِعَذَابٍ news⁵ of a punishment
أَلِيمٍ 14 very painful.⁶

إِلَّا الَّذِينَ 25. But not those who
آمَنُوا believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds.⁷
لَهُمْ أَجْرٌ They shall have a reward⁸
غَيْرَ مَمْنُونٍ 13 without cessation.⁹

1. i. e., to the Qur'ân. يَكْذِبُونَ *yukadhhibûna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhhib* /*kadhbah* /*kidhbah*], to lie. See at 28:34, p. 1244, n. 5).

2. i. e., in their hearts of obstinacy and opposition. يَأْتُونَ *yâ'ûna* = they retain in memory, harbour/hold in mind, remember (v. iii. m. pl. impfct. from 'aw'â, form IV of *wa'â* [*wa'y*], to retain in memory, to hold in mind. See 'aw'â at 70:18, p. 1879, n. 12).

3. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

4. i. e., to the Qur'ân. يَكْذِبُونَ *yukadhhibûna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhhib* /*kadhbah* /*kidhbah*], to lie. See at 28:34, p. 1244, n. 5).

5. i. e., in their hearts of obstinacy and opposition. يَأْتُونَ *yâ'ûna* = they retain in memory, harbour/hold in mind, remember (v. iii. m. pl. impfct. from 'aw'â, form IV of *wa'â* [*wa'y*], to retain in memory, to hold in mind. See 'aw'â at 70:18, p. 1879, n. 12).

6. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

7. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

8. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

9. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

10. i. e., it will neither be exhausted nor stopped. مَمْنُونٍ *mamnûn* = cut off, ceased, obliged, grateful, weak (pass. participle from *manna* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 68:3, p. 1859, n. 6).

85. SŪRAT AL-BURŪJ (THE CONSTELLATIONS)

Makkan: 23 'āyahs

This is a Makkan *sūrah*. Its main themes are the Qur'ān, the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, rewards and punishment, and the opposition and enmity of the unbelievers to these. It refers to an instance of persecution upon the believers by their unbelieving tyrants in the past. Those believers were thrown into a trench filled with fire and were thus killed because they refused to recant and return to unbelief. This is cited as an encouragement to the Muslims to bear with patience the opposition and enmity of the unbelievers, and as a threat to the latter of Allah's due punishment for them, recalling the instances of punishment of the unbelieving Thamūd people and the hosts of Fir'awn. It also mentions the ultimate rewards and punishments in the hereafter respectively for the righteous and the sinful. The *sūrah* ends by emphasizing that the Qur'ān is a guidance given by Allah and that it is preserved in *al-Lawḥ al-Mahfūz*.

The *sūrah* is named after its first 'āyah wherein Allah swears by the sky possessing constellations (*al-burūj*).

سُورَةُ الْبُرُوجِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالسَّمَاءِ 1. By the sky¹

ذَاتِ الْبُرُوجِ ١ possessing constellations.²

وَالْيَوْمِ الْمَوْعُودِ ٢ 2. By the Day Promised.³

وَشَاهِدٍ ٣ 3. And by the witness⁴

وَمَشْهُودٍ ٤ and the witnessed.⁵

قَتِيلٍ ٤ 4. Damned are the

أَصْحَابِ الْأَنْحَادِ ٥ owners⁶ of the trench⁷ —

النَّارِ ذَاتِ الْوَقُودِ ٥ 5. The fire, having the fuel.⁸

1. Allah may swear by anything of His creation, but His servants may swear only by Him.

2. بروج *burūj* (pl.; s. برج *burj*) = towers, castles, signs of zodiac, constellations. See at 25:61, p. 1156, n. 8.

3. i. e., the Day of Resurrection. موعود *maw'ūd* = that which is promised, assured, threatened (pass. participle from *wa'ada* [wa'd], to make a promise. See *yū'adūna* at 72:24, p. 1896, n. 1).

4. شاهد *shāhid* (s.; pl. *shuhūd*/*ashhād*/*shavāhid*) = witness (active participle from *shahida* [*shuhūd*/*shahādah*], to witness, to testify). See at 73:15, p. 1900, n. 13.

5. i. e., the witness and the witnessed on the day of Judgement. مشهود *mash-hūd* = witnessed, attended by witnesses or spectators (pass. participle from *shahida* [*shuhūd*], to witness. See at 17:78, p. 899, n. 1).

6. The reference is to some tyrannical rulers or leaders in the past who persecuted to death the believers of their people by fire in a trench.

أصحاب *aṣ-ḥāb* (pl.; sing. صاحب *ṣāhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 74:31, p. 1907, n. 12).

7. أنحدود *'ukhdūd* (s.; pl. *'akhādūd*) = trench.

8. وقود *waqūd* = fuel. See at 3:10, p. 158, n. 1.

أَذْهَرَعَلَيْهَا 6. As they were over it
 قَعُودٌ 1 sitting.¹

وَهُمْ عَلَىٰ مَا 7. And they were over what
 يَفْعَلُونَ they were doing

بِالْمُؤْمِنِينَ شُهُودٌ 2 to the believers witnessing.²

وَمَا نَقَمُوا 8. And they took not revenge³
 مِنْهُمْ إِلَّا on them for aught but

أَن يُؤْمِنُوا بِاللَّهِ 4 that they believed in Allah,
 الْعَزِيزِ the All-Mighty,⁴

الْحَمِيدِ 5 the All-Praiseworthy.⁵

الَّذِي لَهُ 9. He to Whom belongs
 مَلِكُ السَّمَوَاتِ 6 the dominion⁶ of the heavens
 وَالْأَرْضِ and the earth;

وَاللَّهُ عَلَىٰ كُلِّ شَيْءٍ 7 and Allah is over everything

شَهِيدٌ 8 All-Witnessing.

إِنَّ الَّذِينَ 10. Verily those who
 فَتَنُوا الْمُؤْمِنِينَ 7 persecute⁷ the believing men
 وَالْمُؤْمِنَاتِ and the believing women and
 ثُمَّ لَا يَتُوبُوا 8 then do not turn in repentance,⁸

1. i. e., they were sitting on a high place beside it.
 قَعُودٌ *qu'ûd* (pl.; s. *qâ'id*) = those sitting, seated
 (act. participle from *q'ada* [*qu'ûd*], to sit down,
 to stay. See at 9:83, p. 613, n. 11).

2. شُهُودٌ *shuhûd* (pl.; s. *shâhid*) = witnesses, those
 who attend and see, are in attendance (act.
 participle from *shahida* [*shuhûd* / *shahâdah*], to
 witness, to testify). See at 74:13, p. 1905, n. 10).

3. نَقَمُوا *naqamû* = they retaliated, avenged
 themselves, took revenge (v. iii. m. pl. past from
naqama [*naqm*], to take revenge. See at 9:74, p.
 609, n. 2).

4. عَزِيزٌ *'azîz* = All-Mighty, Invincibly Powerful
 before Whom everyone else is powerless; mighty,
 overwhelming; also respected, distinguished,
 dear, beloved, strong, mighty, difficult, hard. See
 at 67:2, p. 1850, n. 6.

5. حَمِيدٌ *hamîd* = praiseworthy, laudable,
 All-Praiseworthy, All-Laudable. See at 64:6, p.
 1832, n. 8.

6. i. e., His is the absolute ownership, possession,
 sovereignty and power of governance and
 dispensation. مَلِكٌ *mulk* = dominion, kingship,
 monarchy, right of possession, ownership. See at
 67:1, p. 1850, n. 2.

7. فَتَنُوا *fatanû* = they tried, put to test, persecuted
 (v. iii. m. pl. past from *fatana* [*fatn* / *futûn*], to
 turn away, to put to trial, to persecute. See
yufatanûna at 51:13, p. 1697, n. 10).

8. i. e., repent and seek forgiveness of Allah. يَتُوبُوا
yatûbû (*na*) = they turn in repentance, seek
 forgiveness. Technically *tâba* means, in respect of
 Allah, to turn in forgiveness and mercy; and in
 respect of man, to turn in repentance and resolve
 to reform. (v. iii. m. pl. impfct. from *tâba*
 [*tawb* / *tawbah* / *matâb*], to turn. The final *nûn* is
 dropped because of the particle *lam* coming before
 the verb. See *tâbâ* at 73:20, p. 1902, n. 5).

فَلَهُمْ عَذَابٌ
جَهَنَّمَ وَلَهُمْ
عَذَابٌ
الْحَرِيقِ ١١

11. Verily those who believe
and do the good deeds²
they shall have gardens³
flowing⁴ below⁵ them
the rivers.⁶
That is the success⁷ most great.

12. Verily the strike⁸
of your Lord is very severe.⁹

13. Verily He it is Who
originates¹⁰ and He will repeat.¹¹

14. And He is
the Most Forgiving,
the Most Affectionate.¹²

15. The Lord of the Thone,¹³

1. حريق *harîq* (s.; pl. حرائق *harâ'iq*) = fire, conflagration, blazing fire, burning (active participle in the scale of *fa'il* from *haraqa* [*harq*], to burn. See at 22:9, p. 1048, n. 7).

2. صالحات *sâlihât* (f.; sing. *sâlihah*; m. *sâlih*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 84:25, p. 1969, n. 7.

3. i. e., in paradise. جنان *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 74:40, p. 1910, n. 1.

4. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 65:11, p. 1843, n. 5).

5. تحت *taht* = under, below, beneath, underneath. See at 48:5, p. 1662, n. 9.

6. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 71:12, p. 1886, n. 10.

7. فوز *fawz* = success, triumph, victory, achievement. See at 64:9, p. 1833, n. 11.

8. i. e., retribution and punishment. بطش *batsh* = power, might, strength, force, valour, to hit, to strike, to bear down on. See at 50:36, p. 1693, n.

9. شديد *shadîd* (pl. أشد *'ashiddâ*/شداد *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong. See at 59:7, p. 1797, n. 14).

10. i. e., the creation. يبدئ *yubdi'u* = he originates, brings forth for the first time, begins, starts (v. iii. m. s. impfct. from *'abda'a*, form IV of *bada'a* [*bad'*] to start. See at 34:49, p. 1386, n. 12).

11. i. e., He will resurrect. يعيد *yu'idu* = he repeats, causes to come back, brings back, returns, reverts, recreates (v. iii. m. s. impfct. from *'a'âda*, form IV of *'âda* [*'awd*/*'awdah*], to return. See at 71:18, p. 1887, n. 16).

12. ودود *wadûd* = Most Loving, Most Affectionate . See at 11:90, p. 710, n. 10.

13. عرش *'arsh* = throne. See at 81:20, p. 1955, n. 10.

﴿١٥﴾ **الْمَجِيدُ** the All-Glorious.¹

﴿١٦﴾ **قَالَ** 16. The All-Accomplishing²

﴿١٧﴾ **لِمَا يَرِيدُ** of whatever He wills.³

﴿١٨﴾ **هَلْ أَتَاكَ** 17. Has there come to you

﴿١٩﴾ **حَدِيثُ الْجُنُودِ** the account⁴ of the hosts⁵ –

﴿٢٠﴾ **فِرْعَوْنَ وَثَمُودَ** 18. Fir'awn and the Thamūd.

﴿٢١﴾ **بِالَّذِينَ** 19. Nay, but those who

﴿٢٢﴾ **كَفَرُوا** disbelieve are in

﴿٢٣﴾ **فِي تَكْذِيبٍ** the habit of crying lies to.⁶

﴿٢٤﴾ **وَاللَّهُ مِنْ** 20. And Allah is

﴿٢٥﴾ **وَرَاءَهُمْ** close on their heels⁷

﴿٢٦﴾ **مُحِيطٌ** All-Encompassing.⁸

﴿٢٧﴾ **بِالْقُرْآنِ** 21. Nay; it is the Qur'ān

﴿٢٨﴾ **مَجِيدٌ** most glorious.

﴿٢٩﴾ **فِي لَوْحٍ مَّحْفُوظٍ** 22. In a Tablet⁹ Protected.¹⁰

1. محيد *majīd* = glorious, illustrious, splendid, exalted, All-Glorious (act. participle in the intensive scale of *fa'īl* from *majada/majuda* [*majd/majādah*], to be glorious, illustrious. See at 11:73, p. 704, n. 5).

2. فعال *fa'āl* = All-Accomplishing, one who definitely does (intensive form of *fā'il*, active participle from *fa'ala* [*fa'lfi'*]), to do. See at 11:107, p. 716, n. 1).

3. يريد *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form 'arāda, form IV of *rāda* [*rawd*], to walk about. See at 75:5, p. 1914, n. 1).

4. حديث *hadīth* (s.; pl. أحاديث 'ahādīth) = speech, talk, narrative, report, discourse, account. See at 79:15, p. 1942, n. 3.

5. جنود *junūd* (pl.; sing. *jund*) = troops, soldiers, army, hosts. See at 74:31, p. 1908, n. 10).

6. تكذيب *takdhīb* = to cry lies to, to disbelieve, to think as untrue (verbal noun in form II of [*kidhb* /*kadhīb* /*kadhbah* / *kidhbah*], to lie. See *tukadhdhibūna* at 83:17, p. 1962, n. 8).

7. وراء *warā'* = rear, after, beyond, back, behind, close on (one's) heels. See at 84:10, p. 1967, n. 9.

8. i. e., in knowledge. محيط *muhīṭ* = one who or that which closes in on all sides, surrounds, encompasses, comprehensive, All-Encompassing (active participle from 'ahāta, form IV of *hāta* [*haw/hītah/hiyātah*], to encircle, enclose, guard. See at 41:54, p. 1559, n. 13).

9. لوح *lawh* (s.; pl. 'alāh) = board, tablet, plank. See 'alwāh at 54:13, p. 1731, n. 12.

10. محفوظ *mahfūz* = protected, preserved, safe, guarded, secured (passive participle from *hafiza* [*hifz*], to preserve, to protect. See at 21:32, p. 1021, n. 2).

86. SŪRAT AL-ṬĀRIQ (THE NOCTURNAL VISITOR)

Makkan: 17 'āyahs

This is a Makkan *sūrah*. Its main themes are *tawhīd* (monotheism), the Resurrection, Judgement, individual responsibility and the truth of the Qur'ān. It emphasizes that Allah is the Sole Lord and Creator, that as He is the Creator, He will recreate and resurrect, that very person has over him an angel-watcher to keep a record of his deeds, that on the Day of Judgement all secrets will be exposed and that none shall have any power to defend himself nor any helper against any wrong he commits, that the Qur'ān is the true guidance distinguishing between the right and the wrong and that the machinations of the unbelievers will be of no avail against Allah's justice.

The *sūrah* is named after its first 'āyah in which Allah swears by the Nocturnal Visitor (*al-Ṭāriq*) to stress that everyone has over him a watcher.

سُورَةُ الطَّارِقِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَأَسْمَاءُ 1. By the sky¹

وَالطَّارِقِ 1 and the nocturnal visitor.²

وَمَا أَدْرَاكَ 2. And what will inform³ you

مَا الطَّارِقُ 1 what the nocturnal visitor is?

النَّجْمُ الثَّاقِبُ 3. The star⁴ of piercing lustre.⁵

إِنْ كُنْ نَفِيرٌ 4. There is not a person that

لَهَا عَلَيْهَا حَافِظٌ 1 has not over him a guard.⁶

فَلْيَنْظُرِ الْإِنْسَانُ 5. Let then man see⁷

بِمِمْ تَلْوِقُهُ 1 of what he is created.

1. Allah may swear by whatever He likes of His creation; but His creature may swear only by Him.
2. The object meant by "the nocturnal visitor" is explained in 'āyah 3 below. طَارِقٌ *ṭāriq* = that which knocks, bangs, nocturnal visitor (act. participle from *ṭaraqa* [*ṭarq*], to knock).

3. أَدْرَى *'adrā* = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [*dīrāyah*], to know. See at 83:19, 1962, n. 13).

4. نَجْمٌ *najm* (s. ; pl. *nujūm/anjum*) = star, celestial body, constellation. See at 55:1, p. 1741, n. 6.

5. ثَاقِبٌ *thāqib* = piercing, piercing lustre, penetrating, sharp (act. participle from *thaqaba* [*thaqb*], to bore, to drill. See at 37:10, p. 1432, n. 4).

6. i. e., to keep a record of his deeds. This is the conclusion of the swearing of the previous 'āyahs

(see also 82:10-11, p. 1958). حَافِظٌ *ḥāfiẓ* (s. ; p. *ḥāfiẓīn*) = guard, watcher, keeper, preserver, observer, those who take care, protector (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *ḥāfiẓīn* at 83:33, p. 1964, n. 13).

7. i. e., think about how Allah has created him. Then he will realize that Allah is All-Capable of resurrecting him and bringing him to account. his food. لِيَنْظُرَ *li yanẓur* = let him look, see, consider, look expectantly (v. iii. m. s. imperative from *naẓara* [*naẓr/manẓar*], to see, view, look at. See *li tanẓur* at 59:18, p. 1802, n. 11).

خَلِقَ 6. He is created

مِنْ مَاءٍ دَافِقٍ ٦ of a water gushing forth;¹

يَخْرُجُ مِنْ بَيْنِ 7. Coming out² from between

الضُّلْبِ وَالرِّئَابِ ٧ the backbone³ and the ribs.⁴

إِنْدَعْلَى 8. Verily He is over his

رَجِيمًا لَمَّا يَرِي ٨ bringing back⁵ All-Capable.⁶

يَوْمَ 9. On that day

يُبْلَى السَّرَائِرِ ٩ examined⁷ will be all secrets.⁸

فَاللَّهُ 10. And he shall have no

مِنْ قُوَّةٍ وَلَا نَاصِرٍ ١٠ power nor any helper.⁹

وَالسَّمَاءِ 11. By the sky

ذَاتِ السَّاعِجِ ١١ full of recurrence.¹⁰

وَالْأَرْضِ 12. And by the earth

ذَاتِ الصَّعِجِ ١٢ full of fissures.¹¹

إِنْدَ الْقَوْلِ 13. Verily it is the word

فَصَلِّ ١٣ most decisive.¹²

1. *dâfiq* = he or that which gushes forth, flows with force, spouts (act. participle from *dafaqa* [*dafq*], to pour out, yo gush forth).

2. *yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurûj*], to come out, to go out. See at 57:4, p. 1768, n. 9).

3. *ṣulb* (s.; pl. 'aṣlub/'aṣlâb) = spinal column, backbone, loins.

4. *tarâ'ib* (pl.; s. *taribah*) = ribs.

5. i. e., recreation and resurrection. *raj'* = return, coming back, bringing back. See *yurja'ûna* at 45:15, p. 1622, n. 8.

6. *qâdir* = capable, one who has power, All-Capable (act. participle from *qadara* [*qadr/qadar*], to ordain, to measure, to have power. See at 36:81, p. 1428, n. 11).

7. i. e., all secrets will be exposed and judged. *tblî* *tblâ* = she or it is assayed, tested, examined, put to test (v. iii. f. s. impfct. passive from *balâ* [*balw / balâ*'], to test, to try. See *balawnâ* at 68:17, p. 1861, n. 10).

8. *sarâ'ir* (pl.; s. *sarîrah*) = secrets, secret thoughts. See *'asratu* at 71:9, p. 1886, n. 3.

9. i. e., man shall have no power or helper against Allah's justice. *nâsir* = helper, assistant (act. participle from *naṣra* [*naṣr/nuṣûr*], to help, to assist). See at 72:24, p. 1896, n. 3).

10. i. e., productive of recurring rains.

11. i. e., for trees and plants to sprout and grow. *ṣad'* (s.; pl. *ṣudû'*) = fissure, cracks, rift.

12. i. e., this Qur'ân is the most decisive, distinguishing between the right and the wrong. *faṣl* (s.; pl. *fuṣûl*) = parting, discharge, decision, final decision, decree, section, chapter. See at 78:17, p. 1935, n. 8.

وَمَا هُوَ بِالْهَزْلِ ١٤

14. And it is not a fun.¹

1. i. e., there is nothing in the Qur'ân which is vain and to be taken lightly. *هزل hazl* = fun, joking.

إِنَّمَا يَكِيدُونَ كَيْدًا ١٥

15. Verily they plot² a plot.³

2. i. e., the unbelievers and enemies of Islam plot to frustrate Islam and the Qur'ân. *يَكِيدُونَ yakidûna* = they hatch a plot, plot, conspire, contrive (v. iii. m. pl. impfct. from *kâda* [*kayd*], to contrive, to set a strategy. See *yakiydû* at 12:5, p. 723, n. 7).

وَأَكِيدُ كَيْدًا ١٦

16. And I plot a plot.⁴

3. *كيد kayd* = scheme, plot, plan, stratagem. See at 77:39, p. 1931, n. 4.

فَهَيِّلْ

17. So respite⁵ the

الْكَافِرِينَ

unbelievers

أَمْهَلْهُمْ

and proceed slowly⁶ with

رُودًا ١٧

them for a while.⁷

4. i. e., Allah has His Own Plan to deal with His creatures.

5. This is a directive to the Prophet, peace and blessings of Allah be on him, and the Muslims, and also a threat that Allah will deal properly with the unbelievers. *مهمل mahhil* = respite, give time, delay, proceed slowly and deliberately (v. ii. m. s. imperative from *mahhala*, form II of *mahala* [*mahl/ mullah*], to be slow, to tarry. See at 73:11, p. 1900, n. 4).

6. *أمهل 'amhil* = give time, delay, proceed slowly (v. ii. m. s. imperative from *'amhala*, form IV of *mahala*. See n. 5 above).

7. *رودًا ruwaydan* = gently, at leasure, for a while.

87. *Sûrat al-'A'lâ* (The Most Exalted)

Makkan: 19 'âyahs

This is a Makkan *sûrah* which deals in a nutshell with the themes of *tawhîd* (monotheism), *waḥy* and the Qur'ân, *risâlah*, i. e., messengership of Muḥammad, peace and blessings of Allah be on him, and assures him that the Qur'ân would be made easy for him and asks him to propagate it. It also speaks about the hereafter, reward for the believers and punishment for the unbelievers; and it ends by emphasizing that Islam and the message of the Qur'ân is the same message which has been communicated through all the previous Messengers of Allah like Ibrâhîm and Mûsâ, peace be on them.

The *sûrah* is named after its first 'âyah wherein mention is made of one of the Beautiful Names of Allah, *al-'A'lâ*, the Most Exalted.



بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

سَبِّحْ 1. Proclaim the sanctity¹

اَسْمَ رَبِّكَ of the Name of your Lord,

الْأَعْلَى the Most Exalted.²

الَّذِي خَلَقَ 2. He Who creates

فَسَوَّاهُ and perfects the make.³

وَالَّذِي 3. And He Who

قَدَّرَ فَهَدَى formulates⁴ and guides.

وَالَّذِي 4. And He Who

أَخْرَجَ الْمَرْعَى produces⁵ the pasture.⁶

فَجَعَلَهُ غُثَاءً 5. And makes it dry,⁷

أَحْوَى dark brown.⁸

1. سَبِّحْ *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih/ sibâḥah*] to swim, to float. See at 76:26, p. 1924, n. 8).

2. أَعْلَى '*a'lâ* (s.; pl. '*a'lawna*) = higher one, superior, victor, Most High, Most Exalted (elative of '*aliy*). See at 20:68, p. 990, n. 13.

3. سَوَّى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, smoothed, perfected the make (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

4. i. e., develops through stages giving final form and capabilities. قَدَّرَ *qaddara* = he determined, decreed, assessed, estimated, evaluated, enabled, formulated (v. iii. m. s. past in form II of *qadara* [*qadr*], to estimate, to decree, to have power. See at 80:19, p. 1949, n. 6).

5. أَخْرَجَ '*akhraja* = he ousted, drove out, expelled, dislodged, brought out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurâj*], to go out, to leave. See at 79:29, p. 1944, n. 7).

6. مَرْعَى *mar'an* = pasture, pasturage, grazing land, grassland. See at 79:31, p. 1949, n. 10.

7. غُثَاءً '*ghuthâ*' = dry, scum, froth. See at 23:41, p. 1085, n. 12.

8. أَحْوَى '*ahwâ*' = dark, dark brown because of ripeness.

سَتَقْرَأُكَ 6. We shall make you recite;¹

فَلَا تَنْسَى ٦ so you shall not forget.²

إِلَّا مَا شَاءَ اللَّهُ 7. Except what Allah wills.

إِنَّهُ يَعْلَمُ

الْجَهْرُ ٧ overt³

وَمَا يَخْفَى ٧ and all that remains hidden.⁴

وَيُبَسِّرُكَ 8. And we shall make easy⁵

لِلْيَسْرَى ٨ for you the easy way.⁶

فَذَكِّرْ 9. So remind.⁷

إِنْ نَفَعْتَ ٩ If there benefits⁸

الذِّكْرَى ٩ the reminding.

سَيَذَكَّرُ 10. There will take heed⁹

مَنْ يَخْشَى ١٠ those that fear;¹⁰

وَيُنَجِّسُهَا 11 And there will avoid¹¹ it

الْأَشْقَى ١١ the most wretched,¹²

الَّذِي يَصِلُ النَّارَ 12. Who will enter the fire

الْكَرْبَى ١٢ most gigantic.

1. The address is to the Prophet, peace and blessings of Allah be on him. *نقري* *nugri'u* = we make (someone) read/recite, teach how to read (v. i. pl. impfct. from 'aqra'a, form IV of qara'a [qirā'ah], to read, recite. See *iqra'û* at 73:20, p. 1902, n. 7).

2. *تسى* *tansâ* = you forget, become oblivious (v. ii. m. s. impfct. from *nasiya* [*nasyi' nisyân*], to forget. See *nasitum* at 45:34, p. 1629, n. 6).

3. *جهر* *jahr* = open, public, overt, explicit. See at 21:110, p. 1043, n. 1.

4. *يخفي* *yakhfâ* = he or it hides, remains hidden or concealed (v. iii. m. s. impfct. from *khafiya* [*khafâ' /khifiyah /khufiyah*], to be hidden. See at 40:16, p. 1515, n. 1).

5. *يسر* *nuyassiru* = we make easy, ease, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasara*], to be easy. See *yassarnâ* at 54:40, p. 1737, n. 4).

6. i. e., the *risâlah* and Qur'ân. *يسرى* *yusrâ* = easiness, easy way, left hand.

7. *ذكر* *dhakkir* = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 52:29, p. 1712, n. 3).

8. *نفعت* *nafa'at* = she benefited, profited, availed (v. iii. f. s. past from *nafa'a* [*naf'*], to be useful, be of use. See *tanfa'u* at 80:4, p. 1947, n. 7).

9. *يذكر* *yadhdhakkaru* [originally *yatadhakkaru*] = he remembers, bears in mind, takes heed (v. iii. m. s. impfct. *tadhakkaru*, form V of *dhakara* [*dhikr /tadhkâr*], to remember, to mention. See *yadhdhakkaru* at 80:4, p. 1947, n. 6).

10. i. e., fears Allah. *يخشى* *yakhshâ* = he fears, is afraid of, apprehends, dreads (v. iii. m. s. impfct. from *khashiya* [*khashy/khashiyah*], to fear, to dread). See at 80:9, p. 1948, n. 5).

11. i. e., avoid the Qur'ân and its teachings, Islâm. *يجنب* *yatajannabu* = he avoids, shuns, remains aloof (v. iii. m. s. impfct. from *tajannaba*, form V of *janaba* [*janb*], to avert. See at 53:32, p. 1723, n. 5).

12. *أشقى* *'ashqâ* = the most wretched, miserable, unlucky (relative of *shaqîy*, act. participle in the scale of *fa'il* from *shaqâ/shaqiya*, to be unhappy, miserable. See *shaqîy* at 19:49, p. 963, n. 3).

ثُمَّ لَا يَمُوتُ 13. Therefater he will not die

فِيهَا وَلَا يَحْيَىٰ 13 therein nor live.¹

قَدْ أَفْلَحَ 14. Successful indeed shall

مَنْ be² the one

تَزَكَّىٰ 14 that purifies oneself.³

وَذَكَرَ 15. And remembers⁴ the

اسْمَ رَبِّهِ فَصَلَّىٰ 15 Name of his Lord and prays.⁵

بَلْ تُوَفِّرُونَ 16. Nay, you perfer⁶

الْحَيَاةَ الدُّنْيَا 16 the life of this world.

وَالْآخِرَةَ 17. While the hereafter is

خَيْرًا وَأَبْوَعًا 17 the best⁷ and most enduring.⁸

إِنَّ هَذَا لَلْحَقِّ 18. Verily this is in

الصُّحُفِ الْأُولَىٰ 18 the scriptures⁹ of old,

صُفُوفِ إِبْرَاهِيمَ 19. The scriptures of Ibrâhîm

وَمُوسَىٰ 19 and Mûsâ.¹⁰

1. i. e., *yahyâ* = he gives lives (v. iii. m. s. impfct. from *hayiya* [*hayah*], to live. See *yuhyiya* at 75:40, p. 1918, n. 13).

2. i. e., in the hereafter. *afḷaḥa* = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaḥa* [*fah*], to split. See at 23:1, p. 1075, n. 1).

3. i. e., from the filth of polytheism and unbelief. *tazakkâ* = he purified himself, got purified (v. iii. m. s. past in form V of *zakâ* [*zakâ*'], to grow, to be pure, just. See at 80:7, p. 1948, n. 3).

4. i. e., bears in mind that Allah Alone is deserving of worship. *dhakara* = he remembered, bore in mind, mentioned (v. iii. m. s. past from *dhikr/ tadhkâr*, to remember, to mention. See *tadhakkarûna* at 56:62, p. 1762, n. 1).

5. *ṣallâ* = he performed *ṣalâh* (Islamic worship), prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from *ṣalâh*, to pray, to worship. See *yaṣallî* at 33:43, p. 1353, n. 4).

6. *tu'thirûna* = you give precedence, prefer, choose, like (v. ii. pl. impfct. from *'athara*, form IV of *'athara* [*'athr/ athârah*], to transmit, report, relate. See *yu'thirûna* at 59:9, p. 1798, n. 14).

7. *khayr* = good/better/ best, charity, wealth, property, affluence. See at 70:21, p. 1880, n. 3.

8. *'abqâ* = more lasting, everlasting, more enduring, more permanent (relative of *bâqin*, act. participle from *baqiya* [*baqâ*'], to remain, to continue to be. See at 42:36, p. 1574, n. 9).

9. *ṣuḥuf* (pl.; s. *ṣahifah*) = pages, books, scriptures. See at 81:10, p. 1954, n. 8.

10. The emphasis is on the fact that *tawhîd* and Islâm, with belief in the Resurrection, Judgement and life in the hereafter, are the same message which Allah has communicated through all His Prophets.

88. SŪRAT AL-GHĀSHIYAH (THE OVERWHELMING EVENT)

Makkan: 26 'āyahs

This Makkan *sūrah* deals with a number of important themes. It first mentions the Resurrection and the overwhelming events that will usher it in. Then it highlights the fact of the Judgement, rewards and punishments for the believers and unbelievers respectively. Then it stresses *tawhīd* (monotheism), i. e., the fact of Allah being the Sole Creator and Lord, by drawing attention to some of His wonderful creations. Then it refers to *risālah*, i. e., the messengership of Muḥammad, peace and blessings of Allah be on him, and asks him to propagate the message, reminding him that he is only to admonish. Finally, the *sūrah* ends by reminding that everyone will have to return to Allah and to render an account of one's deeds.

The *sūrah* is named after its first 'āyah which characterizes the Resurrection as the "Overwhelming Event" (*al-Ghāshiyah*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

هَلْ أَتَاكَ 1. Has there come to you

حَدِيثٌ the account of

الْفَاشِيَةِ 2 the Overwhelming Event?¹

ووجوه يومئذٍ 2. Some faces that day shall

خَسِيعَةً be downcast in humility.²

عَامِلَةٌ نَاصِبَةٌ 3. Labouring,³ exhausted.⁴

تَصَلَّى نَارًا 4. Entering⁵ in a fire

حَامِيَةً extremely hot.⁶

تُنْفَقَى 5. They will be given to drink⁷

مِنْ عَيْنٍ آتِيَةٍ of a fountain fully boiling.⁸

1. غاشية *ghāshiyah* (f. s.; pl. *ghawāsh*) = that which covers/overwhelms, overwhelming event, stupor (act. participle from *ghashiyā* [*ghishhāwah/ ghashyān/ ghashiyān*], to cover, to overwhelm. See at 12:107, p.760, n. 10).

2. خاشعة *khāshī'ah* = submissive, humble, dry and barren, downcast (active participle from *khasha'a* [*khushū'*], to be submissive, humble, dry and barren. See at 79:9, p. 1941, n. 6).

3. عاملة *'āmilah* (f. s., m. *'āmil*) = worker, labourer, labouring, active (act. participle from *'amila* [*'amal*], to do, to act. See *ta'malūna* at 63:11, 1829, n. 8).

4. ناصبة *nāṣibah* (f. s.; m. *nāṣib*) = fatigued, exhausted, tired, tiring (act. participle from *nasaba* [*nasb*], to exhaust, fatigue, wear out).

5. تصلى *taṣlā* = she burns, broils, enters fire (v. iii. f. s. impfct. from *-ṣalā* [*ṣalan/ ṣuliy/ ṣilā'*], to roast, to burn, to be exposed to the blaze. See at 17:19, p. 879, n. 1).

6. حامية *hāmīyah* (f. s.; m. *hāmin*) = extremely hot, most scorching (act. participle from *hāmiya* [*hāmy/ hāmaw*], to be hot).

7. تنقى *tuṣqā* = she or it is watered, given to drink (v. iii. f. s. impfct. passive from *saqā* [*saqy*], to give a drink. See *yusqā* at 12:41, p. 737, n. 6).

8. آتية *'āniyah* (f. s.; m. *'ānin*) = extremely hot, fully boiling (act. participle from *'anā* [*'inā'*], to be mature. See *'ānin* at 55:44, p. 1747, n. 13).

لَيْسَ لَهُمْ طَعَامٌ 6. They shall have no food¹

إِلَّا مِنْ أَشْجِرٍ ٦ وَلَا يَنْفَعِي مِنْ جُوعٍ ٦ except of thorny plants.²

لَا يَنْفَعُنَّ 7. It will neither nourish³

وَلَا يَنْفَعِي مِنْ جُوعٍ ٧ nor avail⁴ against hunger.⁵

وَجُوهٌ يَوْمَئِذٍ 8. Some faces⁶ that day

نَاعِمَةٌ ٨ will be delighted;⁷

لَسَعِبًا 9. For their efforts⁸

رَاضِيَةً ٩ well pleased.⁹

فِي جَنَّاتٍ عَالِيَةٍ ١٠. In a paradise quite lofty.¹⁰

لَا تَسْمَعُ 11. They will not hear¹¹

فِيهَا لَيْفَةٌ ١١ therein any vain talk.¹²

فِيهَا عَيْنٌ 12. Therein will be a spring

جَارِيَةٌ ١٢ in continuous flow.

فِيهَا مَرْوَعٌ 12. Therein will be couches¹³

مَرْفُوعَةٌ ١٢ elevated;¹⁴

1. طعام *ta'âm* (s.; pl. اطعمة *at'imah*) = food, diet, meal. See at 80:24, p. 1950, n. 4.

2. ضريع *darî'* = a kind of thorny plant in hell.

3. يمسن *yusminu* = he or it fattens, nourishes (v. iii. m. s. impfct. from *'asmana*, form IV of *samina* [*siman/samânah*], to be fat, to put on weight).

4. ينجي *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanâ*]), to be free from want, to be rich. See at 80:37, p. 1951, n. 10).

5. جوع *jâ'* = hunger, starvation. See at 16:112, p. 866, n. 6.

6. وجوه *wujûh* (sing. وجه *wajh*) = faces, countenances. See at 83:24, p. 1963, n. 9).

7. ناعمة *nâ'mah* = youthful, cheerful, delighted (act. participle from *na'ima* [*na'mah/man'am*], to be in luxury, delighted. See *na'mah* at 73:11, p. 1900, n. 3).

8. i. e., deeds. سعى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt/ effort. See at 76:22, p. 1923, n. 13).

9. راضية *râḍiyah* (f. s.; m. *râḍin*) = pleased, satisfied, happy, pleasant (act. participle from *raḍiya* [*riḍan/ riḍwân/ marḍâh*], to be satisfied. See at 69:22, p. 1872, n. 4).

10. عالية *'âliyah* (f. s.; m. *'âlin*) = high, tall, outstanding, lofty (act. participle from *'alâ* [*'ulâw*], to go up. See at 69:22, p. 1872, n. 5).

11. تسمع *tasma'u* = she listens, hears, pays attention (v. iii. f. s. impfct. from *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *yastami'âna* at 52:38, p. 1713, n. 11).

12. لاغية *lâghiyah* = vain talk, thoughtless utterance. See *laghw* at 78:35, p. 1938, n. 4.

13. سرور *surur* (pl.; s. سرير *sarir*) = bedsteads, thrones, couches. See at 56:15, p. 1755, n. 6.

14. مرفوعة *marfû'ah* (s. f.; m. *marfû'*) = raised, elevated, made high, exalted (pass. participle from *rafa'a* [*raf'*], to raise, to lift up. See at 80:13, p. 1948, n. 11).

14. And cups¹ set ready.² وَأَكْوَابٌ مَّوْضُوعَةٌ ﴿١٤﴾

15. And cushions³ وَنَارِقٌ

arranged in rows.⁴ مَصْفُوفَةٌ ﴿١٥﴾

16. And decorated carpets⁵ وَزَرَائِبُ

spread out.⁶ مَبْثُوثَةٌ ﴿١٦﴾

17. Do they not look⁷ أَفَلَا يَنْظُرُونَ

at the camels,⁸ إِلَى الْإِبِلِ

how they are created? ﴿١٧﴾ كَيْفَ خُلِقَتْ

18. And at the sky, وَإِلَى السَّمَاءِ

how it is made high.⁹ ﴿١٨﴾ كَيْفَ رُفِعَتْ

19. And at the mountains,¹⁰ وَإِلَى الْجِبَالِ

how they are pitched.¹¹ ﴿١٩﴾ كَيْفَ نُصِبَتْ

20. And at the earth, وَإِلَى الْأَرْضِ

how it is surfaced?¹² ﴿٢٠﴾ كَيْفَ سُوِّجَتْ

21. So remind,¹³ فَذَكِّرْ

you are but one to remind. ﴿٢١﴾ إِنَّمَا أَنْتَ مُذَكِّرٌ

1. أكواب *akwâb* (pl.; s. *kub*) = cups, tumblers.

2. i. e., with drink. موضوعة *mawdû'ah* (f. s.; m. *mawdû'*) = that which is set, set ready, placed, laid down (pass. participle from *wad'a'a* [*wad'a* [*wad'*], to place, to put down. See *yad'a'na* 65:4, 1839, n. 12).

3. نارق *namâriqu* (pl.; s. *numruq/nuruqah*) = cushions, pillows.

4. مصفوفة *masfûfah* (f.) = arranged in rows, lined up, set in ranks (pass. participle from *şaffa* [*şaff*], to set up in a row, to line up, classify, compose. See at 52:20, p. 1710, n. 4).

5. زرايى *zarâbiy* (pl.; s. *zarbiyah*) = decorated carpets.

6. مبثوثة *mabthûthah* (f. s., m. *mabthûth*) = spread, spread out, unfolded, laid out, scattered, disseminated (pass. participle from *baththa* [*baththa*], to spread, to unroll, to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

7. ينظرون *yanzurûna* = they look, gaze, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [*naẓr/manẓar*], to see, view, look at. See at 83:35, p. 1965, n. 3).

8. ابل *'ibil* = camels.

9. رفعت *rufi'at* = she or it was raised, made high, lifted, elevated (v. iii. f. s. past passive from *rafa'a* [*raf'*], to raise, to lift up. See *marfû'* at 52:5, p. 1707, n. 8).

10. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 81:3, p. 1953, n. 4.

11. نصبت *nuşibat* = she or it was pitched, erected, set up, put up, planted, installed (v. iii. f. s. past passive from *naşaba* [*naşb*], to raise, to erect, to pitch).

12. Do they not see all these wonderful creations of Allah's and be convinced that He can recreate and resurrect? سطحت *sutiḥat* = she or it was surfaced, planed, made smooth, spread out (v. iii. f. s. past from *saṭaha* [*ṣaṭah*], to surface, to plane, to spread out).

13. i. e., remind about the life in the hereafter and the need to abide by Allah's directives. ذكر

dhakkir = remind, call to attention (v. m. s. imperative from *dhakara*, form II of *dhakara* [*dhikr/tadhkâr*], to remember. See at 87:9, p. 1973, n. 7).

لَسْتَ عَلَيْهِمْ 22. You are not over them

بِعَصِيطِرٍ 1 a controller.¹

إِلَّا مَنْ تَوَلَّى 23. Except the one who

وَكَفَرَ 2 turns away² and disbelieves.³

فَيُعَذِّبُهُ اللَّهُ 24. Then him Allah will punish⁴

الْعَذَابَ 3 with the punishment

الْأَكْبَرَ 5 most enormous.⁵

إِنَّا إِنَّا 25. Verily to Us

إِيَابِهِمْ 6 shall be their return.⁶

ثُمَّ إِنَّ عَلَيْنَا 26. Then upon Us will be the

حِسَابَهُمْ 7 bringing them to account.⁷

1. مصيطر *muṣayṭir* (s.; pl. *muṣayṭirûn*) = ruler, overlord, controller, sovereign (act. participle from *ṣayṭara*, to dominate, to control. See *muṣayṭirûn* at 52:37, p. 1713, n. 9).

2. تولى *tawallâ* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walâ*/'*wilâyah*]), to be near, to be a friend. See at 80:1, p. 1947, n. 2).

3. كفر *kafara* = he disbelieved, denied, turned ungrateful, covered (v. iii. m. s. past from *kufr*, to disbelieve, to cover. See at 35:39, p. 1404, n. 4).

4. يعذب *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhaba* ['*adhb*]), to impede, to obstruct. See at 58:8, p. 1786, n. 11).

5. i. e., in hell.

6. إياب *'iyâb* = return, to return.

7. These two '*âyâhas* are very clear warnings that there shall be Resurrection and Judgment.

حساب *ḥisâb* (pl. حسابات *ḥisâbât*) = calculation, reckoning, accounting, taking of account, consideration. See at 78:36, p. 1938, n. 8.

89. SŪRAT AL-FAJR (THE DAYBREAK)

Makkan: 30 'āyahs

This is a Makkan *sūrah* which deals with three matters. It first alludes to the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the opposition and enmity of the unbelievers by mentioning the fate of the three powerful peoples of the past, the 'Ād, the Thamūd and Fir'awn and his hosts, all of whom were signally punished for their rejection of the truth and the Messengers sent respectively to them. Then the *sūrah* speaks about man's engrossment with wealth and property, given by Allah to test him, and his neglect of his duty to the orphan and the poor and his unlawful arrogation to himself of the shares of his co-inheritors. Finally it reminds man of his ultimate accountability to Allah on the Day of Resurrection and Judgement and the reward or punishment that awaits him.

The *sūrah* is named *al-Fajr* (The Daybreak) with reference to its first 'āyah wherein Allah swears by it.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْفَجْرِ ١ 1. By the daybreak.¹

وَالْيَالِ عَشْرِ ٢ 2. By the ten nights.²

وَالشَّعْ ٣ 3. And by the even³

وَالْوَتْرِ ٤ and the odd.⁴

وَاللَّيْلِ ٤ 4. And by the night

إِذَا بَسَّرَ ٥ when it departs.⁵

هَلْ فِي ذَلِكَ قَسَمٌ ٦ 5. Is there in these an oath⁶

لِذِي جَبْرِ ٧ for the one having acumen?⁷

أَلَمْ تَرَ كَيْفَ ٦ 6. Do you not see how

1. Allah may swear by anything of His creation; but a creature may swear only by Him. فجر *fajr* = daybreak, dawn, morning twilight, beginning, outset.

2. i. e., the first ten night of the month of Dhū al-Hijjah.

3. شفع *shaf'* = even, even number, either part of a pair. See *shafā'ah* at 74:48, p. 1911, n. 2.

4. وتر *watar* = odd, uneven (number). See *yatira* at 47:35, p. 1659, n. 10.

5. يسر *yasri* = he or it travels by night, sets out, departs (v. iii, m. s. impfct. from *sarā* [*suran/suryah*], to travel by night. See '*asri* at 44:23, p. 1610, n. 6).

6. i. e., an oath to convince. قسم *qasam* (s.; pl. '*aqsām*) = oath.

7. The conclusion of the oaths is kept silent. It is that Allah shall duly punish the unbelievers and opponents of the Messengers sent to them. This is clear from the next 'āyah which draws attention to how Allah punished the powerful 'Ād and the Thamūd people and Fir'awn because of their unbelief and disobedience to the Messengers sent to them. حجر *hijr* = intelligence, acumen.

فَعَلَّ رَبُّكَ بِعَادٍ ﴿٦﴾ your Lord did with the 'Âd?

إِرَامَ 7. Of Iram,¹

ذَاتِ الْعِمَادِ ﴿٧﴾ owners of the columns?²

الَّتِي لَمْ يُخْلَقْ 8. Which there was not made³

مِثْلَهَا the like of them

فِي الْبِلَادِ ﴿٨﴾ in all the lands.⁴

وَمَعْمُودَ الَّذِينَ 9. And the Thamûd who

جَابُوا الصَّخَرَ 5 hewed⁵ the rocks⁶

بِالْوَادِ ﴿٩﴾ in the valley?⁷

وَفِرْعَوْنَ 10. And Fir'awn,

ذِي الْأَوْتَادِ ﴿١٠﴾ the owner of stakes?⁸

الَّذِينَ طَغَوْا 11. All who transgressed⁹

فِي الْبِلَادِ ﴿١١﴾ in the lands;

فَأَكْتَرُوا 12. And made excessive¹⁰

فِيهَا الْفَسَادَ ﴿١٢﴾ therein the mischief.¹¹

فَصَبَّ عَلَيْهِمْ 13. So there poured¹² on them

1. The name of the ancestor of the A'd people which was given to the locality where they lived in southern Arabia.

2. i. e., tall buildings with columns. عماد 'imâd (s.; pl. 'amad/umud) = column, pole, pillar, post, support.

3. يَخْلُقُ yukhlaq (u) = he or it is created, made, originated (v. iii. m. s. impfct. passive from khalaq [khalq], to create. The final letter is vowelless because of the particle lam coming before the verb. See nakhluq at 77:20, p. 1928, n. 7).

4. بلاد bilâd (pl.; s. baldah) = countries, lands, cities, towns, townships. See baldah at 25:49, p. 1152, n. 17.

5. They made their dwelling places by hewing the hills of which the remains are still visible at Wâdi al-Qurâ in northern Arabia. جابوا jābû = they cut,

pierced, bored, hewed, travelled (v. iii. m. pl. past from jāba [jāwb], to travel, to explore, to pierce. See 'ajibû at 46:31, p. 1643, n. 10).

6. صخر ṣakhr (s.; pl. sukhûr) = rocks, boulders. See sakhrat at 31:16, p. 1316, n. 7.

7. واد wâdin (s.; pl. 'awdiyah) = ravine, river bed, valley, vale, gorge. See at 79:16, p. 1942, n. 5.

8. i. e., a large army who pitched tents with numerous stakes. أوتاد 'awtâd (pl.; s. watad) = pegs, poles, stakes. See at 78:17, p. 1934, n. 3.

9. i. e., by disbelieving in Allah, oppressing the people and committing sins. طغوا ṭaghaw = they transgressed, crossed all limits, overflowed (v. iii. m. pl. past from ṭaghâ [ṭaghan/ ṭughyân], to exceed all bounds. See ṭaghâ at 79:16, p. 1942, n. 8).

10. أَكْتَرُوا aktharû they increased, made much, made excessive, did frequently (v. iii. m. pl. past from 'akthara, form IV of kathara [kathrah], to be much, to be numerous).

11. فَسَادَ fasâd = mischief-making, mischief, decay, corruption, depravity. See at 28:83, p. 1262, n. 8.

12. صَبَّ ṣabba = he poured, poured forth, imposed (v. iii. m. s. past from ṣabb, to pour, pour forth. See ṣababnâ at 80:25, p. 1950, n. 5).

رَبِّكَ your Lord

سَوِّطَ عَذَابٍ ^{١٣} the scourge¹ of punishment.

إِنَّ رَبَّكَ 14. Verily your Lord is

لِيَا لَمِرْصَادٍ ^{١٤} ever on the watch.²

فَأَمَّا الْإِنْسَانُ 15. So as for man,

إِذَا مَا ابْتَلَاهُ رَبُّهُ 15. So as for man,

فَأَكْرَمَهُ 15. So as for man,

وَوَعَدَهُ 15. So as for man,

فَيَقُولُ رَبِّي 15. So as for man,

أَكْرَمَنِي ^{١٥} has been generous to me."

وَأَمَّا إِذَا مَا ابْتَلَاهُ 16. But when He tries him

فَقَدَّرَ عَلَيْهِ 16. But when He tries him

رِزْقَهُ فَيَقُولُ 16. But when He tries him

رَبِّي أَهَنَّنِي ^{١٦} "My Lord has disgraced⁸ me."

كَلَّا بَلْ 17. Not at all. Nay,

لَأَنْتُمْ كَرِيمُونَ 17. Not at all. Nay,

الْيَتِيمَ ^{١٧} to the orphan.

وَلَا تَخْضَبُونَ 18. Nor urge one another¹⁰

عَلَى طَعَامِ الْيَسْكِينِ ^{١٨} on feeding¹¹ the poor.

1. سوط *sawf* (s.; pl. 'aswâf) = scourge, whip, flog.

2. مرصاد *miršâd* = ambush, observation post, on the watch. See at 78:21, p. 1936, n. 3.

3. ابتلى *ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw* / *balâ*]), to test, to try. See at 2:124, p. 58, n. 12).

4. أكرم *'akrama* = he honoured, gives honour, is generous to (v. iii. m. s. past in form IV of *karuma* [*karam* / *karamah* / *karâmah*], to be noble, to be generous. See *mukramûn* at 70:35, p. 1882, n. 1).

5. نعم *na'ama* = made life easy, made smooth, softened (v. iii. m. s. past in form II of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See *'an'ama* at 33:37, p. 1350, n. 10.

6. قدر *qadara* = he measured, restricted, decreed, (v. iii. m. s. past from *qadr*, to decree, to measure, to have power. See *qaddara* 87:3, p. 1977, n. 4).

7. رزق *rizq* (pl. ارزاق *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 65:11, p. 1843, n. 9.

8. أهان *'ahâna* = he disgraced, humiliated, debased (v. iii. m. s. past in form IV of *hâna* [*hawn*]), to be of little importance. See *muhîn* at 58:16, p. 1790, n. 11).

9. تكرمون *tukrimûna* = you are generous, give honour (v. ii. m. pl. impfct. from *'akrama*. See n. 4 above).

10. تحاضون *taḥâḏḏûna* = you urge one another, encourage one another (v. ii. m. pl. impfct. from *ḥâḏḏa*, form III of *ḥaḏḏa* [*ḥaḏḏ*], to spur on, incite. See *yahudḏu* at 69:34, p. 1874, n. 1).

11. طعام *ta'âm* (s.; pl. اطعمة *aṭ'imah*) = food, diet, meal. See at 88:6, p. 1981, n. 1.

19. And you consume¹
 وَأَتَكُلُونَ
 الثَّرَاتِ the inheritance²
 أَكْلاً لَمَّأً³ a consumption in toto.³
20. And love⁴ wealth
 وَتُحِبُّونَ أَمْوَالَكُمْ
 حُبًّا جَمًّا⁵ in a love all absorbing.⁵
21. Never indeed.⁶
 لَّا
 إِذَا دَكَّتْ When crushed⁷ shall be
 الْأَرْضُ دَكًّا دَكًّا⁸ the earth in total devastation.
22. And your Lord will come⁸
 وَجَاءَ رَبُّكُمْ
 وَالْمَلَائِكَةُ while the angels⁹ shall be
 صَفًّا صَفًّا¹⁰ in row¹⁰ after row.
23. And brought up that day
 وَجَاءَ يَوْمَئِذٍ
 يَجْهَنَّمُ will be hell.
 يَوْمَئِذٍ That day
 يَذْكُرُ الْإِنْسَانُ there will remember¹¹ man;
 وَأَنْ لَّهِ but of what avail to him will
 الذِّكْرَى be the remembrance?¹²
24. He will say: "Alas to me!"
 يَقُولُ يَا لَيْتَنِي
1. i. e., arrogate to yourselves the rights of other sharers in the inheritance. تاكلون ta'kulûna = you (all) eat, consume (v. ii. m. pl. impfct. from 'akala ['akl/ma'kal], to eat. See at 51:27, p. 1700, n. 7).
2. تراث turâth = inheritance, legacy; also to inherit, to be heir. See 'awrathnâ at 44:28, p. 1611, n. 4).
3. لَمَّ lamm = in toto, total, whole.
4. تحبون tuhibbûna = you (all) love, (v. ii. m. pl. impfct. from habba [hubb], to love. See at 75:20, p. 1916 n. 2).
5. جم jamm = all absorbing.
6. i. e., never be so absorbed in the love of wealth forgetting Allah.
7. دكت dukkat = she or it was crushed, pressed down, flattened, devastated (v. iii. f. s. past passive from dakka [dakk], to make flat, to demolish. See dukkatû at 69:14, p. 1870, n. 12).
8. i. e., Allah will appear to judge and take account of the deeds of His servants.
9. ملك malak (s.; pl. malâ'ikah) = angel. See at 54:26, p. 1721, n. 4).
10. صف şaff (s.; pl. şufûf) = row, rank, line, file. See at 78:38, p. 1938, n. 14).
11. i. e., man will remember his deeds and will wish to repent and seek forgiveness. يتذكر yata dhakkaru = he takes heed, bears in mind, remembers, recalls, receives admonition (v. iii. m. s. impfct. from tadhakkara, form V of dhakara [dhikr/ tadhkâr], to remember. See at 40:13, p. 1514, n. 5).
12. For no repentance or redemption will be accepted at that time. ذكري dhikrâ = recollection, remembrance, memory, reminder. See at 50:37, p. 1693, n. 9.

فَدَمَّتْ had I sent in advance¹

لِحَيَاتِي for the sake of my life!"²

فَيَوْمَئِذٍ 25. So on that day,

لَا يُعَذِّبُ there will punish³ not

عَذَابَهُ أَحَدٌ like His punishing anyone.

وَلَا يُوثِقُ 26. Nor will there bind⁴

وَأَقْدَمَهُ أَحَدٌ like His binding anyone.

يَا أَيُّهَا النَّفْسُ 27. "O you the the person⁵

الْقَلْبِ فِي in complete contentment",⁶

أَرْجِعِي إِلَىٰ رَبِّكِ 28. "Come back⁷ to your Lord

رَاضِيَةً مَّرْضِيَةً well pleased⁸ and pleasing."⁹

فَادْخُلِي فِي 29. "Then enter among

عِبَادِي My servants."¹⁰

وَادْخُلِي 30. " And enter

جَنَّاتِي into My Paradise."

1. i. e., sent good deeds. قَدَمْتُ *qaddamtu* = I sent ahead, forwarded, advanced, given in advance (v. i. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *iqdûm* / *qidmân* / *maqdam*] to precede, to arrive. See at 50:28, p. 1691, n. 7).

2. i. e., for the eternal life in the hereafter.

3. i. e., the sinful. يُعَذِّبُ *yu'adhhibu* = he punishes, chastises, torments (v. iii. m. s. impfct. from *adhhaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 88:24, p. 1983, n. 4).

4. i. e., the sinful. يُوَثِّقُ *yûthiqu* = he binds, fastens, ties up, fetters (v. iii. m. s. impfct. from *'awthaqa*, form IV of *wathuqa* [*wathâqah*], to be firm, solid, sure).

5. This will be said to the righteous. نَفْسٍ *nafs* (s.; pl. *nufûs* / *anfus*) = living being, person, individual, nature, self, life, soul. See at 74:38, p. 1909, n. 10.

6. i. e., completely contented with the rewards given by Allah. مُطْمَئِنَّةٍ *mutma'innah* (f., m. *mutma'inn*) = content, contented, at rest (act. participle from *itma'anna*. See at 16:112, p. 866, n. 1).

7. اِرْجِعِي *irji'î* = you (f.) go back, come back, return, send back, turn (v. ii. f. s. imperative from *raja'a* (*rujû'*), to return, go back. See *irji'* at 67:3, p. 1851, n. 3).

8. رَاضِيَةً *râdiyyah* (f. s., m. *râḍin*) = satisfied, pleased, pleasant, agreeable (act. participle from *raḍiya* [*riḍân* / *riḍwân* / *marḍâh*], to be satisfied. See at 69:21, p. 1872, n. 4).

9. مَرْضِيَةً *marḍiyyah* (f. s.; m. *marḍiyy*) = pleasing, approved (pass. participle from *raḍiya*. See n. 8 above).

10. i. e., My righteous servants. عِبَادٍ *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 71:27, p. 1889, n. 7).

90. SŪRAT AL-BALAD (THE CITY)

Makkan: 20 'āyahs

This is a Makkan *sūrah*. Its main themes are *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), Judgement, reward and punishment. It alludes to the opposition and enmity of the unbelievers to the message, their spending of wealth for honour, glory and for opposing the truth. They are reminded that they shall have to face Allah's Judgement and that they cannot cross the hurdle unless they believe, spend their wealth in setting slaves free and feeding the poor and orphan relatives, and advise one another for patience and kindness. Such ones shall be dwellers of paradise in the hereafter while the unbelievers will abide in the fire of hell. The *sūrah* is named after its first 'āyah wherein Allah swears by the city (*al-Balad*), i. e. Makka.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Indeed swear¹

بِهِدَا الْبَلَدِ^٢ by this city.²

2. And you are a resident³

بِهِدَا الْبَلَدِ^٤ in this city.

3. And by the progenitor⁴

وَمَوْلِدِهِ^٥ and what he begot.⁵

4. We have indeed created

الْإِنْسَانَ فِي كَبَدٍ^٦ man in hardship.⁶

5. Does he think⁷ that

لَنْ يَقْدِرَ^٨ عَلَيْهِ أَحَدٌ^٩ there cannot have power⁸ over him anyone?

6. He says; "I have destroyed⁹

1. *lā* at the beginning of the 'āyah is for emphasis. Allah may swear by anything of His creation, but His creatures may swear only by Him. *أقسم* 'uqsimu = I swear, make an oath (v. i. s. impfct. from 'uqsama, form IV of *qasama* [*qasam*], to divide. See at 84:16, p. 1968, n. 5).

2. i. e., Makka. *بلد* *balad* (s.; pl. *bilād*) = country, town, city, place, land. See at 35:9, p. 1392, n. 11.

3. The address is to the Prophet, peace and blessings fo Allah be on him. *حل* *hill* = lawful, permissible, free, resident. See at 5:5, p. 329, n. 7.

4. i. e., 'Ādam, peace be on him. *ولد* *wālid* = progenitor, procreator, father, parent (act. participle from *walada* [*wilādah* /*tidah* /*mawlid*], to give birth, to beget. See *yalidū* at 71:27, p. 1889, n. 8).

5. i. e., the children of 'Ādam, mankind.

6. i. e., the hardships of worldly life. *كبد* *kabad* = hardship, difficulty.

7. *بحسب* *yaḥsabū* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *ḥasiba* [*ḥisbān* /*maḥsabah*], to deem, to regard. See at 75:36, p. 1918, n. 1).

8. *يقدر* *yaqdira(u)* = he measures out, ordains, is able to, has power (v. iii. m. s. impfct. from *qadara* [*qadr* /*qadar*], to ordain, to measure, to have power. See at 39:52, p. 1500, n. 3).

9. i. e., spent. *أهلك* 'ahlaktu = I destroyed, annihilated (v. i. s. past from 'ahlaka, form IV of *halaka* [*halk* /*hulk* /*halāk* /*tahlukah*], to perish. See 'ahlaknā at 54:51, p. 1739, n. 8).

مَالًا كَثِيرًا	wealth in plenty." ¹
أَيَحْسَبُ أَنْ لَمْ يَرَهُ أَحَدًا	7. Does he think that there sees him none?
أَلَمْ نَجْعَلْ لَهُ عَيْنَيْنِ	8. Have We not made ² for him two eyes? ³
وَلِسَانًا وَشَفَتَيْنِ	9. And a tongue ⁴ and two lips? ⁵
وَهَدَيْنَاهُ الطَّرِيقَيْنِ	10. And shown ⁶ him the two broad ways? ⁷
فَلَا أَقْدَحَمَ الْعَقَبَةَ	11. But he has not defied ⁸ the difficult track. ⁹
وَمَا أَدْرَاكَ مَا الْعَقَبَةُ	12. And what will inform ¹⁰ you what the difficult track is?
فَأَرْقَبَهُ	13. It is to set free ¹¹ a slave. ¹²
أَوْ اطْعَمَهُ فِي يَوْمٍ	14. Or to feed ¹³ on a day

1. The reference is to the person who is puffed up with his wealth and power, denies the Resurrection and Judgement, opposes the truth of the Qur'an and spends his wealth in an attempt to frustrate its message. ليد *lubad* = immense wealth, plenty of wealth.

2. جعل *naj'al(u)* = we lay, make, set, put, place, appoint, assign (v. i. pl. impfct. from *ja'ala* [ja'I], to make. The final letter is vowelless because of the particle *lam* coming before the verb. See at 78:6, p. 1934, n. 1).

3. عَيْنَيْنِ *'aynayn* (dual; acc./gen. of *'aynân*; s. *'ayn*; *'uyûn/'a'yun*) = two eyes, two springs, two fountains. See *'aynân* at 55:66, p. 1750, n. 9).

4. لسان *lisân* (s.; m. & f.; pl. اللسان *'alsinah/'alsun*) = tongue, language. See at 26:195, p. 1196, n. 1.

5. شفتين *shafatayn* (dual; acc./gen. of *shafatân*; s. *shafah*; pl. *shifâh/shafawât*) = two lips, rims, edges.

6. هديناه *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*]), to guide. See at 37:118, p. 1449, n. 1).

7. i. e., good and evil. نجدين *najdayn* (dual; acc./gen. of *najdân*; s. *najd*; pl. *nijâd/nujûd*) = two high lands, broad ways.

8. اقتحم *iqtahama* = he stormed, rushed, broke into, embarked on, defied (v. iii. m. s. past in form VIII of *qahama* [*quhûm*]), to throw oneself, to come near. See *muqatâhim* at 38:59, p. 1473, n. 13).

9. عقبة *'aqabah* (s.; pl. *'iqâb*) = steep road, difficult track, mountain road, pass.

10. أدرى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [*dirâyah*]), to know. See at 86:2, p. 1974, n. 3).

11. فك *fakk* = to separate, disjoin, tear, unbind, untie, redeem, liberate, emancipate, release, set free.

12. رقبة *raqabah* (s.; pl. *riqâb*) = neck, slave. See at 58:3, p. 1783, n. 10.

13. اطعم *'it'am* = to feed, feeding, to give food (verbal noun in form IV of *ta'ima* [*ta'm*]), to eat, to taste. See at 58:3, p. 1784, n. 3).

ذِي مَسْغَبَةٍ^{١١} of scarcity¹

يَتِيمًا ذَا مَقْرَبَةٍ^{١٥} 15. An orphan near of kin,²

أَوْ مِسْكِينًا ذَا مَتْرَبَةٍ^{١٦} 16. Or a poor³ in misery.⁴

ثُمَّ كَانَ مِنَ الَّذِينَ
ءَامَنُوا 17. Moreover he is of those
who believe

وَتَوَّاصَوْا بِالصَّبْرِ^{١٧} and mutually counsel⁵ patience⁶

وَتَوَّاصَوْا
بِالْمَرْحَمَةِ^{١٧} and mutually counsel

kindness.⁷

أُولَئِكَ 18. Such ones shall be the

أَصْحَابُ الْيَمِينِ^{١٨} companions⁸ of the right.⁹

وَالَّذِينَ 19. And those who

كَفَرُوا بِآيَاتِنَا^{١٩} disbelieve¹⁰ in Our signs,¹¹

هُمْ أَصْحَابُ
الْمَشْأَمَةِ^{١٩} they shall be the companions

of the left.¹²

عَلَيْهِمْ نَارٌ 20. Over them shall be fire

مُؤَصَّدَةٌ^{٢٠} closed on all sides.¹³

1. مسغبة *masghabah* = scarcity, hunger, famine.

2. مقربة *maqrabah* = nearness, proximity, closeness. *dhâ maqrabah*: near of kin, near relation.

3. مسكين *miskîn* (pl. *masâkîn*) = poor, indigent. See at 74:44, p. 1910, n. 8.

4. متربة *matrabah* = poverty, misery, destitution.

5. تَوَّاصَوْا *tawâṣaw* = they made a bequest/behest, enjoined one another, mutually counselled (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [waṣy]), to be joined, lightened, degraded. See at 51:53, p. 1705, n. 3).

6. صبر *sabr* = patience, forbearance, perseverance, endurance. See at 2:45, p. p. 22, n. 11.

7. مرحمة *marḥamah* = mercy, kindness, compassion, to be kind, to have mercy (vreal noun of *rahima*, to have mercy. See *turḥamûna* at 49:10, p. 1680, n. 8).

8. أصحاب *'aṣ-ḥâb* (pl.; sing. صاحب *ṣâhib*) = inmates, inhabitants, companions, associates, comrades, followers, owners, sentinels See at 85:4, p. 1970, n. 6).

9. i. e., they will have their book of deeds in their right hands and their accounting will be easy (see 84:7-8, p. 1967). يمينة *maymanah* (f. s.; pl. *mayâmîn*) = right, right side, right wing. See at 56:8, p. 1754, n. 8.

10. كفروا *kafarû* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kuf], to cover. See at 67:7, p. 1852, n. 1).

11. i. e., the Qur'ân . آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, texts of the Qur'ân, evidences. See at 83:13, p. 1962, n. 1.

12. i. e., they will be given their books of deeds in their left hands and will be the inmates of hell. مشأمة *mash'amah* = misfortune, calamity, ill luck, left.

13. مؤصدة *mu'ṣadah* (f. s., m. *mu'ṣad*) = closed all round, closed on all sides (pass. participle from *'aṣada*, form IV of *'aṣada*, to close, to shut).

91. SŪRAT AL-SHAMS (THE SUN)

Makkan: 15 'āyahs

This is an early Makkan *sūrah* which calls attention to *tawhīd* (monotheism) and *risālah* (Messengership of Muhammad, peace and blessings of Allah be on him). It stresses that whoever abandons *shirk* and purifies himself by adhering to *tawhīd* will have the ultimate success, and whoever corrupts himself with *shirk* will be a failure. It also points out that Allah gives guidance through His Messengers and warns about the consequence of unbelief and disobedience by citing the instance of the Thamūd people who were duly punished for their unbelief and disobedience. The *sūrah* is named after its first 'āyah wherein Allah swears by the sun (*al-Shams*).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالشَّمْسِ 1. By the sun¹

وَضُحَاهَا 2 and its brightness.²

وَالْقَمَرِ 2. By the moon

إِذَا تَلَّهَا 3 when it follows³ her.

وَالنَّهَارِ 3. By the day

إِذَا جَلَّهَا 4 when it discloses her.⁴

وَاللَّيْلِ 4. By the night

إِذَا بَغَشَّهَا 5 when it covers⁵ her.

وَالسَّمَاءِ 5. By the sky

وَمَا بَنَاهَا 6 and Him Who built⁶ it.

وَالْأَرْضِ وَمَا 6. By the earth and Him

1. Allah may swear by anything of His creation, but His creatures may swear only by Him.

2. *duhan* = forenoon, day-time, brightness of the sun. See at 79:46, p. 1975, n. 11.

3. *talā* = he followed, succeeded (v. iii. m. s. past from *talw*, to follow, to succeed).

4. Note that it is the day which brings the sun to view, not that the sun moves and comes into view.

jallā = brought to light, disclosed, revealed (v. iii. m. s. past in form II of *jalā* [*jalw/jaly*], to throw light, to make clear. See *tajallā* at 7:143, p. 518, n. 2.

5. *yaghshā* = he covers, overcomes, overwhelms (v. iii. m. s. impct. from *ghashiya* [*ghashy/ghishāwah*], to cover. See at 29:55, p. 1285, n. 1).

6. *banā* = he made, built, set up, founded, constructed (v. iii. m. s. past from *binā'* / *bunyān*, to build. See at 79:27, p. 1944, n. 2).

طَهَا ٦ Who threw it as as ball.¹

وَقَسِي ٧. By the living self

وَمَا and Him Who

سَوَّاهَا ٧ perfected its make.²

فَلَهَمَهَا ٨. Then He enlightened³ it

مَجُورَهَا of its immorality⁴

وَتَقَوَّاهَا ٨ and its righteousness.⁵

قَدْ أَفْلَحَ ٩. Successful⁶ indeed will be

مَنْ رَزَقْنَاهَا ٩ he who purifies⁷ it.

وَقَدْ خَابَ ١٠. And a failure⁸ indeed will

مَنْ دَسَّاهَا ١٠ be he who corrupts⁹ it.

كَذَّبَتْ ١١. There did disbelieve

تَمُودُ the Thamûd

بِطُغُونِهَا ١١ by their transgression.¹⁰

إِذْ أُنْعِمْتُ ١٢. When delegated¹¹ was

أَشَقَّاهَا ١٢ their most wretched one.

1. i. e., *tahâ* = he threw like a ball, removed, spread, spread out (v. iii. m. s. past from *tahw*, to throw as a ball, to remove).

2. i. e., *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 82:7, p. 1958, n. 3).

3. i. e., *'alhamâ* = he enlightened, inspired, made (someone) swallow (v. iii. m. s. past in form IV of *lahima* [*lahm/laham*], to swallow, to consume).

4. i. e., *fujâr* = to act immorally, immorality, dissolute life, adultery (verbal noun of *fajara*, to act immorally. See *fujâr* at 82:14, p. 1959, n. 3).

5. i. e., has given guidance about the good and bad ways of life. *taqwâ* = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form VI/VIII of *waqâ* (*waqy/wiqâyah*), to guard, be on one's guard. See at 74:55, p. 1912, n. 2).

6. i. e., on the Day of Judgement. *'afaha* = he succeeded, became successful, prospered (v. iii. m. s. past in form IV of *falaha* [*falh*], to split. See at 87:14, p. 1973, n. 2).

7. i. e., from the filth of polytheism. *zakkâ* = he purified, cleansed, vindicated, declared just, increased (v. iii. m. s. past in form II of *zakâ* [*zakâ*], to grow, be pure, just. See *yazzakkâ* at 80:3, p. 1947, n. 5).

8. i. e., *khâba* = he failed, became unsuccessful, became disappointed, was frustrated (v. iii. m. s. past from *khaybah*, to fail, to be disappointed. See at 20:111, p. 1003, n. 10).

9. i. e., *dassâ* (originally *dassasa*). The final *sin* is changed into 'alif' = he buried, inserted, infused, interpolated, corrupted (v. iii. m. s. past in form II of *dasasa*, to bury, to corrupt).

10. i. e., *taghwan* = transgression, crossing the limit. See *taghaw* at 89:11, p. 1985, n. 9.

11. i. e., was sent out to kill the she-camel which Allah had given as a miracle to the Messenger Sâlih, peace be on him. *inba'atha* = he was delegated, despatched, sent out, provoked (v. iii. m. s. past in form VII of *ba'atha* [*ba'th*], to send, to resurrect. See *mab'âthûna* at 83:4, p. 1969, n. 8).

فَقَالَ لَهُمْ 13. So the Messenger of

رَسُولُ اللَّهِ Allah said to them:

نَاقَةَ اللَّهِ "The she-camel of Allah

وَسَقِيئَهَا 13 and her drinking water."¹

فَكَذَّبُوهُ 14. But they disbelieved² him

فَعَقَرُوهَا and hamstrung³ her.

فَدَامَمَ So there inflicted punishment⁴

عَلَيْهِمْ رَبُّهُمْ on them their Lord

يَذْنِبُهُمْ for their sin⁵

فَسَوَّاهَا 14 and levelled⁶ them.

وَلَا يَخَافُ 15. And He feared⁷ not

عُقُوبَهَا the consequences⁸ thereof.

1. سقيا *suqyâ* = drinking water, drink. See *yusqawna* at 76:17, p. 1992, n. 11.

2. كذبوا *kadhhabû* = they cried lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 78:28, p. 1937, n. 3).

3. i. e., they slaughtered her. عقرها *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, [figuratively, slaughtered, for they used to hamstring the camel for slaughtering it] (v. iii. m. pl. past from *'aqara* [*'uqr /'aqr /'aqarah*], to be barren. See at 26:157, p. 1189, n. 7).

4. دامم *damdama* = he inflicted punishment, punished, destroyed, muttered (v. iii. m. s. past).

5. ذنب *dhanb* (s.; pl. *dhunûb*) = sin, offence, crime, wrong. See at 81:9, p. 1954, n. 7.

6. i. e., completely destroyed them irrespective of the high and low, rich and poor. سوى *sawwâ* = he straightened, duly shaped, made equal, made good, put in order, perfected the make, smoothed, levelled (v. iii. m. s. past in form II of *sawiya* [*siwan*], to be equal. See at 91:7, p. 1993, n. 1).

7. يخاف *yakhâfu* = he fears, dreads, is afraid (v. iii. m. s. impfct. from *khâfa* [*khawf / makhâfah / khîfah*], to fear. See at 72:13, p. 1893, n. 6).

8. عقي *'uqbâ* = end, outcome, result, consequences, ultimate, the hereafter or return to Allah, reward. See at 13:42, p. 783, n. 1.

92. *Sûrat al-Layl* (The Night)

Makkan: 21 'āyahs

This is an early Makkan *sûrah*. It is named after the first 'āyah wherein Allah swears by the night (*al-Layl*). It deals with the themes of *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the Qur'ān and reward and punishment respectively for the believers and unbelievers in the hereafter. The *sûrah* states that Allah provides guidance through the Qur'ān and that those who disbelieve and turn away from it will have the punishment of hellfire in the hereafter but those who believe and spend their wealth in charity and for the pleasure of Allah shall be saved from it and will have a happy life in paradise.

سُورَةُ اللَّيْلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَاللَّيْلِ 1. By the night¹

إِذَا يَغْشَى 2 when it covers.²

وَالنَّهَارِ 2. By the day

إِذَا تَجَلَّى 3 when it shines forth.³

وَمَا خَلَقَ 3. And by Him Who creates

الذَّكَرَ وَالْأُنثَى 4 the male⁴ and the female.⁵

إِنْ سَعَيْكُمْ 4. Verily your efforts⁶

إِنْ شِئْتُمْ 7 are diverse.⁷

فَأَمَّا مَنْ 5. So as for him who

أَعْطَى وَالْفَقْرَ 8 gives⁸ and is on his guard,⁹

وَصَدَّقَ بِالْحُسْنَى 6 And believes in the Best,¹⁰

1. Allah may swear by anything of His creation; but a creature may swear only by Him.

2. i. e., with darkness. يَغْشَى *yaghshâ* = he covers, overcomes, overwhelms (v. iii. m. s. impfct. from *ghashiyâ* [*ghashy/ghishâwah*], to cover. See at 29:55, p. 1285, n. 1).

3. تَجَلَّى *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear. See at 7:143, p. 518, n. 2).

4. ذَكَرَ *dhakar* (s.; pl. *dhukâr/ dhukûrah/ dhukrân*) = male. See at 75:39, p. 1918, n. 10.

5. أَنْثَى *'unthâ* (s.; pl. *'inâth/ anâthâ*) = female, feminine. See at 75:39, p. 1918, n. 11.

6. سَعَى *sa'y* = to move speedily, to run, to proceed hurriedly, to strive/ endeavour/ attempt, effort. See at 88:9, p. 1981, n. 8).

7. i. e., your deeds are diverse : some making efforts to attain prosperity and happiness in this world, and some doing so for happiness and prosperity in the hereafter. شِئْتُمْ *shattâ* (pl.; s. *shatîit*) = diverse, different, manifold, various, in variety. See at 20:54, 987, n. 5.

8. i. e., gives his wealth in approved charity and in the way of Allah. أَعْطَى *'a'û* = he gave, offered, granted, accorded, bestowed (v. iii. m. s. past in form IV of *'atâ* [*'atw*], to give).

9. i. e., against sin and disobedience to Allah. اتَّقَى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [*waqy/wiqâyah*], to guard. See at 53:32, p. 1723, n. 13).

10. i. e., the Qur'ān and *tawhîd*.

فَسَيِّرُهُ 7. We shall make easy¹ for

لِلْمَسْرِيِّ ٧ him the easy thing.²

وَأَمَّا مَنْ 8. But as for the one who

يَجِلُّ is niggardly³ and

وَأَسْتَفْنَى ٨ deems himself in no need;⁴

وَكَذَّبَ 9. And disbelieves

بِالْحَقِّ ٩ in the Best.

فَسَيِّرُهُ 10. We shall make easy for

لِلْمَسْرِيِّ ١٠ him the slip into difficulty.⁵

وَمَا يُغْنِي 11. And there shall not avail⁶

عِنْدَ مَا لَهُ ١١ him his wealth

إِذَا تَرَدَّدَ ١١ إِذَا تَرَدَّدَ ١١ when he gets the fall.⁷

إِنَّ عَلَيْنَا 12. Verily upon Us is

لِلْهُدَى ١٢ to give guidance.⁸

وَلِئَلَّنَا 13. And to Us belong

لِلْآخِرَةِ وَالْأُولَى ١٣ the hereafter⁹ and the first.¹⁰

فَأَنْذَرْتُكَ 14. So I have warned¹¹ you

نَارًا تَلْتَظِنُ ١٤ of a fire burning ablaze.¹²

1. نيسر *nuyassiru* = we make easy, facilitate (v. i. pl. impfct. from *yassara*, form II of *yasira* [*yasar*], to be easy. See at 87:8, p. 1978, n. 5).

2. i. e., the doing of good deeds and carrying out the injunctions of the Qur'ân. يسرى *yusrâ* = easiness, easy way, left hand. See at 87:8, p. 1978, n. 6.

3. بخل *bakhila* = he became niggardly, stingy (v. iii. m. s. past from *bakhal* / *bukhl*), to be niggardly. See *yabkhalûna* at 57:24, p. 1778, n. 1).

4. استغنى *istaghna* = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want. See at 64:6, p. 1832, n.6).

5. i. e., he will be made easily amenable to disobedience and the consequent punishment. عسرى *'usrâ* = difficulty, hard situation.

6. يغني *yughni* = he suffices, makes free from want, enriches, makes rich, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan* / *ghanâ*'], to be free from want, to be rich. See at 88:7, p. 1981, n. 4).

7. i. e., into the punishment of hell. تردى *tardâ* = he fell, got the fall, tumbled, deteriorated, clothed himself (v. iii. m. s. past in form V of *radiya* [ردى *radan*], to perish, be destroyed. See *mataraddiyah* at 5:3, p. 327, n. 6).

8. هدى *hudan* = to guide, to give guidance, guidance, right way, true religion. See at 61:9, p. 1817, n. 2.

9. الآخرة *al-'âkhirah* = the hereafter, the after-life. See at 16:30, p. 836, n. 10.

10. i. e., this first life in the present world. الأولى *al-'ûlâ* (f.; m. 'awwal) = the first, the foremost. See at 53:50, p. 1726, n. 8).

11. أنذرت *'andhartu* = I warned, cautioned (v. i. s. past from *'andhara*, form IV of *nadhara* [*nadh* / *nudhâr*], to dedicate, to vow. In its form IV ('*indhâr*) the verb means to warn with a mention of the consequences of disregarding the warning. See at 41:13, p. 1544, n. 2).

12. تالظن *talazzâ* (originally *tatalazzâ*. One *tâ* is omitted) = she burns, is ablaze, gets enkindled (v. iii. f. s. impfct. from *talazzâ*, form V of *lazâ* [*lazan*], to burn, to flare, to blaze).

لَا يَصْلِيهَا 15. There will enter¹ it none
إِلَّا الْأَشْقَى but the most wretched,²

الَّذِي كَذَّبَ 16. Who disbelieves³
وَوَلَّى and turns back.⁴

وَسَيَجْزِيهَا 17. And there will be spared⁵
الْأَلْفَى it the most righteous⁶

الَّذِي يُؤْتِي مَالَهُ 18. Who gives his wealth
يُزَكِّي purifying himself.⁷

وَمَا لِأَحَدٍ 19. And none has
عِنْدَهُ مِنْ نِعْمَةٍ to him any favour
يُجْرَى to be recompensed.⁸

إِلَّا ابْتِغَاءَ 20. Except the seeking⁹ of
وَجُودِيهِ the Countenance of his Lord
الْأَعْلَى the Most Exalted.

وَسَوْفَ 21. And surely he shall
يَرْضَى be satisfied.¹⁰

1. i. e., *yaṣlī* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalā* [*ṣalan/ ṣuliy/ ṣilā*]), to roast, to burn, to be exposed to the blaze. See at 84:12, p. 1967, n. 13).

2. *'ashqā* = the most wretched, miserable, unlucky (relative of *shaqīy*; act. participle in the scale of *fa'il* from *shaqā/shaqiya*, to be unhappy, miserable. See at 91:12, p. 1993, n. 11).

3. i. e., disbelieves in the Messengership of Muhammad, peace and blessings of Allah be on him, and the Qur'ān. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb /kadhib /kadhbah /kidhbah*]), to lie. See at 38:14, p. 1462, n. 6).

4. i. e., from the truth. *tawallā* = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of *waliya* [*walā /wilāyah*]), to be near, to be a friend. See at 88:23, p. 1983, n. 2).

5. *yujannabu* = he is spared, kept away, averted, (v. iii. m. s. impfct. passive from *jannaba*, form II of *janaba* [*janb*]), to avert. See *yatajannabu* at 87:11, p. 1978, n. 11).

6. *'atqā* = more/most righteous, godfearing, pious (relative of *taqīy*). See at 49:13, p. 1682, n. 9.

7. *yatazakkā* = he purifies himself, gets purified (v. iii. m. s. impfct. from *tazakkā*, form V of *zakā* [*zakā'*]), to grow, be pure, just. See *yazzakkā* at 80:3, p. 1947, n. 5).

8. i. e., he gives his wealth not to return a favour done to him. *tujzā* = she is required, rewarded, recompensed, rewarded, repaid (v. iii. f. s. impfct. passive from *jazā* [*jazā'*]), to recompense. See at 45:22, p. 1625, n. 2).

9. i. e., he spends his wealth only for the pleasure of Allah. *ibtighā'* = to seek, desire, for the purpose of (verbal noun in form VIII of *baghā* [*bughā'*]), to desire. See at 13:17, p. 771, n. 11).

10. i. e., with the reward given him by Allah. *yardā* = he is happy, is satisfied, is pleased, agrees, approves, likes (v. iii. m. s. impfct. from *radīya* [*riḍān /riḍwān /marḍāh*]), to agree, to be satisfied. See at 53:26, p. 1721, n. 8).

93. SŪRAT AL-DUHĀ (THE FORENOON)

Makkan: 11 'āyahs

This is an early Makkan *sūrah*. Its main theme is *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him) and the Qur'ānic *wahy*. It negatives the supposition of the unbelievers who, in view of a temporary pause in the coming of *wahy* to him, started taunting him that his Lord had forsaken him. It is stated that this was not at all so. He is also reminded of Allah's past favours on him and is encouraged to carry on his mission and work and is assured of ultimate success and happiness.

The *sūrah* is named after the first 'āyah in which Allah swears by the forenoon (*al-Duhā*) and the night.

سُورَةُ الضُّحَىٰ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

۞ وَالضُّحَىٰ 1. By the forenoon.¹

وَاللَّيْلِ 2. And by the night

۞ إِذَا سَجَىٰ 2 when it becomes tranquil.²

۞ مَا وَدَّعَكَ 3. There has not taken leave³

رَبِّكَ of you your Lord

۞ وَمَا قَلَىٰ 4 nor is He displeased.⁴

۞ وَالْآخِرَةَ 4. And indeed the after-life⁵

حَيْرَتِكَ shall be better for you

۞ مِنَ الْأُولَىٰ 6 than the first.⁶

۞ وَسَوْفَ 5. And surely there will

۞ يُعْطِيكَ رَبُّكَ give⁷ you your Lord

۞ فَتَرْضَىٰ 8 so you will be pleased.⁸

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. ضحى *duḥan* = forenoon, day-time, brightness of the sun. See at 91:1, p. 1992, n. 1.

2. i. e., it is dense and tranquil. سَجَى *sajā* = he or it became tranquil, calm (v. iii. m. s. past from *sajw*, to be quiet, tranquil).

3. The address is to the Prophet, peace and blessings of Allah be on him. It negatives the supposition of the unbelievers about him because of a temporary pause in the coming of *wahy*. ودع *wadda'a* = he took leave, bade farewell, saw off (v. iii. m. s. past in form II of *wada'a* [*wad'*], to put down, to leave off).

4. قلى *qalā* = he became displeased, detested (v. iii. m. s. past from *qalw/qaly*, to roast, to detest).

5. الآخرة *al-'āakhirah* = the hereafter, the after-life. See at 92:12, p. 1996, n. 9.

6. i. e., this first life in the present world.

7. i. e., success, merits and rewards. The address is to the Prophet, peace and blessings of Allah be on him. يعطى *yu'ṭī* = he gives, bestows, grants (v. iii. m. s. impfct. from 'a'ṭā, IV of 'aṭā [*'aṭw*], to give. See 'a'ṭā at 92:6, p. 1995, n. 8).

8. ترضى *tarḍā* = you like, are pleased, are satisfied, agree, approve (v. ii. m. s. impfct. from *raḍiya* [*riḍān/riḍwān/marḍāh*], to be satisfied. See at 46:15, p. 1637, n. 1).

أَلَمْ يَجِدْكَ 6. Did He not find¹ you an
يَتِيمًا فَآوَى 1 orphan² then gave shelter?³

وَوَجَدَكَ 7. And He found you
صَالًا away from the way⁴

فَهَدَى 7 then showed you the way?⁵

وَوَجَدَكَ عَائِلًا 8. And He found you poor⁶
فَأَغْنَى 8 and made you rich?⁷

فَأَمَّا الْيَتِيمَ 9. So as for the orphan
فَلَا تَفْهَرْ 9 do not treat harshly.⁸

وَأَمَّا السَّائِلَ 10. And as for the beggar,⁹
فَلَا تَنْهَرْ 10 do not drive away.¹⁰

وَأَمَّا بِنِعْمَةِ 11. And as for the grace
رَبِّكَ فَحَدِّثْ 11 of your Lord, relate.¹¹

1. يجد *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [wujūd], to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 24:39, p. 1122, n. 9).

2. يتيم *yatim* (s.; pl. 'aytām/ yatāmā) = orphan. See *yatāmā* at 59:7, p. 1797, n. 5.

3. أوى 'awā = he gave shelter, lodged, accommodated (v. iii. m. s. past in form IV of 'awā ['awy], to seek shelter. See at 12:99, p. 758, n. 2).

4. ضال *dāll* (s.; pl. *dāllūn*) gone astray, away from the way, erring (active participle from *dalla* [dalāl/dalālah], to go astray, to err. See *dāllū* at 83:32, p. 1964, n. 11).

5. هدى *hadā* = he guided, gave guidance, showed the way (v. iii. m. s. past from *hady/ hudan/ hidāyah*, to guide, to lead. See at 49:17, p. 1684, n. 4).

6. عائل 'ā'il = poor, needy, indigent (act. participle from 'āla ['aylah], to be poor. See 'aylah at 9:28, p. 588, n. 6).

7. أغنى *aghna* = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan/ ghanā'], to be free from want, to be rich. See at 69:28, p. 1873, n. 2).

8. لا تفهر *lā taqhar* = do not treat harshly, persecute, overpower, subdue (v. ii. m. s. imperative [prohibition] from *qahara* to overpower, subjugate, vanquish. See *qahhār* at 40:16, p. 1515, n. 3).

9. سائل *sā'il* (s.; pl. *sā'ilūn*) = beggar, questioner, enquirer (active participle from *sa'ala* [su'āl/ mas'alah/tas'āl], to ask. See at 70:25, p.1880, n. 8).

10. لا تنهر *lā tanhar* = do not drive away/turn away with angry words/ scold/ reproach (v. ii. m. s. imperative [prohibition] from *nahara* [nahr], to flow, to scold, to drive away. See at 17:23, p. 880, n. 9).

11. i. e., remeber, mention and express gratitude. حدث *haddith* = speak, report, relate (v. ii. m. s. imperative from *haddatha*, form II of *hadatha/ hadutha* [hudūth/ hadāthah], to happen, to be new. See *hadith* at 88:1, p. 1980, n. 1).

94. SŪRAT AL-SHARĤ (THE EXPOSITION)

Makkan: 8 'āyahs

This is another early Makkan *sūrah* which refers to *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him, mentioning Allah's special favour of opening his heart to the truth and removing from him the burden of faults. He is also reminded that Allah has raised high his reputation and that with every difficulty is ease, so he should not be discouraged by the temporary difficulties that come in the way of his mission.

It is named after its first 'āyah wherein Allah refers to His having opened (*al-sharḥ*) his heart.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَلَمْ نَشْرَحْ 1. Have We not opened¹

لَكَ صَدْرَكَ 2 for you your heart?²

وَوَضَعْنَا عَنكَ 2. And put down³ from you

وِزْرَكَ 4 your burden⁴

الَّذِي أَنقَضَ 3. Which weighed down⁵

ظَهْرَكَ 6 your back?⁶

وَرَفَعْنَا لَكَ 4. And raised high⁷ for you

ذِكْرَكَ 8 your reputation?⁸

فَإِنَّ مَعَ الْعُسْرِ 5. So indeed with difficulty⁹

يُسْرًا 10 is ease.¹⁰

إِنَّ مَعَ الْعُسْرِ 6. Indeed with difficulty

يُسْرًا 11 is ease.

1. i. e., opened for the light of Islam (see 6:125, p. 444). *nashrah(u)* = we open, cut to slices, explain, expose. elucidate (v. iii. m. s. impfct. from *sharaha* [*sharḥ*], to cut, to open. The final letter is vowelless because of the particle *lam* coming before the verb. See *yashrah* at 6:125, p. 444, n. 2).

2. *sadr* (s.; pl. *ṣudûr*) = breast, chest, bosom, heart, front. See at 39:22, p. 1489, n. 6.

3. *wada'nâ* = we laid, laid down, placed, set, set up, put down, erected, delivered (v. i. pl. past from *wada'a* [*wad'*], to lay, to put down. See *wada'a* at 55:7, p. 1752 n. 2).

4. i. e., the burden of faults and sins, thus making him free from those (see *Al-Bahr*, X, 500). *wizr* (s.; pl. *'awzâr*) = burden, load, encumbrance, sin. See at 53:38, p. 1724, n. 12.

5. *'anqaḍa* = he or it weighed down (v. iii. m. s. past in form IV of *naqaḍa* [*naqḍ*], to break, to violate. See *naqaḍat* at 16:92, p.858, n. 9).

6. *zahr* (s.; pl. *zuhûr*) = back, rear, loin, spine, surface. See at 84:10, p. 1967, n. 10).

7. *rafa'nâ* = we raised, raised high, lifted up, elevated, (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 43:32, p. 1590, n. 6).

8. *dhikr* = citation, recollection, remembrance, mention, reminder, reputation, renown, also scripture, the Qur'ân. See at 81:27, p. 1956, n. 7.

9. *'usr* = hardship, difficulty, distress. See at 65:7, p. 1841, n. 10.

10. *yusr* = ease, facility. See at 65:7, p. 1841, n. 11.

فَإِذَا فَرَغْتَ 7. So when you be off your

فَأَنْصَبْ work,¹ get ready.²

وَالرَّيْكَ 8. And to your Lord

فَارْغَبْ turn in hope.³

1. i. e., for prayers and devotion. *فرغت faraghta* = you became empty/ vacant/ unoccupied, be off work, finished work, (v. ii. m. s. past from *faragha* [furāgh/farāgh], to be empty, vacant. See *nafrughu* at 55:31, p. 1745, n. 7).

2. i. e., for prayers and devotion. *انصب insab* = erect, set up, pitch, raise, hoist, get ready, prepare (v. ii. m. s. imperative from *nasaba* [naṣb], yo erect, to get ready. See *nuṣibat* at 88:19, p. 1982, n. 11).

3. i. e., wish for the graces of your Lord. *ارغب irghab* = turn in hope, be desirous, wish (v. ii. m. s. imperative from *raghaba* [raghbah/ raghab], to desire, to wish. See *rāghibūn* at 68:32, p. 1864, n. 3).

95. SŪRAT AL-TĪN (THE FIG)

Makkan: 8 'āyahs

This is an early Makkan *sūrah*. It is named after its first 'āyah in which Allah swears by the fig (*Tin*), the olive and the Mount Sinai and Makka and reminds man that He is his Creator and Lord (*tawhīd*) and that obedience to Him and doing the good deeds will determine his real position. It is further reminded that he has to face judgement on the Day of Judgement and that Allah is the Justest of Judges.

سُورَةُ التِّينِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالزَّيْتُونَ وَاللِّينَ وَالرَّطُونِ 1. By the Fig¹ and the olive.²

وَطُورِ سِينِينَ 2. By the Mount³ Blessed.⁴

وَهَذَا الْبَلَدِ 3. And by this city⁵

أَلْأَمِينِ 4. most secure and peaceful.⁶

لَقَدْ خَلَقْنَا الْإِنْسَانَ 4. We have indeed created

فِي أَحْسَنِ تَقْوِيمٍ 5. man in the best of shape.⁷

ثُمَّ رَدَدْنَاهُ 5. Then We revert⁸ him

أَسْفَلَ سَفَلِينَ 6. to the lowest⁹ of the low.

إِلَّا الَّذِينَ آمَنُوا 6. Except those who believe

وَعَمِلُوا الصَّالِحَاتِ 7. and do the good deeds.¹⁰

فَلَهُمْ أَجْرٌ 8. Then they will have a reward

عَبْرَ مَمْنُونٍ 9. without cessation.¹¹

1. Allah may swear by anything of His creation; but the creatures may swear only by Him. *tin* = fig.

2. زيتون *zaytūn* = olives, olive tree. See at 80:29, p. 1950, n. 12.

3. i. e., the Mount Sinai. طور *tūr* = mountain, Mount Sinai. See at 52:1, p. 1707, n. 1.

4. سينين *sīnīn* = blessed.

5. i. e., Makka. بلد *balad* (s.; pl. *bilād*) = country, town, city, place, land. See at 90:1, p. 1989, n. 2.

6. أمين *'amīn* = faithful, trustworthy, trusted, trustee, loyal, safe, secure (active participle in the scale of *fa'īl* from *'amuna* [*'amānah*], to be faithful. See at 44:51, p. 1615, n. 7).

7. تقوم *taqwīm* = setting up, raising, reformation, reorganization, reshaping, modification, assessment, to shape, to form, to set upright (verbal noun in form II of *qāma* [*qawmah/qiyām*], to get up, to stand up. See *yastaqīm* at 81:28, p. 1956, n. 10).

8. i. e., because of his unbelief and sins. رددنا *radadnā* = we returned, gave back, put back, reverted, restored, resisted, replied (v. i. pl. past from *radda* [*radd*], to return, to put back. See at 28:13, p. 1235, n. 3).

9. i. e., in rank and punishment. أسفل *'asfal* = lowest, at the bottom, deepest; also (as preposition) below, under. Elative of *sāfil* (low/base/mean. See at 4:145, p. 309, n. 9).

10. صالحات *ṣāliḥāt* (f.; sing. *ṣāliḥah*; m. *ṣāliḥ*) = good ones, good deeds/things (approved by the Qur'ān and *sunnah*). See at 85:12, p. 1972, n. 1.

11. i. e., it will neither be exhausted nor stopped.

ممنون *mamnūn* = cut off, ceased, obliged, grateful, weak (pass. participle from *mannā* [*mann*], to be kind, to bestow favour, to cut off, to be weak. See at 84:25, p. 1969, n. 9).

فَا 7. Then what

يَكْذِبُكَ بَعْدُ makes you disbelieve¹ still

يَالَّذِينَ in the Judgement?²

أَلَيْسَ اللَّهُ 8. Is not Allah

بِأَحْكَمِ الْحَاكِمِينَ the Justest³ of Judges?⁴

1. يَكْذِبُ *yukadhdhibu* = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 68:44, p. 1866, n. 5).

2. i. e., after the Resurrection and on the Day of Judgement. دِين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 83:11, p. 1961, n. 8.

3. أَحْكَمِ *'ahkamu* = justest, the best judge, better judge (relative of *hâkim*, act. participle of *hakama* [*hukm*], to pass judgement. See at 60:10, p. 1812, n. 4).

4. حَاكِمِينَ *hâkimîn* (pl. acc./gen. of *hâkimûn*.; s. *hâkim*. See n. 3 above).

96. SŪRAT AL-'ĀLAQ (THE STICKING CLOT) Makkan: 19 'āyahs

The first five 'āyahs of this sūrah was the passage of the Qur'ān which was delivered to the Prophet, peace and blessings of Allah be on him, at the cave of the mount Hirā' by the angel Jibrīl, thus marking the beginning of his risālah and the coming down of the Qur'ān. The sūrah is named after the second 'āyah which mentions Allah's creation of man from a sticking clot (*al-'alaq*). These first five 'āyahs also mention Allah's most important grace on man, i. e., imparting him knowledge and teaching him what he did not know. The rest of the sūrah was sent down a little later. It refers to the beginning of the preaching of the truth and the opposition to it by the Makkah leaders, particularly by 'Abū Jahl. He and all such persons are reminded of Allah's retribution and that all shall have to return to Him. The Messenger of Allah is asked to pay no heed to such opposition and to continue preaching and worshipping Allah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ

1. Read,¹ in the name of your Lord Who created.

خَلَقَ الْإِنْسَانَ

2. Created man from a sticking clot.²

اقْرَأْ وَرَبُّكَ

3. Read. And your Lord is the Most Beneficent.³

الَّذِي عَلَّمَ بِالْقَلَمِ

عَلَّمَ الْإِنْسَانَ

5. Taught man what knew not.⁵

1. i. e., of the Qur'ān which is sent down. This and the following four 'āyahs were the passage of the Qur'ān which was delivered first to the Messenger of Allah, peace and blessings of Allah be on him, by the angel Jibrīl on mount Hirā'. اقْرَأْ 'igra' = read, recite, study (v. ii. m. s. imperative from qara'a [qirā'ah], to read, recite. See iqra'ū at 73:20, p. 1902, n. 7).

2. علق 'alaq = medicinal leech, blood clot, sticking. See 'alaqah at 75:38, p. 1918, n. 7).

3. أكرم 'akram = more/most honourable, esteemed, noble, generous, Most Beneficent (elative of karīm, (act. participle in the scale of fa'il from karuma [karam/ karamah/ karāmah], to be noble, to be generous. See at 49:13, p. 1682, n. 8).

4. i. e., taught writing by the pen and acquiring knowledge thereby. علم 'allama = he taught, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 55:2, p. 1741, n. 2).

5. Knowledge is the most important and distinguishing grace of Allah on man. يعلم ya'lama(u) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. The final letter is vowelless because of the particle lam coming before the verb. See at 8:72, p. 573, n. 2).

كَلَّا إِنَّ 6. Not at all. Indeed

أَلَيْسَ لَطِيفٌ ١ man does transgress.¹

أَنْزَاهُ 7. Because he thinks he

أَسْتغْنَى ٢ is in no need.²

إِنَّا إِلَهُ رَبِّكَ 8. Verily to your Lord

الرُّجُوعِ ٣ shall be the return.³

أَرَأَيْتَ الَّذِي 9. Do you see the one who

يَنْهَى ٤ forbids⁴

عَبْدًا إِذَا صَلَّى ٥ 10. A servant⁵ when he prays?⁶

أَرَأَيْتَ إِنْ كَانَ 11. Do you see, if he is

عَلَى الْمُدَى ٦ on the right path?⁷

أَوْ أَمَرَ 12. Or he enjoins

بِالْقُرْآنِ ٧ righteousness?⁸

أَرَأَيْتَ 13. Do you see,

إِنْ كَذَّبَ ٨ if he disbelieves⁹

وَتَوَلَّى ٩ and turns away?¹¹

1. i. e., in disobedience to Allah. This and the remaining 'āyahs of the sūrah relate to the opposition to the risālah by the leading men of Makka, of whom 'Abū Jahl was the most prominent. يَطِغِي yatighā = he transgresses, exceeds all bounds, becomes tyrannical (v. iii. m. s. impfct. from taghā [taghan/ tughyān], to exceed all bounds. See at 20:45, p. 985, n. 3).

2. i. e., of Allah and His grace. اِسْتغْنَى istaghna = he became in no need, had no need, deemed himself in no need, was able to do without (v. iii. m. s. past in form X of ghaniya [ghinan/ghanā]), to be free from want. See at 92:10, p. 1996, n.6).

3. But everyone should remember that he shall have to return to Allah for judgement and requital.

رُجُوعِي ruj'ā = return, reply, reaction. See raj' at 86:8, p. 1975, n. 5.

4. The immediate allusion is to 'Abū Jahl who used to prevent the Messenger of Allah from performing salāh (Islamic form of worship) at the Ka'ba. يَنْهَى yanhā = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct, from nahā [nahy/nahw], to forbid. See at 60:8, p. 1810, n. 1).

5. i. e., the Messenger of Allah, peace and blessings for Allah be on him.

6. صَلَّى ṣallā = he performed ṣalāh (Islamic worship) prayed, worshipped, bestowed blessings, sought blessings (v. iii. m. s. past from ṣalāh, to pray, to worship. See at 87:15, p. 1979, n. 5).

7. i. e., how could he be prevented from praying while he is on the right path? هُدًى hudā = guidance, right path. See at 72:13, p. 1893, n. 5.

8. تَقْوَى taqwā = godliness, devoutness, piety, righteousness, fear of Allah (verbal noun in form V/VIII of waqā (waqy/wiqāyah), to guard, be on one's guard. See at 91:8, p. 1993, n. 4).

9. i. e., the one who disbelieves in the risālah and prevents worshipping Allah at the Ka'ba. كَذَبَ kadhdhaba = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of kadhaba [kidhb /kadhib /kadhib / kidhbah], to lie. See at 79:21, p. 1943, n. 3).

10. i. e., from the truth. تَوَلَّى tallā = he took over, undertook, turned away, averted, took for a friend (v. iii. m. s. past in form V of waliya [walā /wilāyah], to be near, to be a friend. See at 92:16, p. 1997, n. 4).

أَلَمْ يَعْلَمْ 14. Does he not know

بِأَنَّ اللَّهَ يَرَىٰ 14 that Allah sees?¹

كَلَّا 15. No, never.

لَئِن لَّمْ يَنتَهِ 15 If he desists² not,

لَنَسْفَعًا 15 We will seize and drag³ him

بِالْأَنفِيسَةِ 15 by the forelock.⁴

نَاصِيَةٍ كَاذِبَةٍ 16. A forelock lying,⁵

خَاطِئَةٍ 16 sinful.⁶

فَلْيَدْعُ 17. So let him summon⁷

نَادِيَهُ 17 his council.⁸

سَنَدَعُ 18. We will summon

الرَّيَابِنَةَ 18 the sentinels of hell.⁹

كَلَّا 19. Not at all.¹⁰

لَا تُطِئُهُ 19 Never obey¹¹ him;

وَأَسْجُدْ 19 and prostrate yourself¹²

وَاقْتَرِبْ 19 and come near.^{13**}

1. i. e., He sees all that His creatures do.

2. يَنتَهِ *yantahi*(î) = he desists, ceases, refrains, terminates (v. iii. m. s. impfct. from *intahâ*, form VIII of *nahâ* [*nahy/nahw*], to forbid, prohibit. The final *yâ* is dropped for the particle *lam* coming before the verb. See at 33:60, p. 1362, n. 2).

3. لَنَسْفَعًا *la nasfa'an* = we will seize and drag (v. i. pl. impfct. emphatic from *safa'a* [*saf'*], to seize and drag).

4. نَاصِيَةٍ *nâsiyah* (s.; pl. *nawâsin*) = forelock, fore part of the head. See at 11:56, p. 698, n. 3).

5. i. e., forelock of a lying and sinful person. كَاذِبَةٍ *kâdhibah* (f. s.; pl. *kâdhibât*; m. *kâdhib*) = liar, lying, untruthful, deceptive (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhbat/ kidhbah*], to lie. See at 56:2, p. 1753, n. 3).

6. خَاطِئَةٍ *khâti'ah* (f. s.; m. *khâti'*) = sinful, erring, mistaken, at fault (act. participle from *khatî'a* [*khata*], to be mistaken, to sin. See *khâti'ûn* at 69:37, p. 1874, n. 6).

7. فليَدْعُ *li yad'u* (â) = let him call/ pray, invoke, invite, summon (v. iii. m. s. imperative from *da'â* [*du'â*], to call. See at 40:126, p. 1518, n. 7).

8. i. e., the Makkan council of elders. نَادٍ *nâdin* (s.; pl. *'andiyah/nawâdin*) = club, council, clubhouse, circle, assembly, association. See at 29:29, p. 1275, n. 5.

9. رَيَابِنَةٍ *zabâniyah* = angels in charge of thrusting the sinful in hell, sentinels of hell.

10. i. e., the matter is not at all like what 'Abû Jahl and his sort think.

11. The instruction is to the Prophet, peace and blessings of Allah be on him, with the implied assurance that 'Abû Jahl cannot do him any harm and that he should continue to carry out his mission. لَا تُطِئُهُ *lâ tu'î* = do not obey, follow, abide by, comply with (v. ii. m. s. imperative {prohibition} from *'atâ'a*, form IV of *tâ'a* [*taw'*], to obey. See at 76:24, p. 1924, n. 11).

12. i. e., continue praying.

13. i. e., near to Allah in prayer, devotion and obedience. اقْتَرِبْ *iqtarib* = come near, place yourself near (v. ii. m. s. imperative from *iqtaraba*, form VIII of *qaruba* [*qurb/ maqarabah*], to be near. See *iqtaraba* at 21:1, p. 1012, n. 1).

** One should prostrate oneself to Allah on reading this 'âyah.

97. SŪRAT AL-QADR (DECREE)

Makkan: 5 'āyahs

This Makkan *sūrah* speaks about Allah's sending down of the Qur'ān in the Night of Decree (*Qadr*) and it is named after this first 'āyah. The merit of this night is more than that of a thousand months. The angels and Jibrīl come down during this night by Allah's leave with every one of His command.

سُورَةُ الْقَدْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have sent it down¹

﴿١﴾ فِي لَيْلَةِ الْقَدْرِ in the Night of Decree.²

2. And what will inform³ you

﴿٢﴾ مَا لَيْلَةُ الْقَدْرِ what the Night of Decree is?

3. The Night of Decree is

﴿٣﴾ خَيْرٌ مِنْ

﴿٤﴾ أَلْفِ شَهْرٍ a thousand months.⁵

4. There descend⁶ the angels

﴿٥﴾ وَالرُّوحُ فِيهَا and Jibrīl⁷ in it

﴿٦﴾ بِإِذْنِ رَبِّهِمْ by the leave⁸ of their Lord,

﴿٧﴾ مِنْ كُلِّ أَمْرٍ for every command.⁹

5. Peace;¹⁰

﴿٨﴾ هِيَ حَتَّىٰ مَطْلَعِ that is till the emergence¹¹

﴿٩﴾ الْفَجْرِ of the daybreak.¹²

1. i. e., sent down the Qur'ān (see 44:3-4). أنزلنا 'anzalnā = we sent down (v. i. pl. past from 'anzala, form IV of nazala [nuzūl], to come down. See at 78:14, p. 1935, n. 1).
2. قدر *qadr* = measure, quantity, extent, amount, worth, degree, grade, rank, divine decree.
3. أدرى 'adrā = he informed, let know, notify (v. iii. m. s. past in form IV of darā [dirāyah], to know. See at 90:12, 1990, n. 10).
4. i. e., better in merits for good deeds done during it. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 87:17, p. 1979, n. 7.
5. شهر *shahr* (s.; pl. *ash-hur/shuhūr*) = month. See *ash-hur* at 2:226, p. 111, n. 4.
6. تنزل *tanazzalu* (originally *tatanazzalu*) = she comes down, descends (v. iii. f. s. impfct from *tanazzala*, form V of *nazala* [nuzūl], to come down, get down. See at 26:221, p. 1200, n. 2).
7. *Rūh* is another name for Jibrīl. He is mentioned specifically for his distinguished position among the angels. روح *rūh* (s.; pl. 'arwāh) = breath of life, soul, spirit, spirit of life, *wahy*, Jibrīl. See at 78:38, p. 1938, n. 12.
8. إذن 'idhn (pl. اذونات 'udhūnāt / اذون 'udhūn) = leave, permission. See at 42:51, p. 1580, n. 6).
9. أمر 'amr (s.; pl. أوامر 'awāmīr / امور 'umār) = order, command, decree / matter, issue, affair. See at 82:18, p. 1959, n. 10.
10. i. e., peace and blessings of Allah throughout that night.
11. مطلع *maṭla'* = to rise, appear, come into view, emerge (verbal noun of *ṭala'a*, to rise, to appear. See *maṭli'* at 18:90, p. 943, n. 5).
12. فجر *fajr* = daybreak, dawn, morning twilight, beginning, outset. See at 89:1, p. 1984, n. 1.

98. SŪRAT AL-BAYYINAH (THE CLEAR EVIDENCE)

Madinan: 8 'āyahs

This is a Madinan *sūrah*. It describes the attitude of the People of the Book and the polytheists to the Qur'ān and the *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him. It also deals with *tawḥīd* (monotheism) and the absolute need to devote our worship and prayers exclusively and sincerely to Allah, the Judgement and reward and punishment for the believers and unbelievers respectively in the hereafter. The *sūrah* is named after its first 'āyah which makes mention of the "Clear Evidence" (*al-bayyinah*), i. e., the Qur'ān.

سُورَةُ الْبَيِّنَاتِ

بِسْمِ الرَّحْمَنِ الرَّحِيمِ

- لَمْ يَكُنِ الَّذِينَ
كَفَرُوا 1. There were not those who
disbelieve¹ of
مِنَ أَهْلِ الْكِتَابِ the People of the Book
وَالْمُشْرِكِينَ and the polytheists²
مُنْفَكِينَ to break off³
حَتَّىٰ تَأْتِيَهُمُ till there came to them
الْبَيِّنَةُ the clear evidence.⁴
- رَسُولٌ مِّنَ اللَّهِ 2. A Messenger from Allah⁵
يَتْلُوا صَفْحًا مَّطَهَّرَةً 6 reciting⁶ pages made pure.⁷
- فِيهَا كُتُبٌ 3. Therein are edicts
قِيَمَةٌ 3 right and precious.⁸
- وَمَا تَفَرَّقَ الَّذِينَ 4. And divided⁹ were not those
أَوْتُوا الْكِتَابَ who were given the Book

1. كفروا *kafarū* = they disbelieved, became ungrateful, covered (v. iii. m. pl. past from *kafara* [kufʀ], to cover. See at 90:19, p. 1991, n. 10).
2. مشركين *mushrikīn* (pl.; accusative /genitive of *mushrikūn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from 'ashraka, form IV of *sharika* [shirk/ shirkah/ sharikah], to share. See at 30:31, p. 1300, n. 4).
3. i. e., from their unbelief and old habits and practices. منفكين *munfakkīn* (pl.; acc./gen. of *munfakkūn*; s. *muhfakk*) = those that disjoin/ separate/ unfasten/ untie/ disengage/ detach/ rid themselves, break off (act. participle from *infakka*, form VII of *fakka* [fakk], to separate, to open. See *fakk* at 90:13, 1990, n. 11).
4. i. e., A messenger from Allah, as mentioned in the next 'āyah. بينة *bayyīnah* (f. s.; pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 47:14, p. 1651, n. 13.
5. i. e., Muhammad, peace and blessings of Allah be on him.
6. يتلوا *yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [tilāwah], to recite, read. See at 65:11, p. 1842, n. 11).
7. i. e., the Qur'ān. مطهرة *mutahharah* (f., mas. *mutahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *tahhara*, form II of *ṭahara* /*ṭahura* [ṭahr/ṭahārah], to be pure, clean. See at 80:13, p. 1948, n. 12).
8. قیمة *qayyimah* (f.; m. *qayyim*) = right, straight, precious. See *qayyim* at 30:30, p. 1299, n. 13.
9. تفرق *tafarraqa* = he became separated, divided, disunited (v. iii. m. s. past in from V of *faraqa* [farq/furqān], to separate, divide. See *lā tafarraqū* at 42:13, p. 1564, n. 9).

إِلَّا مِنْ بَعْدِ مَآجَأَةٍ لَهُمْ الْبَيِّنَةُ ①	except after that there had come to them the clear evidence. ¹	1. i. e., the Qur'ân. This refers to those of the People of the Book who started disbelieving in the risâlah of Muhammad, peace and blessings of Allah be on him, although previously they had been sure about his coming according to what is written in their scripture.
وَمَا أُمِرُوا إِلَّا	5. And they were not enjoined ² for aught but	2. أمروا 'umirû = they were ordered, commanded, bidden, enjoined (v. iii. m. pl. past passive from 'amara ['amr], to order. See at 9: 31, p. 589, n. 13).
لِيعْبُدُوا اللَّهَ مُخْلِصِينَ لَهُ الَّذِينَ	that they worship Allah making exclusive ³ for Him the worship, ⁴	3. i. e., not associating any other being with Allah in their worship. مخلصين mukhliṣīn (pl.; acc./gen. of mukhliṣūn; sing. mukhliṣ) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from 'akhlāṣa, form IV of khalāṣa [khuḷāṣ], to be pure. See at 39:2, p. 1480, n. 5).
حَقَفَاءَ	as true monotheists, ⁵	4. دين dīn = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 95:7, p. 2003, n. 2.
وَيُقِيمُوا الصَّلَاةَ وَيُؤْتُوا الزَّكَاةَ	and perform ⁶ the prayer and pay zakâh, ⁷	5. حنفاء ḥunafā'a (pl.; s. ḥanīf) = those who shun the false religions and follow the true religion, true, sincere and absolute monotheists. See ḥanīf at 22:31, p. 1056, n. 9).
وَذَلِكَ	and this is	6. يقيموا yuqīmū(na) = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqāma, form IV of qāma [qiyām /qawmah], to get up, to stand up, to be erect. See yuqīmūna at 9:71, p. 608, n. 6).
دِينِ الْقِيَمَةِ ⑤	the religion of the upright. ⁸	7. زكاة zakâh = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, of a certain percentage of surplus wealth held for a full year. It is so called because it purifies wealth and makes for its proper growth. See at 73:20, p. 1902, n. 2.
إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ وَالْمُشْرِكِينَ	6. Verily those who disbelieve of the People of the Book and the polytheists	8. قيمه qayyimah (f.; m. qayyim) = right, straight, upright, precious. See at 98:3, p. 2008, n. 8.
فِي نَارِ جَهَنَّمَ خَالِدِينَ فِيهَا	shall be in the fire of hell abiding for ever ⁹ therein.	9. خالدین khâlidīn (pl.; acc./gen. of khâlidūn, s. khâlid) = living for ever, abiding, abiding for ever, everlasting, eternal, immortals (active participle from khalada [khuḷād], to live for ever. See at 72:23, p. 1895, n. 10).
أُولَئِكَ هُمُ سَرُّ الْوَرِيدِ ⑥	Such ones are the worst ¹⁰ of creatures. ¹¹	10. شر sharr (pl. أشرار ash-râr) = bad, worse, worst, evil, wicked. See at 38:55, p. 1473, n. 3.
		11. برة bariyyah (s.; pl. barâyâ) = creation, creature.

7. Verily those who believe
 and do the good deeds,¹
 such ones, they are
 the best² of creatures.

8. Their reward³
 with their Lord will be
 Gardens of Eternity,⁴
 flowing⁵ below⁶ them
 the rivers,⁷
 they abiding therein for ever.
 Allah will be pleased⁸
 with them
 and they will be pleased⁹
 with Him.
 Such will be for the one
 who fears¹⁰ his Lord.

1. صالحات *sâlihât* (f.; sing. *sâlihah*; m. *sâlih*) = good ones, good deeds/things (approved by the Qur'an and *sunnah*). See at 95:6, p. 2002, n. 10.

2. خير *khayr* = good/better/ best, charity, wealth, property, affluence. See at 97:3, p. 2007, n. 4.

3. جزاء *jazâ'* = retribution, penalty, repayment, recompense, requital, reward. See at 78:36, p. 1938, n. 6).

4. جنت عدن *'adn* = Eden, eternity, paradise. جنت عدن *jannât 'adn* is explained by Ibn Kathîr as *jannât* where the inmates will abide for ever (Ibn Kathîr, IV, 372). See at 61:12, p. 1818, n. 6.

5. تجري *tajrî* = she runs, goes on, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 85:12, p. 1972, n. 3).

6. تحت *taht* = under, below, beneath, underneath. See at 85:12, p. 1972, n. 4.

7. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 85:12, p. 1972, n.5.

8. رضى *raḍiya* = he was pleased, became happy (v. iii. m. s. past [from *riḍan/ riḍwân/ marḍâh*, to be satisfied]. See at 58:22, p. 1793, n. 2).

9. رضوا *raḍû* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:100, p. 621, n. 3).

10. خشى *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy/khashyah*, to fear. See at 50:33, p. 1692, n. 9).

99. SŪRAT AL-ZILZĀL (THE EARTHQUAKE)

Makkan: 8 'ayahs

This is a Makkan *sūrah*. It describes some of the terrible events that will mark the coming of the Resurrection and the Day of Judgement; and it very clearly points out that whoever does an atom-weight of good or evil shall be accountable for it. The *sūrah* is named after its first 'āyah which mentions about the Earthquake (*zizāl*) of the Resurrection.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

إِذَا زُلْزِلَتْ 1. When convulsed¹ will be

الْأَرْضُ زِلْزَالَهَا 2 the earth by its convulsion.

وَأَخْرَجَتِ 2. And there will throw out²

الْأَرْضُ أَنْفَالَهَا 3 the earth its loads.³

وَقَالَ الْإِنْسَانُ 3. And man will say:

مَا مَأْمَأ 4 "What has happened to it?"

يَوْمَئِذٍ تُحَدِّثُ 4. That day she will relate⁴

أَخْبَارَهَا 5 her stories.⁵

بِأَنْرَيْكَ 5. For your Lord

أَوْحَى لَهَا 6 will give her the orders.⁶

يَوْمَئِذٍ 6. That day

يَصْدُرُ النَّاسُ 7 man will come out⁷

1. *zulkilat* = she was convulsed, shaken, trembled, rocked, quaked (v. iii. m. s. past passive from *zalzala* [*zalzalah/zilzāl*], to shake, to convulse. See *zulzilū* at 33:11, p. 1339, n. 1).

2. See 84:3-4 (p. 1966). *'akhrajāt* = she drove out, expelled, dislodged, brought out, ousted, threw out, produced (v. iii. f. s. past from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out, to leave. See at 47:13, p. 1561, n. 10).

3. *'athqāl* (pl.; s. *thaqal*) loads, baggage, burdens. See at 29:13, p. 1269, n. 5.

4. *tuḥaddithu* = she relates, reports, narrates, speaks (v. iii. f. s. impfct. from *ḥaddatha*, form II of *ḥadatha/ḥadutha* [*ḥudāth/hadāthah*], to happen, to be new. See *ḥaddith* at 93:11, p. 1992, n. 11).

5. i. e., all that happened on her surface of the deeds and events of the creatures. *'akhbār* (pl.; s. *khābar*) = news, information, stories, facts.

6. i. e., Allah will give her speaking power and ask her to speak out. *'awḥā* = he communicated, ordered (v. iii. m. s. past. in form IV of *waḥā* [*wahy*], to communicate. See at 53:10, p. 1718, n. 10).

7. i. e., they will be resurrected and they will come out of their last resting places. *yuṣḍuru* = he goes out, comes out, proceeds (v. iii. m. s. impfct. from *ṣadara* [*ṣudūr*] to go out, to proceed. See *yuṣḍira* at 28:23, p. 1239, n. 9).

أَشْنَانًا in different groups¹

لِيُرَوْا in order to be shown²

أَعْمَالَهُمْ their deeds.³

فَمَنْ يَعْمَلْ 7. So whoever does⁴

مِثْقَالَ ذَرَّةٍ the weight⁵ of an atom⁶

خَيْرًا يَرَهُ in good⁷ shall see⁸ it.

وَمَنْ يَعْمَلْ 8. And whoever does

مِثْقَالَ ذَرَّةٍ the weight of an atom

شَرًّا يَرَهُ in evil⁹ will see it.

1. i. e., according to their deeds and resords (see 17:71). أَشْنَاتٌ 'ashât (pl.; s. shatt) = separate, scattered, diverse, different groups. See at 24:61, p. 1133, n. 11.

2. يُرَوُّوا *yuraw(na)* = they are shown (v. iii. m. pl. impfct. passive from 'arâ; form IV of ra'â [ra'y/ru'yah], to see. The terminal nûn is dropped because of a hidden 'an in li of motivation coming before the verb. See *yurâ* at 53:40, p. 1725, n. 2).

3. i. e., the record of their deeds and will be requite them accordingly. أَعْمَالٌ 'amâl (pl.; s. 'amal) = deeds, works, acts, actions. See n. 4 below.

4. يَعْمَلُ *ya'mal(u)* = he does, acts, works (v. iii. m. s. impfct. from 'amila ['amal], to do, to act. The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See *ta'malûna* at 63:11, p. 1829, n. 8).

5. مِثْقَالٌ *mithqâl* (s.; pl. مِثْقَالٌ *mathâqîl*) = weight. See at 34:22, p. 1376, n. 4.

6. ذَرَّةٌ *dharrah* (s.; pl. ذَرَاتٌ *dharârât*) = atom, tiny particle, dust speck, the measure of a small ant. See 34:22, p. 1376, n. 5.

7. خَيْرٌ *khayr* = good/better/ best, charity, wealth, property, affluence. See at 98:3, p. 2010, n. 2.

8. i. e., everyone shall be requited for the minutest of good or evil he does.

9. شَرٌّ *sharr* (pl. أَشْرَارٌ *ashrâr*) = bad, worse, worst, evil, wicked. See at 98:7, p. 2009, n. 10.

100. SŪRAT AL-‘ĀDIYĀT (THE GALLOPING STUDS)

Makkan: 11 ‘āyahs

This is a Makkan *sūrah*. It emphasizes man's ingratitude to Allah and his engrossment with wealth and property, reminding him of the inevitability of the Resurrection and the Judgement. It is named after its first ‘āyah wherein Allah swears by the running studs (‘*ādiyāt*).

سُورَةُ الْعَادِيَاتِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

وَالْعَادِيَاتِ 1. By the galloping studs¹

صَبْحًا snorting,²

فَالْمُورِيَاتِ 2. And causing sparks³

قَدْحًا by hoop-strikes.⁴

فَالْمُغِيرَاتِ 3. And by the raiding

صَبَاً steeds⁵ in the early dawn.

فَأَثَرُنَّ بِوَدِّهِ 4. Raising⁶ thereby

دُغَمًا dust-clouds.⁷

فَوَسَطْنَ 5. And penetrating⁸

بِهِ جَمْعًا therewith in the crowd.⁹

إِنَّ الْإِنْسَانَ 6. Verily man is to his

لِرَبِّهِ لَكَنُودٌ Lord ungrateful.¹⁰

1. عاديَاتِ ‘*ādiyāt* (pl.; s. ‘*ādiyāh*) = galloping studs, speedily running horses [specially used for fighting] (act. participle from ‘*adā* [‘*adw*], to run, to speed, to dash, to overstep. See *mu‘tadin* at 83:13, p. 1961, n. 9).

2. صبح *dabḥ* = snorting (of horse).

3. موريَاتِ *mūriyāt* (f. pl.; s. *mūriyah*; m. *mūrin*) = those that kindle fire, strike fire, cause sparks (act. participle from ‘*awrā*, form IV of *warā* [wary], to kindle, to strike fire. See *tūrāna* at 56:71, p. 1763, n. 6).

4. قدح *qadh* = to bore, to pierce, to kindle fire by striking stone (here, horse's hoop-strikes).

5. مغيراتِ *mughirāt* (f. pl.; s. *mughīrah*; m. *mughīr*) = raiding horses/studs, female raiders/ invaders (act. participle from ‘*aghāra*, form IV of *ghāra* [ghawr], to penetrate deeply, to ooze away, to dry up. See *maghārāt* at 9:57, p. 601, n. 9).

6. أثرن *‘atharna* = they (f.) agitated, excited, stimulated, aroused, stirred up, awakened, raised (v. iii. f. pl. past from ‘*athāra*, form IV of *thāra* [thawr], to be stirred, roused. See *tuthīru* at 2:71, p. 33, n. 8).

7. i. e., by the galloping of the raiding cavalry. نفع *naq‘* (s.; pl. *niqā‘/niqu‘ā*) = dust, dust clouds.

8. وسطن *wasatna* = they (f.) penetrated, thrust inside (v. iii. f. pl. past from *wasata* [wasf], to be inside, in the middle. See ‘*awsaṭ* at 68:28, p. 1863, n. 3).

9. جمع *jam‘* = amassment, accumulation, gathering, collection, aggregation, multitude, crowd. See at 54:45, p. 1738, n. 6.

10. Because, in spite of Allah's countless graces on man he sets partners with Him, worships other gods and goddesses, disbelieves in His Messengers and messages and disobeys His injunctions. كنود *kanūd* = ungrateful (act. participle in the scale of *fa‘ūl* from *kanada* [kunūd], to be ungrateful, to deny).

وَإِنَّهُ عَلَىٰ ذَٰلِكَ

لَشَهِيدٌ ۝٧

7. And indeed he is on that
a witness.¹

وَإِنَّهُ

لِحُبِّ الْخَيْرِ

لَشَدِيدٌ ۝٨

8. And indeed he is
in the love of wealth²
most intense.³

أَفَلَا يَعْلَمُ

إِذَا يُعْتَرُ

مَا فِي الْقُبُورِ ۝٩

9. Does he then not know
when upturned⁴ will be
all that is the graves,⁵

وَحِصْلٍ

مَا فِي الصُّدُورِ ۝١٠

10. And exposed⁶ will be
all that is in the hearts.⁷

إِنَّ رَبَّهُم

بِهِمْ يَوْمَئِذٍ

لَخَبِيرٌ ۝١١

11. Verily their Lord will be
about them on that day
All-Aware.⁸

1. i. e., because he will not be able to deny his ingratitude. شهيد *shahid* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr, All-Witnessing (act. participle in the scale of *fa'il* from *shahida* [*shuhâd*], to see, to witness. See at 46:9, p. 1633, n. 11).

2. *khayr* = good/better/ best, charity, wealth, property, affluence. See at 99:7, p. 2012, n. 7.

3. So he accumulates it and dislikes to spend it in the way of Allah. شديد *shadîd* (pl. أشدء *'ashiddâ'*/شدء *shidâd*) = severe, most severe, stern, rigorous, hard, harsh, strong, intense. See at 85:13, p. 1972, n. 7).

4. i. e., when the dead will be resurrected and brought out. بعثر *bu'thira* = he or it was exposed, upturned (v. iii. m. s. past passive from *bu'tharah* [*ba'tharah*], to upturn and expose. See *bu'thirat* at 82:4, p. 1957, n. 6).

5. قبور *qubûr* (pl.; s. *qabr*) = graves, tombs. See at 35:22, p. 1398, n. 2.

6. حصل *huṣṣila* = he or it was made known, exposed, attained, obtained (v. iii. m. s. past passive from *haṣṣala*, form II of *haṣala* [*huṣûl*], to set in, to happen).

7. i. e., the secrets in the hearts. صدور *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 64:4, p. 1831, n. 8.

8. i. e., On that day they will realize that Allah is All-Aware of their deeds, open and secret; for they will be brought to account for all their deeds. خبير *khabîr* = All-Aware, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr* /*khibrah*] to be acquainted). See at 67:14, p. 1854, n. 2).

101. *Sûrat al-Qâri'ah* (The Calamity)

Makkan: 11 'âyahs

This is an early Makkan *sûrah*. It mentions some of the terrible events that will mark the Resurrection and the coming of the Day of Judgement. It ends by calling attention to the Judgement and to the fact that the one whose scale of merit will be heavy shall have a life of happiness and the one whose scale of merit will be light shall have a life in hell. The *sûrah* is named after its first 'âyah.

سُورَةُ الْقَارِعَةِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

١ أَلْقَارِعَةُ 1. The Calamity!¹

٢ مَا الْقَارِعَةُ 2. What is the Calamity?

٣ وَمَا أَدْرَاكَ 3. And what will inform² you

٤ مَا الْقَارِعَةُ what the Calamity is?

٥ يَوْمَ 4. On that day

٦ يَكُونُ النَّاسُ mankind will be

٧ كَالْفَرَاشِ like moths³

٨ الْمَبْثُوثِ scattered.⁴

٩ وَتَكُونُ الْجِبَالُ 5. And the mountains⁵ shall

١٠ كَالْعِهْنِ become like wool⁶

١١ الْمَنْفُوشِ ruffled.⁷

١٢ فَأَمَّا مَنْ 6. So as to the one of whom

١٣ ثَقَلَتْ مَوَازِينُهُ heavy will be⁸ the scales,⁹

1. i. e., the Day of Resurrection and Judgement.

قارعة *qâri'ah* (f.; s.; pl. *qawâri'*) = calamity, disaster, that which knocks/shocks/hits, the Day of Judgement (act. participle from *qara'a* [*qar'*], to knock, hit. See at 69:4, p. 1868, n. 5).

2. The repetition is for emphasis and drawing attention. أدرى *'adrâ* = he informed, let know, notified (v. iii. m. s. past in form IV of *darâ* [*dirâyah*], to know. See at 97:2, p. 2007, n. 3).

3. فراش *farâsh* = moths, butterflies.

4. مبعوث *mabthûth* = scattered, spread abroad, disseminated (pass. participle from *baththa* [*bathth*], to scatter. See *munbathth* at 56:6, p. 1754, n. 5).

5. جبال *jibâl* (pl.; s. *jabal*) = mountains, mountain-like clouds. See at 88:19, p. 1982, n. 10.

6. عهن *'ihn* = wool, coloured wool.

7. منفوش *manfûsh* = ruffled, puffed up, dishevelled (pass. participle from *nafasha* [*nafsh*], to tease, to ruffle).

8. ثقلت *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqala* [*thiq/thaqâlah*], to be heavy. See at 23:102, p. 1100, n. 1).

9. i. e., the scales of good deeds outweigh that of bad deeds. موازين *mawâzîn* (pl.; s. *mîzân*) = balances, scales. See at 23:102, p. 1100, n. 2.

فَهُوَ فِي عِيشَةٍ 7. He will be in a life¹

رَاضِيَةٍ 7 very pleasant.²

وَأَمَّا 8. And as to the one of

خَفَّتْ 8 whom light will become³

مَوَازِينَهُ 8 his scales,⁴

فَأَمُّهُ 9. His abode⁵ will be

حَاوِيَةٍ 9 the Abyss.⁶

وَمَا أَدْرَاكَ 10. And what will inform⁷

مَا هِيَ 10 you what it is?

نَارٌ 11. It is a fire

حَامِيَةٍ 11 extremely scorching.⁸

1. i. e., in paradise. عيشة 'ishah = to live, to be alive, life (verbal noun of 'âsha. See at 69:21, p. 1872, n. 3)

2. راضية *râdiyah* (f. s.; m. *râdîn*) = satisfied, pleasant, agreeable (act. participle from *radiya* [riḍan/ ridwân/ marḍâh], to be satisfied. See at 89:28, p. 1988, n. 8).

3. خفت *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffa*. See at 23:102, p. 1100, n. 4).

4. i. e., the scales of bad deeds outweigh the scales of his good deeds. موازين *mawâzîn* (pl.; s. *mîzân*) = balances, scales. See at 101:6, p. 2015, n. 9.

5. The word 'umm (mother) is used to mean abode and destination because a child turns to his mother for abode and shelter. أم 'umm (pl. أمهات 'ummahât) = mother, source, basis, essence. See at 3:7, p. 156, n. 4).

6. حافية *hâwiyah* (f. s.; m. *hâwin*) = chasm, abyss.

7. أدرى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [dirâyah], to know. See at 101:3, p. 2015, n. 2).

8. حامية *hâmiyah* (f. s.; m. *hâmin*) = extremely hot, most scorching (act. participle from *hamiya* [hamy/ hamw], to be hot. See at 88:4, p. 1980, n. 6).

102: SÛRAT AL-TAKÂTHUR (THE VYING FOR MORE)

Makkan: 8 'âyahs

This is an early Makkan *sûrah*. It warns man agaunst beguilement with vying with one another for acquiring more of the worldly things till death negelcting the life in the hereafter and reminds him of the inevitable Resurrection and his accountability on the Day of Judgement. The *sûrah* is named after its first 'âyah.

سُورَةُ التَّكْوِيْنِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

1. There beguiles¹ you

1. أَلْهَمَكُمُ التَّكْوِيْنَ

2. Till you meet³ the graves.⁴

2. حَتَّىٰ زُرْتُمُ الْمَقَابِرَ

3. Never.⁵ You shall know.⁶

3. كَلَّا سَوْفَ تَعْلَمُونَ

4. Again, never.

4. ثُمَّ كَلَّا

5. سَوْفَ تَعْلَمُونَ

5. Never. If you had known

5. كَلَّا لَوْ تَعْلَمُونَ عِلْمَ الْيَقِيْنِ

6. You will surely see

6. لَتَرَوُنَّ الْجَحِيْمَ

7. Again, you shall surely see it

7. ثُمَّ لَتَرَوُنَّهَا

1. i. e., from the remembrance of and obedience to Allah and from the reality of the hereafter. ألهى 'alhô = he or it beguiled, diverted, distracted, deflected (v. iii. m. s. past in form IV of lahâ [lahw], to amuse, to trifle away. See lâ tulhi at 63:9, p. 1828, n. 6).

2. i. e., for more of wealth, children, influence and power. تكاثروا takâthur = to compete for more, vying for more/ in quantity, to outnumber (verbal noun in form III of kathura [kathrah], to be much, to be more. See at 57:20, p. 1776, n. 2).

3. زرتم zurtum = you visited, you met (v. ii. m. pl. past from zâra [ziyârah], to pay a visit, to meet).

4. مقابر maqâbir (pl.; s. /maqbarmaqbarah) = graveyards, byring places, tombs, graves (noun of place from qabara [qabr/maqbar], to bury. See qubâr at 1000:9, p. 2014, n. 5).

5. i. e., never be engrossed in the vying for worldly possessions neglecting obedience to Allah.

6. i. e., the consequences of your engrossment in the worldly things to the neglect of your duty to Allah. تعلمون ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 23:84, p. 1095, n. 12).

7. The conclusion of the condition is kept silent for more emphasis and effect. The conclusion is: "You would surely have not engrossed yourselves in vying for more of the worldly things". يقين yaqîn = certainty, certitude, conviction, certain, sure. See at 74:47, p. 1910, n. 12.

8. جهنم jahîm = hellfire, hell, blazing fire. See at 73:12, p. 1900, n. 6.

عَيْنَ الْيَقِينِ with the eye of certitude.

ثُمَّ 8. Then

لَتَسْأَلَنَّ you shall surely be asked¹

يَوْمَئِذٍ on that day

عَنِ النَّعِيمِ about the blessings.²

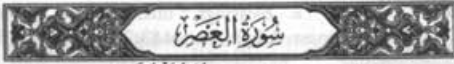
1. *la tus'alunna* = you will surely be asked/ questioned/interrogated/ enquired (v. ii. m. pl. impfct. emphatic from *sa'ala* [su'âl/ mas'alah], to ask, to enquire, to implore. See at 16:93, p. 859, n. 6).

2. i. e., all types of blessings of Allah on you. *na'im* = blessings, bliss, felicity, comfort, happiness, delight. See at 83:22, p. 1963, n. 5.

103. Sûrat al- 'Asr (The Time)

Makkan: 3 'âyahs

This is a Makkan *sûrah* which very tersely points out that life is time and that he who does not make use of it by believing and doing the good deeds is in total loss.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ وَالْعَصْرِ 1. By the time.¹

﴿٢﴾ إِنَّ الْإِنْسَانَ لِرَبِّهِ 2. Verily man is in loss.²

﴿٣﴾

إِلَّا الَّذِينَ آمَنُوا 3. Except those who believe

وَعَمِلُوا الصَّالِحَاتِ and do³ the good deeds;⁴

وَتَوَاصَوْا and counsel⁵ one another

بِالْحَقِّ for the truth⁶

وَتَوَاصَوْا and counsel one another

﴿٤﴾ بِالصَّبْرِ for patience.⁷

1. Allah may swear by anything of His creation; but the creatures may swear only by Him, *عصر* 'asr (s.; pl. 'uṣūr/a'ṣūr/a'ṣâr) = time, period, age, era, epoch.

2. For life is but for a specified time; and every moment passed is a diminishing of that time and if not utilised in belief and in accordance with the guidance and directives of Allah it is a sheer loss. *خسر* *khusr* = loss, damage. See at 65:9, p. 1842, n. 6.

3. عملوا 'amilû = they did, performed, acted, (v. iii. m. pl. past from 'amila ['amal], to do. See *ta'malûna* at 63:11, p. 1829, n. 8).

4. صالحات *ṣâliḥât* (f.; sing. *ṣâliḥah*; m. *ṣâliḥ*) = good ones, good deeds/things (approved by the Qur'ân and *sunnah*). See at 98:7, p. 2010, n. 1.

5. تَوَاصَوْا *tawâṣaw* = they made a bequest/behest, enjoined one another, counselled one another (v. iii. m. pl. past from *tawâṣâ*, form VI of *waṣâ* [waṣy], to be joined, lightened, degraded. See at 90:17, p. 1991, n. 5).

6. i. e., for the truth, right and just cause and for obedience to Allah. حق *ḥaqq* = right, truth, liability, justice, just cause. See at 64:3, p. 1831, n. 1.

7. i. e., in the matter of doing the right thing and in weal and woe. صبر *ṣabr* = patience, forbearance, perseverance, endurance. See at 90:17, p. 1991, n. 6).

104. SÛRAT AL-HUMAZAH (THE SLANDERER)

Makkan: 9 'âyahs

This is a Makkan *sûrah*. It condemns and prohibits slandering and backbiting. Further, it warns against being a slave to materialism, devoting solely to the accumulation of worldly wealth forgetting the life in the hereafter and punishment of hell. The emphasis is on the Resurrection, Judgement, reward and punishment.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- وَيْلٌ لِّكُلِّ هُمَزَةٍ 1. Woe to every slanderer,¹
 لَمَزَةٍ ① calumniator.²
- أَلَّذِي جَمَعَ 2. He who accumulates
 مَالًا وَعَدَّدَهُ، ② wealth and enumerates³ it.
- يَحْسَبُ أَنَّ مَالَهُ 3. He thinks⁴ that his wealth
 أَخْلَدَهُ، ③ will make him live for ever.⁵
- كَلَّا 4. Never, he shall surely
 لَيَبْدَنَّ فِي الْمِطْمَئِةِ ④ be hurled⁶ into the devourer.⁷
- وَمَا آذْرَبَكَ 5. And what will inform⁸ you
 مَا الْمِطْمَئِةُ ⑤ what the devourer is?
- نَارَ اللَّهِ 6. The fire of Allah
 الْمَوْقُودَةُ ⑥ enkindled.⁹

1. حمزه *humazah* = sladerer, backbiter (act. participle in the scale of *fu'alah* (indicative of habit) from *hamaza* [hamz], to goad on. See *hammâz* at 68:11, p. 1860, n.12).
2. لمزة *lumazah* = calumniator, defamer, slanderer, vilifier (act. participle in the scale of *fu'alah* from *lamaza* [lamz], to vilify, slander. See *lâ talmizû* at 49:11, p. 1681, n. 1).
3. عدد *'addada* = he enumerated, made numerous, multiplied, compounded (v. iii. m. s. past in form II of *'adda* ['add], to count, to number. See *'a'adda* at 76:31, p. 1925, n. 10).
4. يحسب *yahsabu* = he thinks, considers, deems, regards, supposes (v. iii. m. s. impfct. from *hasiba* [hisbân/ mahsabah], to deem, to regard. See at 90:5, p. 1989, n. 7).
5. أخلد *'akhlada* = he perpetuated, eternalized, made (someone) live for ever, made immortal (v. iii. m. s. past in form IV of *khalada* [khalûd], to remain for ever. See *khâlidîn* at 7:20, p. 471, n. 3).
6. i. e., he shall surely die and will then be resurrected and punished. ليند *la yunbadhanna* = he shall surely be hurled, thrown, cast (v. iii. m. s. impfct. emphatic from *nabadha* [nabdh], to hurl. See *nubidha* at 68:49, p. 1867, n. 6).
7. حطمة *hutamah* = devourer, eater who is never satisfied, hell (figuratively).
8. أدرى *'adrâ* = he informed, let know, notify (v. iii. m. s. past in form IV of *darâ* [dirâyah], to know. See at 101:11, p. 2016, n. 7).
9. موقدة *mûqadah* (f. s.; m *mûqad*) = that which is enkindled, kindled, ignited, fired (pass. participle from *'awqada*, from IV of *waqada* [waqd./ waqad/ wuqûd], to take fire, to burn. See *tûqidâna* at 36:80, p. 1428, n. 10).

7. Which will leap¹

عَلَى الْأَفئِدَةِ² up to the hearts.²

8. Verily it shall be

عَلَيْهِمْ مُؤَصَّدَةٌ³ on them tightly closed.³

9. In pillars⁴ stretched out.⁵

1. تَطَّلِعُ *tattali'u* = she ascends, rises, is on (something), leaps, is acquainted (v. iii. f. s. impfct. from *ittala'a*, form VIII of *tala'a* [*tal'*], to rise. See at 5:13, p. 335, n. 7).

2. أَفئِدَةٌ *'af'idah* (pl.; s. *fu'ád*) = hearts.

3. مُؤَصَّدَةٌ *mu'sadah* (f. s.; m. *mu'sad*) = closed, firmly closed, shut (pass. participle from *'awsada*, form IV of *wasada* [*wasad*], to be firm. See *wasid* at 18:8, p. 916, n. 9).

4. عَمَدٌ *'amad* (pl.; s. *'imád*) = pillars, posts, support, props. See at 31:10, p. 1313, n. 6.

5. مُمَدَّدَةٌ *mumaddadah* (f. s.; m. *mumaddad*) = reinforced, supported, extended, stretched (pass. participle from *'amadda*, from IV of *madda* [*madd*], to extend, to prolong. See *yumdid* at 71:12, p. 1886, n. 9).

105. SŪRAT AL-FĪL (THE ELEPHANT)

Makkan: 5 'āyahs

This is an early Makkan *sūrah*. It refers to the invasion of the Ka'ba by the Christian ruler of Yaman, Abrahah al-Ashram, who, with a huge army of infantry and riding on an elephant came for the purpose of destroying it. Allah foiled the attempt and annihilated the invading army by sending successive flights of birds throwing *stijil* stones on them. Incidentally, that very year Muhammad, peace and blessings of Allah be on him, was born. The emphasis is on the duty to worship Allah Alone.

سُورَةُ الْفِيلِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Do you not see¹
كَيْفَ فَعَلَ رَبُّكَ
بِأَصْحَابِ الْفِيلِ² the owners² of the elephant?³
2. Did He not make⁴
كَيْدَهُمْ فِي تَضَلُّيلٍ⁵ their plot⁵ go astray?⁶
3. And He sent against them
طَيْرًا أَبَابِيلَ⁷ birds⁷ in successive flights⁸
4. Shooting⁹ them
بِحِجَارٍ رَوْمٍ سَجِيلٍ¹⁰ with stones¹⁰ of baked clay.¹¹
5. And He thus made them
كَعَصْفٍ مَأْكُولٍ¹² like stalks¹² devoured?¹³

1. i. e., do you not know and reflect over?
2. The allusion is to the Yamani ruler Abrahah al-Ashram's invading army. أصحاب 'aṣ-ḥāb (pl.; sing. صاحب ṣāhib) = inmates, inhabitants, companions, associates, comrades, followers, owners. See at 74:31, p. 1907, n. 12).
3. فيل *fil* (s.; pl. *filah/fuyāl/afyāl*) = elephant.
4. يجعل *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. pl. impfct. from *ja'ala* [*ja'l*]) to make, to put. The final letter is vowelless because of the particle *lam* coming before the verb. See at 24:40, p. 1123, n. 7).
5. i. e., of destroying the Ka'ba. كيد *kayd* = scheme, plot, plan, stratagem. See at 86:15, p. 1996, n. 3.
6. تضليل *tadlīl* = misleading, delusion, deception, to lead astray, to make go astray (verbal noun in form II of *ḍalla* [*ḍalāl/ḍalālah*], to go astray. See *ḍalla* at 68:7, p. 1860, n. 4).
7. طير *ṭayr* (coll. n.; pl. *tuyūr*) = bird, birds, fowls. See at 67:19, p. 1855, n. 3.
8. أبابيل 'abābīl = successive groups, flights.
9. ترمى *tarmī* = she shoots, throws, hurls, accuses (v. iii. f. s. impfct. from *ramā* [*ramy/rimāyah*], to throw. See at 77:32, p. 1930, n. 5).
10. حجارة *ḥijārah* (pl.; sing. *ḥajar*) = stones. See at 66:6, p. 1846, n. 10.
11. سجيل *sijjīl* = stones of baked clay, brimstone. See at 15:74, p. 822, n. 12.
12. عصف 'aṣf = stalks and leaves of grain, storming, blowing. See at 55:12, p. 1742, n. 12.
13. مأكول *ma'kūl* = eaten, devoured, consumed (pass. participle from 'akala [*'akl/ma'kal*], to eat. See *ta'kulāna* at 89:19, p. 1987, n. 1).


106. SÛRAT QURAYSH (QURAYSH)

Makkan: 4 'âyahs


This is a Makkan *sûrah*. Its main theme is *tawhîd* (monotheism). It refers to the blessings bestowed by Allah on the Quraysh inhabitants of Makka in making the city, by virtue of the Ka'ba, a centre of trade and a place of peace and security enabling them to make two yearly trade journeys, one to Yaman during the winter and the other to Syria during the summer, and calls upon them to worship Allah Alone, Lord of the Ka'ba, giving up the imaginary gods and goddesses.




بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. For accustoming¹

 قُرَيْشٍ Quraysh.²

2. Accustoming them to

 رِحْلَةَ الْشِّتَاءِ the journey³ of the winter⁴

 وَالصَّيْفِ and of the summer.⁵
3. So let them worship⁶
 رَبِّ هَذَا الْبَيْتِ the Lord of this House,⁷
4. Who gives them food⁸
 مِنَ الْجُوعِ against hunger⁹

 وَآمَنَهُمْ and makes them secure¹⁰

 مِنَ الْخَوْفِ against fear.¹¹

1. اِطْلَافٌ 'iḥlāf' = to habituate, to accustom, to tame, to domesticate (verbal noun in form IV of 'alifa ['alf], to be acquainted, familiar).

2. The Quraysh tribe who inhabited Makka, and to whom the Prophet, peace and blessings of Allah be on him, belonged.

3. i. e., their trade journeys, one during the winter to Yaman, and other during the summer to Syria. The emphasis is on the special favour of Allah upon Quraysh in enabling them to carry on a profitable international trade leading two yearly trade caravans for the purpose. رِحْلَةٌ *riḥlah* = travel, journey. See *riḥāl* at 12:62, p. 744, n. 12.

4. شِتَاءٌ *shitā'* = winter, winter season.

5. صَيْفٌ *ṣayf* = summer.

6. لِيَعْبُدُوا *li ya'budū* = let them worship, they must worship (v. iii. m. pl. imperative from 'abada ['ibādah /'ubūdah /'ubūdiyah], to worship. See *ta'budūna* at 60:4, p. 1808, n. 3).

7. i. e., to the exclusion of all imaginary gods and goddesses.

8. i. e., provides all the facilities for trade and commerce and for earning livelihood. أَطْعَمَ

'aṭ'ama = he fed, gave food (v. iii. m. s. past in form IV of *ṭa'ima* [ta'm], to eat, to taste. See at 36:47, p. 1420, n. 4).

9. جُوعٌ *jū'* = hunger, starvation.

10. آمَنَ *'āmana* = he made safe, secure (v. iii. m. s. past in from IV of 'amina ['amn/ amân], to be safe. See *ma'mûn* at 70:28, p. 1881, n. 1).

11. i. e., in their trade travels and against foreign invaders. This grace was granted in response to the prayers of their ancestor Ibrâhîm, peace be on him (see 2:126, p. 60). خَوْفٌ *khawf* = fear, dread, threat, apprehension. See at 33:4, p. 2023, n. 10.

107. SÛRAT AL-MÂ'ÛN (PETTY THINGS)

Makkan: 7 'âyahs

This is a Makkan *sûrah*. Its emphasis is on the Day of Judgement and it refers to the characteristics of those who do not believe in it and who are insincere in their worship and unhelpful to neighbours. The *sûrah* is named after its last 'ayah wherein mention is made of the petty articles of use (*al-Mâ'ûn*) in respect of which people often become unhelpful to their neighbours.

سُورَةُ الْمَاعُونِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

أَرَأَيْتَ الَّذِي

يَكْذِبُ

بِالَّذِينَ

Judgement and Requital?²

فَدَّٰلِكَ الَّذِي

يَدْعُ الْيَتِيمَ

وَلَا يُحِضُّ

عَلَىٰ طَعَامِ الْيَسِيرِ

فَوَيْلٌ

لِلْمُصَلِّينَ

those performers of prayers⁶

الَّذِينَ هُمْ

عَنْ صَلَاتِهِمْ سَاهُونَ

الَّذِينَ هُمْ

يَمْنَعُونَ

وَيَمْنَعُونَ

7. And refuse⁹ petty things.¹⁰

مَاعُونَ

1. يكذب *yukadhdhibu* = he cries lies to, disbelieves, thinks false, causes to disbelieve (v. iii. m. s. impfct. from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 95:7, p. 2003, n. 1).
2. i. e., in the Resurrection, Judgement and requital. دين *dīn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 98:5, p. 2009, n. 4.
3. i. e., such a person is not kind to the orphan and the poor. يدع *yadu'u* = he rebuffs, pushes away, drives away (v. iii. m. s. impfct. from *da'a*, to rebuff, to turn down).
4. يحض *yahuddu* = he urges, encourages, incites, spurs on (v. iii. m. s. impfct. from *hadḍa* [*hadḍ*], to spur on, incite. See at 69:34, p. 1874, n. 1).
5. طعام *ta'âm* (s.; pl. ائمة *at'imah*) = food, diet, meal. See at 89:18, p. 1986, n. 11.
6. مصلين *muṣallin* (pl.; acc./gen. of *muṣallân*; s. *muṣallin*) = those who perform *ṣalâh* [Islamic prayer], those who pray (act. participle from *ṣallâ*, to perform *ṣalâh*. See at 74:43, p. 1910, n. 5).
7. ساهون *sâhûn* (pl.; s. *sâhin*) = unmindful, forgetful, oblivious, inattentive, absent-minded, negligent (act. participle from *sahâ* [*sahw* / *suhûw*], to be inattentive, absent-minded).
8. يراون *yurâ'ûna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'a*, form III of *ra'a* [*ra'yru'yah*], to see, notice. See 'arâka at 4:105, p. 291, n. 10).
9. يمنعون *yamna'ûna* = they refuse, prevent, forbid, bar, obstruct (v. iii. m. pl. impfct. from *mana'a* [*man*'], to prevent. See *tamna'u* at 21:43, p. 1024, n. 4).
10. ماعون *mâ'ûn* (s.; pl. *mawâ'in*) = utensil, implement, instrument, vessel, small things).

108. SÛRAT AL-KAWTHAR (ABUNDANCE)

Makkan: 3 'âyahs

This is a Makkan sûrah. Its main theme is *risâlah*, i. e., the Messengership of Muhammad, peace and blessings of Allah be on him, pointing out the abundant graces of Allah on him, including the bestowal of the special spring in paradise, *al-Kawthar*, and asking him to continue making prayers and sacrifices to Allah. The sûrah is named after its first 'âyah.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Verily We have given you

الْكَوْثَرَ¹ *al-Kawthar*.

2. So perform *salâh*²

لِرَبِّكَ to your Lord

وَأَنْحَرِ³ and sacrifice.³

3. Verily your ill-wisher⁴ is

هُوَ الْأَيْدُرُ⁵ the one clipped of all good.⁵

1. i. e., abundant good in this world and in the hereafter. الكوثر *al-Kawthar* = a spring in paradise, abundant good, plenty, many.

2. صل *ṣalli* = perform *ṣalâh* (Islamic form of worship), pray, worship, bestow blessings, seek blessings (v. ii. m. s. imperative from *sallâ* [*ṣalâh*], to pray, to worship. See *ṣallâ* at 96:10, p. 2005, n. 6).

3. i. e., worship Allah Alone and offer sacrifices to Him Alone. انحر *inḥar* = slaughter, sacrifice (v. ii. m. s. imperative from *naḥara* [*naḥr*], to slaughter, to sacrifice).

4. شانيء *shâni'* = hater, adversary, ill-wisher (act. participle from *shana'a* [*shan'ân/shana'ân*], to hate. See *shan'ân* at 5:8, p. 326, n. 10).

5. أبتار *abtar* (s.; pl. *butur*) = cut off/ trimmed/ clipped of all good, without offspring.

109. SÛRAT AL-KÂFIRÛN (THE UNBELIEVERS) Makkan: 6 âyahs

This is a Makkan *sûrah*. Its main theme is *tawhîd* (monotheism) and refusal to compromise with polytheism and the untruth. It unequivocally rejects the offer made by the unbelievers to be relenting in their opposition and enmity if some consideration was shown to their gods and goddesses and to their way of life.

سُورَةُ الْكَافِرُونَ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ 1. Say:

يٰۤاَيُّهَا الْكٰفِرُوْنَ "O you the unbelievers."¹

۱

لَاۤ اَعْبُدُ 2. I worship² not

مَاۤ تَعْبُدُوْنَ what you worship.³

۲

وَلَاۤ اَنْتُمْ عٰبِدُوْنَ 3. Nor are you worshipping⁴

مَاۤ اَعْبُدُ what I worship.

۳

وَلَاۤ اَنَا عٰبِدُ 4. Nor shall I be worshipping

مَاۤ تَعْبُدُوْنَ what you worship.⁵

۴

وَلَاۤ اَنْتُمْ 5. Nor are you going to

عٰبِدُوْنَ مَاۤ اَعْبُدُ worship what I worship.

۵

لَكُمْ دِيْنِكُمْ 6. For you is your religion;⁶

وَلِيَ دِيْنِ and for me is my religion.

۶

1. كٰفِرُونَ *kâfirûn* = unbelievers, disbelievers, infidels, ungrateful (active participle from *kafara* [*kufir / kufûrân / kufûr*], to disbelieve, to cover. See at 43:24, p. 1588, n. 7).

2. اَعْبُدُ 'a'budu = I worship, serve, adore (v. i. s. impfct. from 'abada [*'ibâdah / 'ubûdah / 'ubûdiyah*], to worship, serve. See at 10:104, p. 674, n. 4).

3. i. e., of all that you worship of gods and goddesses besides Allah. تَعْبُدُونَ *ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada [*'ibâdah / 'ubûdah / 'ubûdiyah*], to worship. See at 60:4, p. 1808, n. 3).

4. عٰبِدُونَ 'âbidûn (sing. 'âbid) = worshippers, adorers, those who are worshipping (act. participle from 'abada. See n. 3 above and at 9:112, p. 626, n. 9).

5. i. e., of gods and goddesses besides Allah. تَعْبُدُونَ 'abadtum = you worshipped, adored, served (v. ii. m. pl. past from 'abada. See n. 3 above).

6. دِيْنِ *dîn* = religion, creed, faith, code, law, worship, judgement, awarding of reward and punishment, requital. See at 107:1, 2024, n. 2).

110. SÛRAT AL-NASR (THE HELP)

Madinan: 3 'âyahs

This Madinan *sûrah* was the last whole *sûrah* to be sent down to the Messenger of Allah, peace and blessings of Allah be on him. It alludes to the impending "conquest of Makka" and the completion of his mission with Allah's help. It is named after the its first 'âyah wherein mention is made of Allah's help (*nasr*) and victory.

سُورَةُ النَّصْرِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. When there comes

إِذَا جَاءَ النَّصْرُ

1 the help¹ of Allahوَالْفَتْحُ 2 and victory;²

وَرَأَيْتَ الْكَافِرِينَ

2. And you see³ people

يَدْخُلُونَ 4

entering⁴

فِي دِينِ اللَّهِ 5

in the religion of Allah⁵

أَفْوَاجًا 6

in crowds.⁶3. Then proclaim the sanctity⁷

فَسَبِّحْ

بِحَمْدِ رَبِّكَ 8

with the praise⁸ of your Lord

وَأَسْتَغْفِرْهُ 9

and seek His forgiveness.⁹

إِنَّهُ كَانَ

Verily He ever is

أَوْبًا 10

Most Forgiving.¹⁰

1. *nasr* = help, to help, support, victory, triumph. See at 30:47, p. 1306, n. 3.

2. i. e., the conquest of Makka. فتح *fath* (s., pl. فتوح *futūh*/فتوحات *futūhāt*) = decision, opening, victory, final decree. See at 57:10, p.1771, n. 1.

3. رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'ā* [*ra'y/ru'yah*], to see. See at 4:61, p. 268, n. 3).

4. يدخلون *yadkhalūna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhāl*], to enter. See at 40:40, p. 1524, n. 7).

5. i. e., Islam.

6. أفواج *'afwāj* (pl.; s. *fawj*) = bands, troops, groups, crowds. See at 78:18, p. 1935, n. 12.

7. سبح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih/sibāhah*] to swim, to float. See at 87:1, p. 1977, n. 1).

8. حمد *ḥamd* = praise with reverence and love. *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. It is used generally in respect of Allah. See at 64:1, p. 1830, n. 3.

9. استغفر *istaghfir* = ask/seek forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [*ghufr/maghfirah/ghufrân*], to forgive. See at 48:11, p. 1665, n. 4).

10. تواب *tawwâb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa'âl* from *tâba* [*tawb, tâwbah / matâb*], to turn. Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 4:64, p. 269, n. 7).

111. SŪRAT AL-MASAD (THE PALM FIBRES)

Makkan: 5 'āyahs

This is an early Makkan sūrah which refers to the opposition and enmity of 'Abū Lahab and his wife to the risālah (Messengership of Muḥammad, peace and blessings of Allah be on him) and forebodes their doom in the hereafter. It is generally named *al-Masad* (palm fibres) which is mentioned in last 'āyah. It is also called *Sūrat al-Lahab* or *Sūrat Tabbat*.

سُورَةُ الْمَسَدِ

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

تَبَّتْ 1. Doomed¹ are the

يَدَا أَبِي لَهَبٍ two hands of 'Abū Lahab,

وَتَبَّ ١ and he is doomed.

مَا أَغْنَىٰ عَنْهُ 2. There shall avail² him

مَالُهُ وَمَا not his wealth and all that

كَسَبَ ٢ he has acquired.³سَيَصِلُنَّ نَارًا 3. He shall enter⁴ a fireذَاتِ لَهَبٍ ٣ of blazing flame;⁵وَأَمْرَأَتُهُ 4. And his wife⁶ shall beحَمَّالَةَ الْحَطَبِ carrying⁷ the fire-wood.⁸

٤

فِي جِيدِهَا 5. In her neck⁹ shall beحَبْلٌ مِّن مَّسَدٍ ٥ a rope¹⁰ of palm fibres.¹¹

1. تَبَّتْ *tabbat* = she perished, was doomed, ruined, destroyed (v. iii. f. s. past from *tabba* [tabb/tabâb]), to be destroyed, to perish. See *tabâb* at 40:37, p. 1523, n. 8).

2. أَغْنَىٰ *'aghnâ* = he or it availed, became of use, enriched, made rich, sufficed (v. iii. m. s. past in form IV of *ghaniya* [ghinan / ghanâ'], to be free from want, to be rich. See at 93:8, p. 1999, n. 7).

3. كَسَبَ *kasaba* = he or it earned, acquired, gained (v. iii. m. s. past from *kasb*, to gain. See *kasabat* at 52:21, p. 1710, n. 13).

4. يَصِلُ *yaṣilâ* = he burns, broils, enters fire (v. iii. m. s. impfct. from *ṣalâ* [ṣalan/ ṣulîy/ ṣilâ'], to roast, to burn, to be exposed to the blaze. See at 92:15, p. 1997, n. 1).

5. لَهَبٍ *lahab* = flame, blaze. See at 77:31, p. 1930, n. 7.

6. امْرَأَتٍ *'imra'ah* = wife, woman. See at 29:32, p. 1276, n. 7.

7. حَمَّالَةٍ *hammâlah* (f. s.; m. *hammâl*) = she that carries, carrier, bearer, porter (act. participle in the scale of *fa''âl* from *hamala* [haml], to carry, to bear. See *yaḥmilu* at 69:17, p. 1871, n. 6).

8. حَطَبٍ *ḥaṭab* = firewood, fuel. See at 72:14, p. 1893, n. 12.

9. جِيدٍ *jîd* (s.; pl. *'ajyâd/juyûd*) = neck.

10. حَبْلِ *ḥabl* (pl. *ḥibâl/ aḥbul/ aḥbâl/ḥubûl*) = rope, cord, string, vein, sinew. See at 50:16, p. 1688, n. 13).

11. i. e. she will be tied with that. مَسَدٍ *masad* (s.; pl. *misâd/amsâd*) = palm fibres.

112. SÛRAT AL-İKHLÂŞ (SINCERITY)

Makkan: 4 'âyahs

This is a Makkan *sûrah*. It is a short but succinct statement of *tawhîd* (monotheism) rebutting the assumptions of all those who set partners with Allah or with His Attributes or assumes for Him a son or daughter. There is no equal to Him, neither in self, nor in names and attributes.

سُورَةُ الْاِخْلَاصِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ هُوَ اللّٰهُ 1. Say: He is Allah,

اَحَدٌ 1 the One Alone.¹

اللّٰهُ 2. Allah,

الصَّمَدُ 2 the Universally Besought.²

لَمْ يَكُنْ لَهٗ 3. He begets³ not

وَلَمْ يُولَدْ 4 nor is He begotten.⁴

وَلَمْ يَكُنْ لَهٗ 4. Nor is there to Him

كُفُوًا 5 anyone.⁵

1. اَحَدٌ 'ahad = one, alone.

2. صَمَدٌ *ṣamad* = eternal, absolute, the Universally Besought (epithet of Allah).

3. يَلِدُ *yalid(u)* = he begets, procreates, gives birth, generates (v. iii. m. s. impfct. from *walada* [*wilādah* /*līdah* /*mawlid*], to give birth, to beget. The final letter is vowelless because of the particle *lam* coming before the verb. See *yalidū* at 71:27, p. 1889, n. 8).

4. يُولَدُ *yūlad(u)* = he is begotten, procreated, generated (v. iii. m. s. impfct. passive from *walada*. See n. 3 above. The final letter is vowelless for the reason stated at n. 3 above).

5. كُفُوٌ *kufu'* = equal, comparable.

113. *SÛRAT AL-FALAQ* (THE DAYBREAK)

Makkan: 5 'âyahs

This is an early Makkan *sûrah*. It inculcates *tawhîd* (monotheism) and teaches man to take Allah as the Only Protector and to seek refuge with Him against the power, evil and harm of any of His creations. It is named after its first 'âyah wherein mention is made of *al-falaq* (the daybreak).



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

قُلْ أَعُوذُ 1. Say: I seek refuge¹ with
بِ رَبِّ الْفَلَقِ 1 the Lord of the daybreak.²

مِنْ شَرِّ مَا 2. From the evil³ of all that
خَلَقَ 2 He has created.⁴

وَمِنْ شَرِّ 3. And from the evil of
عَاسِقٍ إِذَا وَقَبَ 3 night⁵ as it becomes dark.⁶

وَمِنْ شَرِّ 4. And from the evil of
النَّفَّاثَاتِ 4 the witches blowing⁷
فِي الْعُقَدِ 4 in the knots.⁸

وَمِنْ شَرِّ 5. And from the evil of
حَاسِدٍ 5 the envious⁹
إِذَا حَسَدَ 5 as he envies.

1. أعوذ 'a'ûdhu = I take refuge, seek protection (v. i. s. impfct. from 'âdha ['awdh/ 'iyâdh/ ma'âdh], to take refuge, to seek protection. See at 23:97, p. 1098, n. 10).

2. فلق *falaq* = daybreak, dawn. See *infalaqa* at 26:63, p. 1174, n. 6.

3. شر *sharr* (pl. أشرار *ashrâr*) = bad, worse, worst, evil, wicked. See at 99:8, p. 2012, n. 9.

4. خلق *khalafa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 71:14, p. 1887, n. 1).

5. غاسق *ghâsiq* = darkness, that which covers with darkness, night (act. participle from *ghasaqa* [*ghasq*], to be dark. See *ghasaq* at 17:78, p. 898, n. 12).

6. وقب *waqaba* = he or it became dark, gloomy, sunken (v. iii. m. s. past from *waqb*, to be dark/gloomy).

7. نفاثات *naffâthât* (f. pl.; s. *naffâthah*) = witches, women spitting/exhaling/blowing (act. participle in the scale of *fa'âl* from *nafatha* [*nafith*], to spit, to exhale).

8. i. e., in exercise of witchcraft. عقد 'uqad (pl.; s. 'uqdah) = knots, joints. See 'uqdah at 20:27, p. 981, n. 6.

9. حاسد *hâsid* (s.; pl. *hussâd/hasadah*) = envious (act. participle from *hasada* [*hasad*], to envy. See *tahsudâna* at 48:15, p. 1667, n. 8).

114. SÛRAT AL-NÂS (MANKIND)

Makkan: 6 'âyahs

This is an early Makkan *sûrah*. It also inculcates *tawhîd* (monotheism) and teaches man that Allah is his Only Lord and God (*ilâh*); and asks him to seek refuge with Him against the evil of the instigation of any evil man or *jinn*. It is named *al-nâs* (Man) with reference to its first 'âyah wherein Allah is mentioned as the Lord (*rabb*) of mankind (*al-nâs*).

سُورَةُ النَّاسِ

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

قُلْ أَعُوذُ 1. Say: I seek refuge¹بِرَبِّ النَّاسِ with the Lord of mankind.²مَلِكِ النَّاسِ 2. The King³ of mankind.إِلٰهِ النَّاسِ 3. The God⁴ of mankind.مِنَ الشَّرِّ 4. From the evil⁵ ofالْوَسْوَاسِ the evil one⁶الْخَفَّاسِ who withdraws.⁷الَّذِي يُوسِّسُ 5. Who instigates evil⁸فِي صُدُورِ in the hearts⁹

النَّاسِ of men;

مِنَ الْجِنَّةِ 6. Of *jinn*¹⁰

وَالنَّاسِ and men.

1. أَعُوذُ 'a'ûdhu = I take refuge, seek protection (v. i. s. impfct, from 'âdha ['awdh/ 'iyâdh/ ma'âdh], to take refuge, to seek protection. See at 113:1, p. 2030, n. 1).

2. نَسِ *nâs* (s.; pl. 'unâs) = people, man, mankind.

3. مَلِكِ *malik* (s.; pl. *mulûk*) = king, monarch, sovereign. See at 62:1, p. 1820, n. 2.

4. i. e., the Only One worthy to be worshipped. إِلٰهِ 'ilâh (pl. 'âlihah) = deity, god, particularly one deserving of worship. See at 64:13, p. 1834, n. 12.

5. شَرِّ *sharr* (pl. أَشْرَارُ *ashrâr*) = bad, worse, worst, evil, wicked. See at 113:2, p. 2030, n. 3.

6. وَسْوَاسِ *waswâs* = tempter, evil one, Satan.

7. i. e., when Allah is remembered. خَفَّاسِ *khannâs* = one who withdraws, falls back [epithet of Satan](act. participle in the scale of *fa''âl* from *khanasa* [*khans/khunûs/khinâs*], to delay, to fall back).

8. يُّوسِّسُ *yuwawwisu* = he whispers, tempts with wicked suggestions, instigates evil thoughts (v. iii. m. s. impfct. from *waswasa* [*waswâs*], to whisper, to tempt with evil suggestions. See *tuwaswisu* at 50:16, p. 1688, n. 11).

9. صُدُورِ *sudûr* (pl.; sing. صدر *sadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 100:10, p. 2014, n. 7.

10. جِنَّةِ *jinnah* = *jinn*.

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- Colours, Allah has created all that is in the earth of different, 16:13 [831]; there are signs in the diversity of man's tongues and, 30:22 [1296].
- Commandments, the ten, of Allah (q.v.), 6:151-153 [456-568].
- Community (see also 'ummah), all Prophets (q.v.) and Messengers (q.v.) belong to the same, 21:92 [1038].
- Communities, animals and birds are, 6:38 [405].
- Companion, duty to be good to the, 4:36 [257], Satan (q.v.) is an evil, 4:38 [258].
- Companions of the Left, the, 56:9 [1754]; punishment and sufferings of, 56:41-44 [1758-1759]; 56:51-56 [1760-1761]; 56:92-95 [1766]; 69:25-37 [1872-1874]; 90:20 [1991]; those who disbelieve in the Qur'an (q.v.) shall be, 90:19 [1991].
- Companions of the Right, the, 56:8 [1754]; rewards and enjoyment in *jannah* (q.v.) for, 56:27-40 [1757-1758]; 56:90-91 [1766]; 69:19-24 [1871-1872]; 74:39-40 [1909-1910]; 84:7-9 [1967]; those who believe, mutually counsel patience (q.v.) and kindness (q.v.) and feed the orphan (q.v.) and the poor (q.v.) shall be, 90:14-19 [1990-1991].
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- Confederates, the, see Khandaq, the battle of.
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- Conjecture (see also Surmise), the polytheists follow nought but, 6:148 [455]; 10:36 [650-651]; 10:66 [661]; 53:23 [1720]; 53:28 [1721-1722]; avails not against the truth (q.v.) 53:28 [1722].
- Conspicuous Victory, the, see Hūdaybiyah, the treaty of.
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- Consultation, *sūrah* named, [1560-1581]; believers conduct their affair by mutual, 42:38 [1575].
- Contracts, command to fulfil, 5:1 [325]; 6:152 [458]; 61:2 [1814]; men of understanding do not violate, 13:20 [773].
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- Corn, is Allah's creation, 80:27 [1950];
- Corn-fields, Allah causes to grow, of diverse hue, 39:21 [1488].
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- Cow, Banū Isrā'īl asked to slaughter a, 2:67-71 [32-34];
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- Crops, Allah produces all types of, 14:32 [798]; 16:11 [830]; 16:67 [848]; 56:63-65 [1762].
- Cultivation, Allah grows plants and crops (q.v.) out of, 56:63-65 [1762].
- Darkness, there equalize not light and, 35:20 [1397].
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- Day, the, Allah has made the night (q.v.) and, 21:33 [1021]; 79:29-30 [1944]; is a sign (q.v.) of Allah, 41:37 [1552]; there are sure signs in the alternation of the night (q.v.) and, 3:190 [230-231]; 10:6 [638]; 10:67 [661]; 17:12 [876]; 24:44 [1125]; 27:86 [1228]; 45:5 [1619]; Allah causes the alternation of the night and, 23:80 [1095]; Allah makes the night (q.v.) enter into, 3:27 [165]; 22:61 [1067]; 31:29 [1320-1321]; 35:13 [1394-1395]; 57:6 [1769]; Allah makes the night wrap/roll over, 13:3 [764]; 24:44 [1125]; 39:5 [1482]; Allah has set in succession the night (q.v.) and, 25:62 [1157]; Allah strips, off the night (q.v.), 36:37 [1417]; Allah determines the night (q.v.) and, 73:20 [1902]; Allah has made serviceable, 14:33 [798]; 16:12 [830]; it is Allah's mercy that He has set night and, 28:71-73 [1257-1258]; Allah has made, a restoration to life, 25:47 [1152]; Allah has made, to give visibility, 27:86 [1228]; Allah has made, for living, 78:11 [1934]; and night are meant for seeking Allah's grace and for reckoning years, 17:12 [876]; 28:73 [1257-1258]; with Allah a thousand years of our counting is the span of a, 22:47 [1062]; 32:5 [1325]; fifty thousand years is the extent of a, in which angels and Jibrīl (q.v.) ascend to Allah, 70:4 [1877]; the night (q.v.) is not to outstrip, 36:40 [1418]; Allah's swearing by, 91:3 [1992]; 92:2 [1995].
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[1121]; white and black will turn the faces respectively of the believers (q.v.) and disbelievers (q.v.) on, 3:106-107 [197-198]; 39:60 [1502]; a group will be in *jannah* (q.v.) and a group will be in the blazing fire on, 42:7 [1562]; 88:2-4 [1980]; 88:8-10 [1981]; every Prophet will be a witness against his people on, 4:41 [258-259]; state of the disbelievers (q.v.) on, 4:42 [259]; 25:27-29 [1146]; the disbelievers' (q.v.) unbelief in, 83:11 [1961]; position of the polytheists (q.v.)/unbelievers (q.v.) on, 6:22-24 [399-400]; 6:27-28 [401]; 6:30 [402]; 7:38-39 [478-479]; 14:42-43 [801-802]; 40:10-11 [1512-1513]; 78:40 [1939]; 83:29-36 [1964-1965]; their ears, eyes and skins will testify against the disbelievers/polytheists on, 41:20-22 [1546-1547]; there will testify everyone's tongues, hands and legs on, 24:24 [1113-1114]; the disbelievers (q.v.)/polytheists (q.v.) will not be allowed to appease on, 41:24 [1548]; the disbelievers will confess their sins on, 40:11 [1513]; 74:41-47 [1910]; the disbelievers (q.v.) will be conducted in groups towards hell (q.v.) on, 39:71-72 [1506-1507]; no ransom will be accepted from disbelievers on, 5:36 [346]; the disbelievers will not be allowed to speak or make excuses on, 77:35-36 [1930]; 78:37 [1938]; there shall not speak anyone except with Allah's leave on, 78:38 [1938-1939]; woe to the disbelievers (q.v.) on, 77:15, 19 [1928]; 77:24, 28 [1929]; 77:34 [1930]; 77:37, 40 [1931]; 77:45, 47, 49 [1932]; 83:10 [1961]; transgressors (q.v.)/ polytheists (q.v.) /sinful will be ready to redeem themselves with sons, wife, brother and all that is in the earth on, 10:54 [656-657]; 39:47-48 [1498]; 70:11-14 [1878-1879]; transgressors /polytheists (q.v.) shall have neither any friend nor any intercessor on, 40:18 [1515]; there will not benefit the intercession of intercessors on, 74:48 [1911]; their excuse will be of no avail to the disbelievers/transgressors/polytheists on, 40:52 [1528]; 66:7 [1847]; repentance and redemption will not be accepted on, 89:23-24 [1987-1988]; the unbelievers (q.v.)/ polytheists (q.v.) will be asked about their replies to the Messengers (q.v.) on, 28:65-66 [1255]; reward of the truthful (q.v.) on, 5:119 [390]; warning given to mankind (q.v.) of, 14:44 [802]; their supposed deities will disavow the polytheists (q.v.) on, 16:86 [856]; 28:62-64 [1254-1255]; the supposed deities will not be of any avail to the polytheists (q.v.) on, 6:94 [430]; 16:87 [856]; 28:74-75 [1258]; disbelievers (q.v.) will testify against themselves on, 6:130 [446]; 7:37 [478]; weighing (q.v.) on, 7:8-9 [467]; 23:103-104 [1100]; a pleasant life will be for the one whose scales (q.v.) become heavy on, 101:6-7 [2015-2016]; hell will be the abode for the one whose scales (q.v.) become light on, 101:8-11 [2016];

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- 56:88-85 [1765-1766]; punishment of the Companions of the Left (q.v.) on, 56:41-44 [1758-1759]; 56:52-56 [1760-1761]; accountability (q.v.) of man on, 75:13-15 [1915]; some faces will be resplendant and casting glance to their Lord on, 75:22-23 [1916]; 80:38-39 [1951-1952]; some faces will be gloomy and convinced of the punishment on, 75:24-25 [1916]; the righteous (q.v.) fear, 76:7 [1921]; 80:40-42 [1952]; the unbelievers are careless about, 27 [1924]; a person will not care for his brothers, parents, wife and children on, 80:34-37 [1951]; the disbelievers (q.v.) will be screened from Allah on, 83:15 [1962]; Allah's swearing by the witness and witnessed on, 85:3 [1970].
- Day of Resurrection** (see also Resurrection) the, belief in, an element of Piety (q.v.), 2:177 [83]; position of the *muttaqûn* on, 2:212 [102]; punishment for stinginess on, 3:180 [226]; everyone will be given full recompense on, 3:185 [228]; 10:4 [637]; 45:22 [1625]; individual accountability (q.v.) on, 3:161 [219]; 58:6 [1785]; 58:7 [1786]; 64:7 [1832]; everyone will come to Allah individually on, 19:95 [974]; **there is no doubt about/inevitability of**, 4:87 [279-280]; 22:5 [1045]; 22:7 [1047]; 23:16 [1078]; 29:5 [1266]; 30:19 [1295]; 36:49-53 [1420-1422]; 40:59 [1530]; 50:20 [1689]; 50:42 [1694]; 51:23 [1699]; 56:49-50 [1760]; 58:6 [1785]; 64:9 [1933]; 69:1-3 [1868]; 75:3-4 [1913]; 78:4-5 [1933]; 79:1-6 [1040-1941]; 79:13-14 [1941-1942]; 100:9-10 [2014]; there is no averting of, 53:58 [1727]; 56:1-3 [1753]; 64:7 [1832]; is a promise on the part of Allah, 21:104 [1041]; 30:25 [1297]; 51:60 [1706]; 70:42 [1883]; 80:33 [1951]; is called "the Day Promised", 85:2 [1970]; is called "the Calamity", 101 :1-2 [2015]; is called "the Day of Coming out", 50:42 [1694]; Allah's swearing by, 75:1 [1913]; 85:2 [1970]; there has drawn near, 53:57 [1727]; 54:1 [1729]; none can plead with Allah on, 4:109 [293]; 'Isâ (q.v.) will be a witness against *Ahl al-Kitâb* (q.v.) on, 4:159 [314]; Allah will make clear your disagreement on, 16:92 [858-859]; Allah will judge about the Jews' disagreement about Sabbath (q.v.) on, 16:124 [870]; Allah will judge about the disagreement of Banû Isrâ'îl (q.v.) on, 32:25 [1331]; every man will encounter his book of deeds on, 17:17-13-14 [877]; **the terrible events/horrors of**, 18:47-49 [928-929]; 20:105-109 [1002-1003]; 22:2 [1044-45]; 52:6 [1707]; 52:9-10 [1708]; 56:4-6 [1753-1754]; 69:13-16 [1870-1871]; 70:8-9 [1878]; 73:14 [1900]; 73:17-18 [1901]; 75:7-10 [1914]; 77:8-10 [1927]; 79:6-9 [1941]; 81:1-13 [1953-1954]; 82:1-4 [1957]; 84:1-5 [1966]; 89:21 [1987]; 99:1-6 [2011-1012]; 100:9-10 [2014]; 101:4-5 [2015]; the eye shall be dazzled on, 75:7 [1914]; mankind will be like moths scattered on, 101:4 [2015]; the children shall turn grey-haired on, 73:17 [1901]; the earthquake of, 22:1 [1044]; 56:4 [1753]; 73:14 [1900]; 79:6 [1941]; 99:1 [2011]; the earth (q.v.) will throw out its loads on, 99:2 [2011]; the earth will speak out its stories on, 99:4-5 [2011]; the sky (q.v.) shall be rolled up on, 21:104 [1041]; the heavens (q.v.) shall be folded up on, 39:1504; the sky shall be rent asunder on, 25:25 [1145]; 55:37 [1746]; 73:18 [1901]; 77:9 [1927]; the sky shall be gateways on, 78:19 [1935]; the moon (q.v.) shall be eclipsed on, 75:8 [1914]; the sun and the moon shall be merged on, 75:9 [1914]; the stars (q.v.) will be effaced on, 77:8 [1927]; the mountains (q.v.) will pass by like the passing of clouds (q.v.) on, 27:88 [1228]; the mountains (q.v.) shall be a dune adrift on, 73:14 [1900]; the mountains (q.v.) will be scattered/set in motion on, 77:10 [1927]; 78:20 [1935-1936]; the mountains (q.v.) will be like wool ruffled on, 101:5 [2015]; the earth (q.v.) will be entirely in Allah's grasp on, 39:67 [1504]; the earth (q.v.) will be rent asunder on, 50:44 [1695]; the earth will be crushed on, 89:21 [1987]; those who turn away from the Qur'ân (q.v.) shall bear a burden on, 20:100-101 [1001]; those who turn away from the Qur'ân (q.v.) will be raised blind on, 20:124-127 [1007-1008]; blowing of the trumpet (q.v.) on, 20:102 [1001]; 23:101 [1099]; 36:51 [1421]; 50:20 [1689]; 69:13 [1870]; 74:8 [1905]; 78:18 [1935]; 79:13 [1941-1942]; 80:33 [1951]; the first and second blowing of the trumpet on, 39:68 [1505]; 79:6-7 [1941]; the scales of justice will be set up on, 21:47 [1025]; the *muttaqûn* (q.v.)/believers (q.v.) are apprehensive of, 21:49 [1026]; 42:18 [1567]; approach of, and the condition of the disbelievers (q.v.) on, 21:97 [1039]; 70:43-44 [1883]; the disbelievers (q.v.) will continue to be in doubt till, 22:55 [1065]; for the dead there is a *barzakh* (q.v.) till, 23:100 [1099]; hellfire for the disbelievers on, 25:11-14 [1140-1141]; accountability of the disbelievers (q.v.) on, 29:13 [1269]; difficult for the unbeliever will be, 25:26 [1146]; **the unbelievers' (q.v.) disbelief in**, 6:29 [402]; 11:7 [679-680]; 17:49-51 [888-889]; 23:82-83 [1095]; 25:40 [1150]; 27:67-68 [1223]; 36:48 [1420]; 45:14 [1622]; 56:47-48 [1759]; 64:7 [1832]; 79:10-12 [1941]; neither wealth nor sons, but an unblemished heart will avail on, 26:87-89 [1178]; blood relations and children will not be of avail on, 60:3 [1807]; a sign of the approach of, 27:82 [1226]; punishment for Fir'awn (q.v.) and his followers on, 28:41-42 [1246]; the polytheists (q.v.) will disown one another on, 29:25 [1273]; dumbstruck will be the sinful (q.v.) on, 30:12 [1293]; the sinful (q.v.) will swear on, that they had lived only for an hour, 30:55 [1308]; neither

- excuse nor amends will avail the transgressors (q.v.) on, 30:57 [1309]; the unbelievers ask about the time of, 75:6 [1914]; with Allah lies the knowledge of, 31:34 [1323]; 33:63 [1363]; 43:1604; their supposed deities will disclaim the polytheists (q.v.) on, 35:14 [1395]; losers will be the polytheists (q.v.) on, 39:15 [1486]; the coming of 'Isâ (q.v.) will be an indication of the approach of, 53:61 [1598]; suddenness of, 16:77 [852]; 12:107 [761]; 43:66 [1599]; woe to the disbelievers (q.v.) on, 52:11-12 [1708]; all will come out of their graves like locusts on, 54:7 [1730]; for the unbelievers (q.v.) more calamitous will be, 54:46 [1738]; hard on the unbelievers (q.v.) will be, 74:9-10 [1905]; man will come out in different groups on, 99:6 [2011-2012].
- Daybreak, the, Allah's oath by, 89:1 [1984]; Allah is the Lord of, 113:1 [2030].
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- Ya'ûq* (name of an imaginary goddess of Nûh's people), 71:23 [1888].
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- Yawm al-Dîn*, see Day of Judgement.
- Zabûr*, the, given to Dâûd (q.v.), 4:163 [318]; 17:55 [890]; inheritance of the earth (q.v.) according to, 21:105 [1041].
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A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

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